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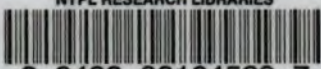
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T H E
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FOR THE YEAR M.DCC.LXXXIX.

V O L U M E XIII.



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THE
ENGLISH REVIEW,

For JANUARY 1789.

ART. I. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Volumes IV, V, and VI. 4to. 3l. 3s. boards. Cadell. London, 1788.

[Continued from our last.]

PAGE 212. 'In the prophetic style, which uses the present or past for the future, Mahomet had said, *appropinquavit hora, et scissa est luna*.—This figure of rhetoric has been converted into a fact, which is said to be attested by the most respectable witnesses.—The festival is still celebrated by the Persians.' Mr. Gibbon here, and in the passage preceding, mistakes totally the nature of the Koran. The hints in it have *not* been made 'the basis of traditions.' The traditional is the *full* story, and the Koran contains only the *abstract* of it. We see this very evident in the passage before. The whole history of Mahomet's nocturnal journey from the temple of Mecca to the seventh heaven, was *related by himself the very next morning* to his countrymen of Mecca. Yet the Koran contains no more account of it, than this general one; that God 'translulit servum suum ab oratorio Haram ad oratorium remotissimum,' meaning certainly, with the ideas of Mahomet at the time of writing the words, from the temple of Mecca to the temple of the seventh heaven. This therefore is actually posterior in time, to the recital of the story the next morning; is to be explained

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by the tradition of it; and is accordingly explained so by the Mahometans themselves, to this day. And the case is nearly similar, with the present passage. It is no prophecy. It is merely, like the former, an intimation of a story related by himself. Only here the intimation is as full as the relation, and the Koran *therefore* is a sufficient witness of its own meaning. The Koran itself relates the incident, not as a future, but as a past, fact. ‘The hour *hath* approached,’ it says, ‘and the moon *hath* been split asunder; but if they see a sign, they turn aside, saying this is a powerful charm; and they accuse of imposture,’ &c. *. Here the context proves demonstrably, that the prophetic interpretation of the passage is only a sorry subterfuge of Mr. Gibbon’s, equally against grammar and good-sense. Mahomet here appears, actually alleging such a miracle to have been wrought by him, and confessing the people not to have believed it. Even one of his *personal* followers, Ebn Masud, affirmed he beheld the miracle with his own eyes; and even saw mount Hara, one of the hills near Mecca, appear at the time between the two divisions of the moon †. Accordingly ‘it is said,’ Mr. Gibbon himself tells us, ‘to be attested by the most respectable eye-witnesses.’ And, as the fact is believed by the Mahometans in general ‡, so Mr. Gibbon again allows ‘the festival’ of it, to be ‘still celebrated by the Persians’ in particular. So unhappy is Mr. Gibbon, in all his attempts to strip Mahometanism, of its pretended miracles of action, and its real prodigies of absurdity!

P. 227. Text. ‘A small portion of ground, the patrimony of two orphans, was acquired by gift or purchase.’ Note. ‘*Prudeaux*—reviles the wickedness of the impostor, who despoiled two poor orphans, the sons of a carpenter; a reproach which he drew from the *Disputatio contra Saracenos*, composed in Arabic before the year 1130; but the *honest* Gagnier—has shown, that they were deceived by the word *Al Nagjar*, which signifies in this place, not an obscure trade, but a noble tribe of Arabs. The desolate state of the ground is described by *Abulfeda*; and his *worthy* interpreter has proved, from *Al Bochari*, the offer of a price; from *Al Jannabi*, the fair purchase; and from *Ahmud Ben Joseph*, the payment of the money by the generous *Abubeker*. On these grounds the prophet must be honourably acquitted.’ We here see the zeal, with which Mr. Gibbon, taking the *honest* and *worthy* Gagnier for his associate in the work, labours to prove the innocence of Mahomet in this transaction. But the evidence of Gagnier in favour of Mahomet, had been fairly stated before in *Modern Universal*

* Mod. Univ. Hist. i. 62.

† Ibid. ibid.

‡ Ibid. ibid.

History,

History, 1. 95—96; and the reader too, candidly left to judge, between the accusation and the defence. Mr. Gibbon therefore has only the merit, of producing the evidence at second hand. Nor can we, after all, say with Mr. Gibbon, that Mahomet 'must be honourably acquitted.' To assert that Prideaux and his author 'were deceived' into the story, by mistaking the name of an Arab tribe for the name of a business; is only to trifle with the reader. A *circumstance*, like this, cannot in the remotest degree affect the substance of the story. And, even in the point itself, whether a writer, who (as we shall instantly shew) lived in the court of a Saracen caliph; was likely to confound the name of a Saracen tribe, with that of a particular profession, and to know the very language of the country, *worse* than an European of the present century; or whether Peter of Toledo, who translated the Arabic original into Latin, was likely to know it *worse* than Gagnier, who *never saw the original*, and only guessed at it *through* and *against* the translation; let common-sense decide. 'It is recorded as an instance of his [Mahomet's] injustice,' says Prideaux on the authority of *Disputatio Christiani*, c. 4, 'that he violently dispossessed certain poor orphans, the children of an inferior artificer a little before deceased, of the ground on which it, a mosque at Medina, stood; and so founded this first fabric for his worship, with the like wickedness as he did his religion*.' The work here alleged by Prideaux, says Mr. Gibbon, was written 'before the year 1130.' It was in all probability written *very long* before, as it was *then* translated out of Arabic into Latin. It was written too, 'by one who actually held an office in the court of a Saracen caliph; and was addressed by him to his friend, a Mahometan†. It forms therefore a very important authority. Against it, is produced Al Bochari, who died in 869, Al Jannabi, whose history comes down to 1588, and Ahmed Ben Joseph, who finished his in 1599‡. The only witness of moment against him, therefore, is Al Bochari. And he attests only 'the offer of a price;' which is very consistent with the relation of Prideaux's author, and indeed implies it. A price being only *offered*, and not *given*; it being inadequate, we suppose; and therefore refused; the ground was taken away by violence. Nor, even if we admit all the three witnesses in favour of Mahomet, can he be acquitted. Al Bochari alleges, that a price was *offered*. But Al Jannabi denies this, says a price was *given*, and so 'a fair purchase' was made by Mahomet. And

* Prideaux's Life of Mahomet, p. 76. † Prideaux's Letter to Deists, p. 163. ‡ Ibid. p. 157, 159, and 154.

4 *History of the Decline and Fall of the Roman Empire.*

then Ahmed Ben Joseph comes, contradicts Al Jannabi, and avers no purchase to have been made by *Mahomet*, but the purchase to have been actually made by *Abubeker*, he paying the money. Thus do Mahomet's witnesses confound themselves, and confirm the accusation. But let us consider the story, upon the face of all these testimonies united. From Al Bochari we learn, that a price was offered by Mahomet, and not accepted by the owners. From Prideaux's author we find, that the land was *then* taken away by Mahomet. From Ahmed Ben Joseph we understand, that this violence was urged against Mahomet, as it is actually urged by Prideaux's author; and that *therefore* Abubeker paid for it the money, *which the owners had demanded for it*. For this reason Al Jannabi declares the ground to have been fairly purchased. And, as this appears to be nearly or wholly the real state of the case, from Mahomet's living *ten* years after he had seized the ground, and built his mosque upon it*, and from Abubeker's *then* succeeding Mahomet and *then* paying the money; so the whole reflects all the disgrace upon Mahomet, that Prideaux had cast upon him for it. Mr. Gibbon thus appears unfortunate again, in his zeal for the honour of Mahometanism! Nor is it worth while perhaps to notice his confuseness of ideas, in all this. His text speaks of the land being 'acquired by gift or purchase.' Yet his note endeavours to disprove all 'gift,' by proving the whole a 'purchase.' And, even though he brings several authorities, for a price being either offered or given for the land; he intimates the land to be worth no price at all, as 'the desolate state of the ground,' he says, 'is described by Abulfeda.' So much has the Mahometan here confounded the critic, in Mr. Gibbon!

P. 241. 'A friendly tribe, instructed (*I know not how*) in 'the art of sieges, supplied him with a train of battering *rams* 'and *military engines*, with a body of five hundred *artificers*.' He should have said in propriety, just as the Mod. Univ. Hist. i. 185, says, 'with battering rams, *catapults*, and *all other* 'military machines employed in such operations; together with 'the most skilful *engineers* to play them; with which he was supplied by the tribe of *Daws*, the most famous of all the *Arabs* 'for such artificers.' This would have resolved his difficulty at once, concerning the derivation of such knowledge to the tribe. It was common to *all* the Arabs. Only *this* tribe was the most famous among them for it. And accordingly Mahomet appears upon another occasion, and in another history, to have 'battered 'the wall' of a town 'some days, with his *rams* and other military engines †.'

* Prideaux's Life of Mahomet, p. 88. † Mod. Univ. Hist. i. 152.

P. 233. 'Drams of silver.' Mr. Gibbon has here, and in 246, &c. &c. &c. confounded a *weight* with a *coin*. These 'drams of silver' were *silver drachma*, current among all the orientals, and denominated *dirhems* by the Arabs *.

P. 245. Note. 'The *diploma securitatis ailenfibus* is attested by Ahmed Ben Joseph, and the author *libri splendorum* (Gagner, Not. ad Abulfedam, p. 125); but Abulfeda himself, as well as Elmacin (Hist. Saracen. p. 11), though he owns Mahomet's regard for the Christians (p. 13), *only* mention *peace and tribute*. In the year 1630, Sionia published at Paris the text and version, of Mahomet's patent in favour of the Christians; which was admitted and reprobated by the opposite taste of Salmasius and Grotius (Bayle, MAHOMET. Rem. AA). Hottinger doubts of its authenticity (Hist. Orient. p. 237); Renaudot urges the consent of the Mahometans (Hist. Patriarch. Alex. p. 169); but Mosheim shews the futility of their opinion, and inclines to believe it spurious. Yet Abulpharagius quotes the impostor's treaty with the Nestorian Patriarch (Asseman. Bibliot. Orient. tom. II. p. 418), but Abulpharagius was primate of the Jacobites.' We have cited this long note with all its pomp of erudition, in order to exhibit Mr. Gibbon *just as he would wish to be exhibited*, and to point out what he would *not* wish to have pointed out, the solemn trifling of all. What is the conclusion of this *parade* of authorities, and this *pageantry* of arguments? Who can tell? Is the diploma genuine or spurious? Reason encounters reason, authority clashes with authority, and 'man drives man along.' This is very ridiculous in itself. But it is more ridiculous, when we consider the intention of the note. It was drawn up *in order* to decide. And it is still more ridiculous, when the note was to decide *in favour of the text*, and to *corroborate what it had said*. 'To his Christian subjects,' says the text, 'Mahomet readily granted *the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship*.' The note was then to prove as the text asserts. But Mr. Gibbon forgot his purposes, in the predominance of his learning. The note left the text in the lurch. And, opposing the text by alleging Elmacin and Abulfeda for only peace and tribute, it produces nothing ultimately in favour of it. The text is undoubtedly wrong, and the diploma is undoubtedly spurious. Mr. Gibbon, amidst all his authorities and reasons, has forgotten to produce a decisive one of either. There is a 'particular in it,' says Prideaux concerning

* Mod. Univ. Hist. 1. 118, 194, 223, &c.

the diploma, 'which manifestly discovers the forgery. It makes Moawias, the son of Abu Sophian, to be the *secretary* to the impostor, *who drew the instrument*; whereas it is certain, that Moawias, with his father Abu Sophian, was *then in arms against him*; and it was not till the taking of Mecca, *which was four years after*, that they came in unto him, and to save their lives embraced the imposture *.' But let us add what is still more decisive perhaps, that it is dated in the fourth month of the fourth year of the *Hegira*, or flight of Mahomet; when the *Hegira* was not made an æra of computation, till *eighteen years after the flight* †. The instrument is thus proved to be a forgery, by those strongest signatures of a forgery, two false dates! Mr. Gibbon's text, therefore, is entirely overthrown, and his note is completely superseded. His remark too concerning this diploma, from 'Abulpharagius quoting the impostor's treaty with the Nestorian patriarch;' and his reply to it, from 'Abulpharagius being the primate of the Jacobites;' is all confusion. Abulpharagius was not 'primate of the Jacobites.' He was merely a *physician* among them ‡. And the treaty with the Nestorian patriarch, was *six years after* the date of this diploma §.

P. 178—179. 'The perpetual independence of the Arabs has been the theme of praise, among strangers and natives; and the arts of controversy transform this singular event, into a prophecy and a miracle, in favour of the posterity of Ishmael. Some exceptions, that can neither be dissembled nor eluded, render this mode of reasoning as indiscreet as it is superfluous.' He then mentions the exceptions, and adds: 'yet these exceptions are temporary or local; the BODY OF THE NATION HAS ESCAPED THE YOKE OF THE MOST POWERFUL MONARCHES; the arms of *Sesostris* and *Cyrus*, of *Pompey* and *Trajan*, could never achieve the conquest of Arabia; the present sovereign of the *Turks* may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke and fruitless to attack.' Thus does Mr. Gibbon, like a child at play, knock down his own fabrication of cards with his own hand! But, as he adds in a note, 'a nameless doctor (*Universal Hist.* Vol XX. octavo edition) has formally demonstrated the truth of Christianity by the independence of the Arabs. A critic, besides the exceptions of fact,' which Mr. Gibbon has already allowed to be only tem-

* *Prideaux's Life of Mahomet*, p. 157—158. † Compare *Prideaux's Life*, p. 158 with p. 78. ‡ *Ibid.* Letter to Deila, p. 153. § *Mod. Univ. Hist.* I. 205, 206.

perary and local, and not to relate to the main body of the people; 'might dispute the meaning of the text (Gen. xvi. 12),' when he allows the *fact* to be *strictly consonant* to the interpretation, 'the extent of the application,' when his own allowance shews this, 'and the foundation of the pedigree,' when he does not dare to deny it, and when the very Arabs themselves have always affirmed, and do still affirm it. Mr. Gibbon, we see; could not be quiet because he was beaten. He therefore returns to assault the baffling fortress, a second time. He thus a second time proclaims his own rage, and betrays his own convictions; in the same instant. And the serpent, still gnawing upon the file, and still unable to break it, exposes his folly in his feebleness, and shrinks into his hole covered with blood and shame.

P. 275. 'The writers of the Modern Universal History (Vol. I. and II) have compiled, in 850 folio pages, the life of Mahomet and the annals of the caliphs. They enjoyed the advantage of reading, and *sometimes correcting*, the Arabic texts; yet, notwithstanding their high-sounding boasts, I cannot find after the conclusion of my work, that they have afforded *much* (if any) additional information. The dull mass is not quickened by a spark of philosophy or taste; and the compilers indulge the criticism of acrimonious bigotry, against Boulainvilliers, Sale, Gagnier, and all who have treated Mahomet with favour, or *even justice*.' The author of this arraigned portion of the Modern Universal History, we can inform the public, was the same who asserted the independence of the Arabs, in so substantial a manner; the late Mr. Swinton of Oxford. Mr. Gibbon is angry at both these works, for the same reason; the honourable zeal for Christianity and for truth, that pervades them. Yet in the Mahometan history, it seems; Mr. Gibbon has not derived *much*, if *any*, information from Mr. Swinton. If he has derived *any*, he has certainly *stolen* it; for he has made no acknowledgments. That he has however derived *much*, we are inclined to think from his own expressions. And indeed how can it be otherwise, when (according to Mr. Gibbon himself) Mr. Swinton had 'the advantage of reading, and *sometimes correcting*, the Arabic text?' But we could mention many passages, in which Mr. Gibbon has apparently copied Mr. Swinton. We shall hastily cite one. In p. 221 Mr. Gibbon uses the word 'vizir,' as an appropriate term among the Arabs, for a deputy and supporter; and says in the note, that he 'endeavours to preserve the Arabian idiom, as far as he can feel it himself, in a Latin or French translation.' But he had the idiom preserved before; and the word adopted in an English history. Mr. Swinton in i. 47—48, at this very

point of the history, had used the term; and even added a note, to explain the meaning, and to say 'the office of vizir—continues to this day' in the Turkish empire. But we could point out also many passages of Mr. Gibbon's history, in which he might have borrowed to his advantage from Mr. Swinton. We have actually pointed out a remarkable one before. And upon the whole, and after examining both the histories, we are compelled to say; that the darkness, the abruptness, and the unfairness of Mr. Gibbon's, render the reading of Mr. Swinton's absolutely necessary, to the investigation of the history and the acquirement of the truth. Mr. Swinton indeed *does* take pains, to expose the folly and to repel the effrontery of Sale, Gagnier, and Boulainvilliers, those half-renegadoes from Christianity and from reason. This was requisite to the purity of the history. But we could produce many instances of his candour and fairness. We have actually produced a striking one before. And, as to his 'acrimony,' we are glad that Mr. Gibbon *feels*, and we are sure that he *retorts*, it. But THAT history, it seems, 'is not quickened by a spark of philosophy and taste.' It certainly is wanting in vivacity and sentiment. Mr. Swinton was *weak* enough, to give us substantial criticisms for 'taste,' and to substitute solid truths for 'philosophy.' And, with all this *weakness*, he has actually given us a *body* of history, that wants indeed some nice proportions, some graces of movement, and some brilliancy of aspect; and that yet will be surveyed with profit and satisfaction, when the dressed and painted *dolls* of the present day, will be cast away with the fantastic fashion that produced them.

We have more than once before noted the strong turn of *obscenity*, that runs through Mr. Gibbon's history. We have too much occasion, to notice it here again. We will venture to cite a couple of passages. 'Seventy-two *hours*, or black-eyed girls,' says Mr. Gibbon concerning the sensual paradise of the Mahometans, 'of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased an hundred fold to render them worthy of his felicity' (p. 218). Mr. Gibbon, we see, dwells upon the picture with peculiar relish. We even suspect him to have added from his own pencil, two of the strongest strokes in it. But in p. 219 he returns again to his feast of sensuality. 'Useless would be the resurrection of the body,' he says in his own character or in that of a Mahometan, and perhaps the difference is very little; 'unless it were restored to the possession and exercise of its *worthiest* faculties; and the union of *sensual* and intellectual enjoyment

'enjoyment is requisite, to complete the happiness of the double animal, the perfect man.' This is sufficient for a taste of Mr. Gibbon's *libidinous* spirit. We need only refer to a slight quotation of obscenity in p. 253, and to a very impudent quotation and passage in p. 254. And Mr. Gibbon seems to be equally happy, in any opportunity of shewing his infidelity, and in any occasion of exhibiting his lasciviousness*.

Chapter FOURTH or fifty-first.—In this chapter, after some prefatory matter, we have the reduction of Persia by the Saracens (p. 283—295), a point of history, totally foreign to the decline and fall of the Roman empire; and still more foreign (if possible) to a work, that is to confine itself to the 'circumstances,' the 'important,' and even 'the most' important, in the account of this decline and fall. We have then the reduction of Syria (p. 296—331), and of Egypt (p. 331—349), by them. We have next their conquest of Western Africa to the Atlantic (p. 349—363); all as foreign as that of Persia, because the history of it was finished, when we closed the career of the western empire. And we have finally the reduction of Spain, equally foreign with both (p. 364—381); and some remarks at the close, to shew the triumph of the Arab religion over that of Christianity (p. 381—391). Had Mr. Gibbon materials, he would swell every chapter of digression into a volume; and expand and dilate the history of the decline and fall of the empire, into a large library. Give me but a foot to stand upon, says this historical Archimedes, and I will shake and agitate the whole globe at my pleasure. And he writes, and writes, and digresses, and includes one historical *parenthesis* within another, in an almost infinite series.

From p. 276 to p. 296, we never think of the empire or emperor at all. In p. 303 we have the first mention of the latter. We then find him 'in his palace of Constantinople or Antioch.' And we see him, like the reader, 'awakened' to a feeling for the empire. In p. 296—331 the sun of history rises and shines upon the empire. But it then sinks in the *west*. And it goes to shine in *other worlds*.

There is also great confusion in the series of the history. The reduction of Persia comes *first*, and is placed by Mr. Gibbon

* As here end our remarks upon Mr. Gibbon's account of Mahomet, we shall just add in a note what Mr. Gibbon has religiously abstained from mentioning. That Mahomet was so *astonishingly ignorant*, even under the light of his pretended *inspiration*, as in his very Koran to suppose Miriam the sister of Moses, and the Virgin Mary, to be *one and the same person* (Prideaux's Letter, p. 83, from Alcoran, c. 3.) He thus annihilates about fifteen hundred years.

himself

himself in p. 290, 'A. D. 637—651.' We are next presented with 'the conquest of Transoxiana,' as p. 294 tells us, 'A. D. 710.' But we have then 'the invasion of Syria, A. D. 632.' We thus, like a crab, go backwards in our course. And, what shews the absurdity of such an irregular arrangement at once, we see the emperor in p. 303, 'awakened by the invasion of Syria, the loss of Bosra, and the danger of Damascus;' when, in the previous part of the history, events a thousand times more formidable to him have happened, and the whole empire of the Persians has been subdued by the Saracens.

Contradictions.—P. 287. 'The walls of Ctesiphon or Madayn, which had resisted the battering-rams of the Romans, would not have yielded to the darts of the Saracens.' Mr. Gibbon forgets, that he has already given them battering-rams *once*; and ought to have given them *twice*. And this strange forgetfulness concerning himself, and this gross mistake concerning the Arabs, who had all the Greek engines of war; as we have already seen them, and shall see them still more, having the Greek coins among them; runs through his whole history here; and lends a false colouring to it. Thus he says in p. 305, concerning the siege of Damascus: 'the art, the labour, the military engines, of the Greeks and Romans, are seldom to be found in the simple, though successful, operations of the Saracens; it was sufficient for them, to invest a city with arms rather than with trenches, to repel the sallies of the besieged, to attempt a stratagem or an assault, or to expect the progress of famine or discontent.' Yet he himself in p. 307 speaks thus, concerning this very siege: 'Elmacin—notices the use of *Balistæ* by the Saracens (Hist. Saracen. p. 25, 32).' This is in A. D. 634. And A. D. 638 he notices still in opposition to all, that 'the military engines, which battered the walls' of Alexandria, 'may be imputed to the art and labour of—Syrian allies' (p. 335).

We have already seen Mr. Gibbon, making strange mistakes about the coins of the Arabians. We see him making still more, in this chapter. P. 289 he speaks of 'twenty thousand drams,' 293 of 'drams of silver,' and 280 of 'drams or pieces of silver;' when he should have said, *drachmæ* or *dirhems* of silver *! P. 327 he mentions 'two hundred thousand pieces of gold,' and 279 'five pieces of gold;' when he should have mentioned as many *dirhems* of silver †. P. 338 he notices 'two pieces of gold,' 349 'four millions three hundred thousand pieces of gold,' 288 'thousands of pieces of gold,' 294 'two thousand pieces of

* Mod. Univ. Hist. 1. 433.

† Ibid. 1. 471 and 379.

'gold,'

'gold,' and 325 'three hundred thousand pieces of gold;' when he should have spoken more specifically, have turned his pieces of gold into *denarii* or *dinars**, and given us the correspondent value in English money. We should then have had some idea of the sums intended; and not been left, as we now are, totally in the dark about them. And in p. 381, at last recovering the specific name, he reckons 'twelve millions and forty-five thousand *dinars* or pieces of gold,' to be 'about six millions of sterling money;' when the *dinar* appears to have been about 13s. 6d. in value †, and the sum consequently, is above eight million.

P. 345. Mr. Gibbon notices a point, as not discovered by 'the self-sufficient compilers of the Modern Universal History.' This is another stroke at Mr. Swinton. But it cannot hurt his reputation. We may very safely say still, that for truth, for facts, and sometimes even for *characteristic* facts, we must refer to Mr. Swinton; though, for brilliancy and pointedness, we must go to Mr. Gibbon. And we cannot refrain from marking with surprise, the charge of 'self-sufficiency' from such a writer as Mr. Gibbon. He who comes forward in his text, with such an air of superior observation; he who fills his notes with an hundred references, quotations, sneers, sarcasms, and caricatures; and he, who appears in his notes and text, like another Briareus, wielding his hundred arms against heaven itself; even he taxes the *self-sufficiency* of Mr. Swinton. And the fact presents us with a wonderful picture, of the blindness incident to the human mind, and of the partiality fostered in the human heart. Mr. Gibbon would otherwise have never presumed, to charge another with his own darling sin. The giant, in compliment to himself, would have spared the pigmy. And Sir John Cutler, that king of misers, would not have had the effrontery to accuse a prudent œconomist—of avarice.

P. 344: 'Renaudot answers for versions of the Bible, Hexapla, *Catenæ Patrum*, Commentaries (p. 170).' This gives us an instance, of what we have previously dwelt upon, the unfaithfulness of Mr. Gibbon in his references. He has marked in Italics the Italicised words above. Yet *these very words* are not in Renaudot, p. 170. The passage runs thus: 'Versionum sacre scripturæ, commentariorum, hexaplorum, et aliarum ejusmodi lucubrationum.' And this serves strongly to confirm, all that we have said of Mr. Gibbon before; such a falsification

* Mod. Univ. Hist. i. 488, Renaudot, 334 'aurei denarii,' Mod. Univ. Hist. i. 433. Ibid. ii. 76, '2000 dinars,' and ibid. i. 455.
† Ibid. i. 196.

of the passage as this, being either merely the result of his habitual carelessness, or the wilful suggestion of his sarcastic genius.

P. 299. The text mentions 'the ringing of bells.' But the note says: 'I much doubt, whether this expression can be justified, by the text of *Al Wakidi* or the practice of the times.' So far we note the passages, only to shew the contradiction between them. But the contradiction is heightened, as the note goes on. And we wish to ascertain the point denied in it, and so to vindicate the text in opposition to the note. 'Ad Græcos,' says Ducange (*Glossar. med. et in fin. [infimæ] Græcitat. tom. i. p. 774*) *campanarum usus seriùs transit [transit], et etiamnum rarissimus*. The oldest example, which we can find in the Byzantine writers, is of the year 1040; but the Venetians pretend, that they introduced bells at Constantinople, in the ninth century.' This is a striking specimen of that spirit of learning, which overlooks the object directly under its feet, while it is gazing for it among the stars. At the very surrender of Jerusalem to the Arabs, one of the articles imposed by the conqueror on the Christians, is this; that 'they shall not ring, but only toll, their bells*.' Very soon after this event, one Kais being asked by the emperor concerning *Mahomet*, how at the time he had perceived himself inspired; said that 'sometimes he heard a sound resembling *that of a bell*, but 'stronger and sharper†.' Then comes 'the ringing of bells' in the text, at the siege of Bosra. And, what is a remarkable conclusion to the whole, only *six* pages after, Mr. Gibbon has adopted in the text, and *refuted* in the note, this early use of bells; and in his account of the closely following siege of Damascus; he himself says, that 'the signal was given by a stroke on the great bell' (p. 307).

P. 312. Mr. Gibbon in the text speaks of 'the fair of Abyla, about thirty miles from Damascus.' '*Dair Abil Kodos*,' says a note: 'after retrenching the last word, the epithet *holy*; I discover the Abila of Lyfania, between Damascus and Heliodopolis; the name (*Abil* signifies a vineyard) concurs with the situation to justify my conjecture (Reland *Palestin. tom. i. p. 307, tom. ii. p. 525—527*).' This is all a series of errors. The place is *not* a town. It is only a monastery. Mr. Gibbon's own narrative shews this plainly. 'The *hermit*,' he says himself p. 314, 'was left alive, in the *solitary* scene of blood and devastation.' *Dair Abil Kodos*, therefore, cannot be the town of *Abila Lyfania*, mentioned by Ptolemy‡. Nor

* Mod. Univ. Hist. i. 429.

† V. xv. p. 160. Bertius.

‡ Ibid. i. 449—450.

does the name signify the Holy *Dair* or House of Abila, but the house of the *Holy Father*; the words at full length being *Dair Abi Al Kodes*, and only by elision contracted into *Dair Abi'l Kodes*. And, even if the *present* vines of Abila could anyways relate to its *ancient* name, the signification of *Abil*, a vineyard, can have no relation to the monastery; the town confessedly lying 'between Damascus and Heliopolis,' and the monastery between Charras and Tripolis *, much to the north of Abila.

We have noticed before, the mean and wretched love of *obscurity* in Mr. Gibbon. He has yet to learn,

That want of decency is want of sense.

And he most shamefully breaks in upon all decency, in this chapter; wounding the delicacy of his reader in p. 278, with a long and impudent quotation in Latin, concerning a scene of Mahometan sensuality. Sensuality is the life and soul of Mahometanism. 'In the eyes of an inquisitive polytheist,' says Mr. Gibbon *for that very reason*, we doubt not, 'it must appear 'worthy of the human and the divine nature' (p. 382). It 'must appear' peculiarly 'worthy of the human—nature;' because it 'restores' this nature even in paradise, as we have seen before, 'to the possession and exercise of its *worthiest* faculties' (p. 219).

There is an air of *obscurity* in the narration too, that frequently distracts the reader. We cannot understand the history, unless we are previously acquainted with it. This obscurity often lies also in single and detached sentences. 'Perhaps the 'Persians,' he says in p. 383, 'who have been the masters of 'the Jews, would assert the honour—of being *their* masters.' We give the passage, as the press gives it us. Nor is the context more clear, than the extract. And what is the possible meaning of it?—In p. 317 the proverb of a diamond cutting a diamond, is very indiscreetly used in the history. But the vulgarity is at once covered and betrayed, by this pedantry of learning: 'it was a maxim among the Greeks, that, for the purpose of cutting a diamond, a diamond was the most effectual.'—P. 320. 'In the name of the city' Jerusalem, 'the profane 'prevailed over the sacred.' He should have said in propriety, that the modern and the Roman prevailed over the ancient and the Jewish. 'Jerusalem was known to the devout Christians—; 'but the *legal* and *popular* appellation of *Ælia*—has passed from 'the Romans to the Arabs.' The name of *Jerusalem* was

* Mod. Univ. Hist. i, 392.

known equally to the Arabs, as to the Christians. Nor was the appellation of *Ælia*, the *legal* and *popular* one. The town indeed is called only *Ælia*, in Omar's *second* address to the patriarch *. But it is called '*Ælia or Jerusalem*,' in his *first* †. And as in the nocturnal journey of Mahomet, we apprehend, it is denominated *Jerusalem* only ‡; so is it certainly denominated only *Jerusalem* by the Roman historian A. Marcellinus, about two centuries and an half after Adrian had imposed the name of *Ælia* upon it §. *Ælia* therefore was the *legal* name, but *Jerusalem* the *popular* one; among the very Romans first, and consequently among the Arabs afterwards.——We have several instances of *false language*, in this chapter: 'p. 349, 'two authentic lists, of the present and of the twelfth century, are circumscribed within,' that is, contain only, 'the respectable number of two thousand seven hundred villages and towns' in Egypt; p. 325, 'the luxury of Antioch,' for the *luxurious Antioch*, 'trembled and obeyed;' p. 327, 'bidding an eternal farewell to Syria, he—absolved the faith of his subjects,' or, as he should have said, *he absolved his subjects—from their fealty*; p. 318, they 'overturned,' for *overthrew*, 'a detachment of Greeks;' p. 355, 'the well-known cities of Bugia and Tangier define,' for *mark*, 'the—limits of the Saracen victories;' p. 372, 'the maritime town of Gijon was the term of the lieutenant of Musa;' and 375, 'from his term or column of Narbonne he returned.——Contradiction. P. 374. 'The Goths were pursued beyond the Pyrenean mountains.' So says the text. But the note doubts this. 'I much question,' says the author there, 'whether Musa ever passed the Pyrenees.' And yet the text in p. 376 repeats this much-questioned assertion, and says positively, 'he was preparing to re-pass the Pyrenees.'

P. 343—345. The destruction of the Alexandrine library, is partly denied and partly excused. If it was only a library of divinity, it is *excused*; as 'a philosopher may allow with a simile, 'that it was ultimately devoted to the benefit of mankind.' Into what a mere Vandal and Goth, does the leaden weight of infidelity sink Mr. Gibbon! It is *denied*, because two writers, both Christian, both Egyptian, and both earlier than the relater himself, one of whom too has amply described the reduction of Alexandria, have *not* noticed the fact. But a *negative* argument is of no moment, in opposition to a *positive* one. The fact is

* Mod. Univ. Hist. i. 431. † Ibid. i. 430. ‡ Prideaux, Life, 54 and 64, and Mod. Univ. Hist. i. 67 and 77. § L. xxiii. c. 1. apud Hierosolymam templum.

positively related, and by an author of unquestionable merit, Abulpharagius. No accumulation of testimonies merely negative, can countervail this. Nor is the destruction said by him to have been done, at the reduction of Alexandria, but *some time afterwards*. Yet, as Mr. Gibbon farther argues, this destruction is repugnant to the sound and orthodox precept of 'the Mahometan casuists;' a weak argument in itself, and annihilated by his own allowance immediately afterwards, that 'a more destructive zeal may perhaps be attributed to the first successors of Mahomet.' 'In this instance' however, adds Mr. Gibbon, 'the *conflagration* would have speedily expired in the deficiency of materials;' when, even according to his own account from Abulpharagius, the library was not burnt in *any general conflagration*; but 'the volumes of paper or parchment were distributed to the six thousand baths of the city, and, such was their incredible multitude, that six months were barely sufficient for the consumption of this precious fuel;' and when the parchment or paper was used only for *lighting* the fires, not for forming them, and *therefore* lasted so long a time. The Roman writers too, says Mr. Gibbon, 'Aulus Gellius' (Noctes Atticæ, vi. 17), Ammianus Marcellinus (xxii. 16), 'and Orosius (L. vi. c. 15),—all speak in the *past tense*; and the words of Ammianus are remarkably strong, *fuerunt* &c. But this is only another instance of that *dishonest management*, with which Mr. Gibbon garbles his quotations and references. All these writers speak only, of *the library destroyed in Cæsar's time*. They may well therefore speak 'in the *past tense*.' Gellius (vi. 17), says, 'ea omnia bello priore Alexandrino—incensa sunt.' Orosius says (vi. 15), that the 'regia classis' was ordered to be burnt by Cæsar; 'ea flamma—quadraginta millia librorum—exussit.' And Marcellinus (xxii. 17) adds, in the words cited by Mr. Gibbon, 'bibliothecæ fuerunt in æstima-
'males,' or *innumerabiles*, as Mr. Gibbon reads them; 'et loquitur monumentorum veterum concinens fides,' &c. *What* does this consenting testimony say? Mr. Gibbon *chose to suppress it*. But it says, 'septingenta voluminum millia—*sub dictatore Cæsare conflagrassent*.' Mr. Gibbon thus quotes the authors for the *later* library, when they speak only of the *former*; and, in Marcellinus, wilfully suppresses the very words that would have betrayed they did. Another library was formed after the destruction of this. Epiphanius proves decisively its existence*, as Abulpharagius shews us its termination. And the evidence of such an historian as the latter, 'an author of eminent note

* See a very useful note in Reimar's Dion Cassius, p. 327.

‘ in the East, as well among Mahometans as Christians *; the coincidence of his testimony with that of Epiphanius; the vacuity that there would be in the history, from the want of it; its pointedness, and its circumstantiality; leave us no room to doubt of the sweeping destruction, that these friends and favourites of Mr. Gibbon’s, these fanatic Goths and Vandals of Arabia, made of the collected literature of the world.

[*To be continued.*]

ART. II. *Transactions of the Society instituted at London for Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1788. Vol. VI. 8vo. 48s. Doddsley. London, 1788.*

[*Concluded from our Review for October last.*]

THE information contained in this volume respects two objects, viz. 1. Undertakings that have been already effected; and, 2. Enterprises that are still in contemplation. Respecting the first of these heads, we have here a very satisfactory account of the fine plantations that have been made by the Right Hon. James, Earl of Fife. These consist of all sorts of hardy timber-trees that are common in this country, and cover, we are told, at the present time, about seven thousand acres of ground, all well inclosed, and the trees in a thriving condition. His lordship every year, we are also told, continues to extend these still more and more. by enlarging the old, or by adding new plantations. This exhibits a pleasing prospect of improvement, and affords a virtuous and useful amusement, which should, we think, be productive of a high degree of present gratification, even without taking into the account the prospect it exhibits of adding to the future aggrandisement of the family of the noble proprietor, instead of detracting from it, as too many fashionable amusements tend to do. The man who makes large plantations performs nearly the same good office towards his family, as he who should lend out a sum of money at interest for a considerable time, without allowing the interest to be touched, but suffering it gradually to accumulate; with this difference, that the first affords a perpetual source of beauty and delight to all

* Prideaux, Letter, p. 15 .

beholders,

beholders, which the other can never boast of, and brings, with perhaps a more rapid accumulation, a still greater degree of wealth, and more permanent riches, to his successors.

The Rev. Mr. J. R. Lloyd, of Aston, in the county of Salop, induced perhaps by these considerations, and others of a still more patriotic sort, gives an attested account of his having planted, in one season, sixty-five thousand four hundred and forty oaks, on a field of fifteen acres, and sowed besides ten bushels of acorns. The attestation also informs, that the field was perfectly enclosed, and the trees in a prosperous condition, at the time it was written.

Mr. White, of Buttsfield, Durham, also brings proof that, in addition to his former plantations, he had last year planted there fifty thousand oaks. It is with peculiar pleasure we observe that this gentleman, encouraged by his former success, continues his exertions in this line unabated.

Many proofs of the valuable qualities of larch timber have been communicated to the public. The present volume contains two additional proofs of this fact. Francis Dennison, Esq. of Petersburg, informs us, that ships are built of this timber in Russia, and are esteemed extremely good. Mr. Richie states; that it is also successfully employed in ship-building at Venice; and that it resists the effects of the vicissitudes of weather better than any other wood that is known; and is, in short, both strong and durable. How fortunate it is that a tree, which grows so quickly, and at the same time makes so beautiful an appearance, should also possess these very valuable properties.

The example of Mr. Harriot, as mentioned in the fifth volume of the Society's Transactions, will probably induce others to attempt to gain land from the sea. We are here told that the Rev. Mr. Henry Bate Dudley, has fenced in from the sea, on the coast of Essex, by an embankment of sod only, forty-five acres, one rood, and twenty-five poles of ground, so as to be now estimated to be worth twenty shillings per acre. The expence of this improvement amounted to *32l. 12s. 6d.* Many extensive tracts of land we have seen, on the coasts of Britain, that might, at a small expence, have been recovered from the sea. These successful beginnings will, we hope, encourage the proprietors of such tracts to think of this improvement.

The turnip-rooted cabbage still continues to keep its ground, as a spring food for cattle. Mr. Ross, of Aberdeen, says it has been cultivated with success in that neighbourhood, in the same manner as turnips, without being transplanted; and he approves of this mode of culture.

The practice of cultivating all kinds of grain in narrow drills seems to be gaining ground, and promises to be a very essential improvement. Mr. Boote, who, by means of Mr. Cooke's drill machine had sowed, in the year 1786, three hundred and sixty-eight acres, as mentioned in the fifth volume of the Society's Transactions, was so much pleased with the result, as to sow, in the year 1787, four hundred and fifty acres. In all the comparative trials he has made, he has invariably found that, on the same field, the drilled crops have considerably exceeded those that were sown broad cast. Several of these experiments, by Mr. Boote and others, are specified in this volume, which our limits do not allow us to particularise. We have long been convinced that the only circumstance which prevented this mode of culture from being universally adopted by good farmers, was the difficulty of finding drill machines of a proper construction. From the various advertisements we see of patent drill machines, we hope this branch of mechanics will soon be brought to perfection. Mr. Boote seems to be perfectly satisfied with the drill machine he uses.

The Chinese hemp, mentioned in the former volume, has been at last found to succeed; and has yielded a produce at the rate of ninety-five stone and an half nearly per acre of dressed hemp, instead of sixty stone, which we are told is reckoned a good crop, on the same soil, of common hemp. This crop was obtained by the Rev. Dr. Hinton, of Northwold, from seeds of his own saving. He also obtained of ripe seeds at the rate of eleven and an half bushels per acre; so that we may soon expect to see the culture of this article become very general, and the price of hemp considerably reduced.

It does not appear that similar hopes can be entertained from a project adopted by Mr. Hellenus Scott, of supplying Great-Britain with fossil alkali from Bombay. As the alkali, though from its analysis by two very good chemists, is of a good quality, yet the price at which it is said it can be afforded, even independent of carriage, seems to be too high to allow it to come into general use in this island.

Every attempt to render the knowledge of the topography of this country more perfect we consider as an improvement; and we are well pleased to find that the gold medal was voted to Mr. William Yates, of Liverpool, for his map of Lancashire; of the accuracy of which attestations are produced. We hope this will be a prelude to a proper indemnification of the artist for his trouble, by an extensive sale, as it was executed at his sole expence.

We here also learn that Mr. Thomas Greaves, at Millbank, near Warrington, succeeded in making a coarse kind of paper from

from the bark of *withins*. His trials, as yet, can be considered as no better than experiments; but they afford a fair prospect of success in this manufacture; which ought, we think, considerably to reduce the price of packing-paper. Further proofs occur of the goodness of English copper-plate paper; and the specimens of it in this book (all the plates in this volume being worked off on English-made paper), bear an unequivocal testimony in its favour.

Whether the rearing of silkworms in this country will ever be carried to such extent as to give rise to that branch of manufacture here, is perhaps a doubtful point. But the Society take care to furnish all the information in their power to forward that undertaking. In this view, a letter appears from Mr. Peter Nouaille, of Kent, containing several very useful hints relating to the winding silk from the cocoons, that well deserve the attention of those who mean to engage in this undertaking; but to our readers in general it could not prove very interesting.

The following new invented machines are described and illustrated by figures in the present volume, viz.

1. A machine for measuring angles, by Mr. Matthew Hill, of Scarborough. This is intended to facilitate some arithmetical operations in navigation, and other branches of plain trigonometry.

2 and 3. A sector and depthening tool for wheels and pinions of watches, by Mr. Joseph Ridley.

4. A carriage for conveying timber, or other heavy materials, over soft and boggy land, by Mr. John Befant. Each of these inventions or improvements, promise, in some degree, to answer the purposes intended; but no just idea of them can be given without the assistance of the plates. We shall just mention the principle on which the carriage is constructed, viz. to admit of having the horses detached from it and carried beyond the bog, where, upon firm ground, they can be yoked to the carriage by a long rope or chain, the wheels being received, on these occasions, into four wide slides, or troughs, in which it trails as a sledge across the slough.

With regard to future enterprises, besides the ordinary list of premiums that have been offered for many years past with little variation, which list occupies about an hundred pages of the work, the following articles are either inserted this year for the first time, or revived after having been dropped, viz.

For rearing the *silver fir*.

For ascertaining the comparative advantage of the culture of the turnip-rooted cabbage, by sowing it broadcast, and hoeing out the

the plants, as practised with the common turnip, or by sowing the seed in nurseries, and transplanting the plants, hoeing the intervals.

For discovering a cure for that disease in potatoes called the *curled potatoe*.

For an improvement in the horse, or hand hoe.

For making white lead so as that it may be free from its usual deleterious qualities.

For discovering a proper substitute for white lead, as a basis for oil paints.

For the best copy of a portrait of Mr. Stoke, of Hampstead, who by will bequeathed a sum of money to be annually offered by the Society for promoting the arts of painting, sculpture, and architecture.

For the best natural history of any of the counties of England or Wales.

For the discovery of a method of driving bolts in ships that shall be superior to any now in practice.

For the contrivance of a metal rope or chain that shall fully answer the purpose of a hempen one, either in damp mines, where a hempen rope is liable to rot, or in large foundries, where it is subject to have its texture destroyed by heat.

For the invention of a better machine for raising water, and a more convenient method of extinguishing fires, than any now known or practised.

For importing plants of the bread fruit-tree immediately, from the South-sea, into any of his majesty's islands of the Atlantic ocean. And

For importing into Britain such a quantity of the gum of cashew-tree as may establish its character among the manufacturers.

These, it will be admitted, are all objects of considerable national importance, and will probably be productive of such trials or investigations as cannot fail of proving highly beneficial. We cannot, however, help regretting, that, in looking over the list of premiums, we should find so few relative to the important art of dying, on our skill in which art, so much of the success of many of our manufactures so materially depend. The Dutch, owing to their superior skill in dying black alone, secure to themselves a very considerable trade in that article. Can a few premiums be better bestowed than in turning the attention of our countrymen to this article. In Spain they have lately obtained from their American settlements, a kind of fruit, which they call *DAVI DIVI*, which has been found on trial to be so far superior to the gall nut in dying, as to have banished the latter, in a great measure, from their manufactures; yet, we believe, a
single

single ounce of this could not be obtained in Britain even for the purpose of making an experiment. This seems to indicate a strange degree of inattention among us to the progress and improvement of the most useful arts. Many other discoveries made by French chemists in this curious department might be mentioned, which are altogether unknown to our manufacturers. Could some method be devised for verifying these experiments here, making others of a similar nature, and communicating the useful discoveries to our principal manufacturers, there cannot be a doubt but it might be the means of giving to our fabrics a lustre and brilliancy that would tend much to extend their success in foreign markets. Even the *kermes*, which affords some very brilliant colours, that never fade, cannot now be procured in any dye-shop in Britain.

We do not mean this as any reflection on the Society for the Encouragement of Arts, but offer it merely as a hint for their consideration: The objects that solicit their attention are so numerous and important, that, extensive as their funds now are, it is impossible they can overtake the whole at once; some of them must be postponed till a more favourable opportunity offers. And it must astonish those, who consider their list of premiums, to think that they should have been able to advert to such a multiplicity of important objects as they have done.

We are glad to find that the members of this Society are increasing. Long may their patriotic exertions continue with unabated spirit!

ART. III. *Travels through Italy, in a Series of Letters. Written in the Year 1785, by the Abbé Dupaty. Translated from the French by an English Gentleman.* 8vo. 6s. Robinsons. London, 1788.

THESE Letters give an account of Avignon, Toulon, Nice, Monaco, Genoa, Lucca, the dominions of the Grand Duke, Rome, and Naples. Exaggeration, of one kind or other, seems to be essential to a traveller. The mere narrative and descriptive traveller magnifies what he has *seen*, while the sentimental exaggerates his *feelings*. Of this latter species is the Abbé Dupaty. Whether the object presented excite compassion, joy, or grief; whether it give rise to the fine sensations of the lover of the arts, or of nature, or call forth the noble sentiments of the patriot; the nerves of the Abbé Dupaty are ready to receive the impression, and tremble with all the exquisiteness of sensibility. But these ecstatic feelings, we are afraid, are inju-

rious to truth. The reveries of ecstacy are, at best, but agreeable dreams, which please for a moment, and pass away. Our Sterne, we suspect, has misled the abbé, for we can discern a good deal of *his* manner in the present work; but our author should have considered that Sterne did not mean to write real travels, but a *novel*; a work to *please*. Perhaps the object of the abbé was not very different; this is no unreasonable conjecture, if it be fair to judge of a person's intentions from the strain of his composition. In this we find him every where fully as solicitous about his manner, as his matter.—*How* he is to express himself, seems always uppermost in his thoughts. Hence, the point, prettiness, and epigrammatic turns, which so frequently occur; hence some letters are really epigrams, while others seem to have been written to vie with the poetical style of Gesner's Idylls. Yet we must say that M. Dupaty's solicitude about expression is often successful; that his language frequently conveys the sentiment with equal truth and energy. The following thought, though tinged (if we may be allowed the term) with *epigramism*, is well expressed:

' This city presents the most extraordinary contrasts. Libertinism is at such a height at Genoa, that there are no prostitutes by profession. There are so many priests, that there is no religion; so many governors, that there is no government; and such an abundance of arms, that it swarms with beggars.'

' The Italians, however, preserve these few remains with the greatest care: not from taste, not from respect for antiquity, but from mere avarice. These ruins, in fact, attract from every corner of the world that crowd of strangers, whose curiosity has long furnished a maintenance to three-fourths of Italy.

' The Italians preserve their ruins, as beggars keep open their fores.'

The simile here is singularly apposite; it at the same time enlivens and enforces the idea intended to be conveyed. We shall only give two other examples, and leave the rest to be discovered by those who peruse the travels. Speaking of painting, he says,

' The taste of the vulgar ends where that of connoisseurs begins. The vulgar condemn and neglect works of art, the moment colours disappear, and thoughts begin to shew themselves; they are a kind of idolators, to whom the image is the god.'

The conclusion is peculiarly happy. Musing in a still evening in the Coliseo, he informs us,

' I was delighted too with attending to a certain faint rustling, more sensible to the soul than to the ear, occasioned by the hand of time.'

time, which is continually at work and undermining the Coliseo on every side.'

'The idea of 'a certain faint rustling, more sensible to the 'soul than to the ear,' is the offspring of sensibility and genius; the mob of authors could not have expressed this, for the best of reasons, because the idea is beyond the conception of a common mind.

We have before observed that Mr. Dupaty is too much given to *ecstasy*. His professed object, it is true, is not to give a minute and scientific account of works of art; but, when he does mention them, the reader expects (surely no unreasonable expectation) that he shall be enabled to form some idea of them, and thus reap some advantage by the perusal of the book. In this respect the abbé has been, in many places, unsuccessful. After having introduced some ancient masterpiece to the notice of his reader, his rapture too often rises like a cloud between, and obumbrates the object that was intended to be elucidated. Amongst many, we shall give the following example:

'How shall I describe the two horses of marble which we see in the square of Monte Cavallo, opposite the palace of the pope, and the two slaves who are guiding them?

'These two groupes are sublime both in the thought and execution.

'You read on the base of one, *The work of Phidias*; on that of the other, *The work of Praxiteles*; inscriptions which are evidently modern, yet do not offend.

'For these horses are indeed horses, though of a particular species. They are horses of marble.

'And then those slaves! What bodies! what heads! what legs! what arms!

All that a reader, who has never seen these groupes, can gather from this description is, that the author thinks them 'sublime'; that the horses 'are horses of marble,' a notable discovery; and that the 'slaves' have very extraordinary 'bodies, heads, legs, and arms!' This puts us in mind of a poem of Sir Hanbury Williams, where he describes a divan of male and female china connoisseurs, admiring a teapot, and who all at once exclaim, 'L—d! what a handle! J—s! what a spout!' These connoisseurs, however, were more pardonable than the abbé, as they meant to describe nothing, but only to express their reciprocal feelings with regard to an object before them all. But the abbé too often forgets his reader, and appears to write only for himself. We shall give another instance of our author's ecstasy, and leave the rest to the discernment of the reader. After contemplating the statue of Curtius, the bust of

M. Aurelius, the gladiator, and the group of Apollo and Daphne by Bernini, Mr. Dupaty is so overcome, so entranced, so drowned in admiration, that he thus concludes, 'I can no longer either admire, look round me, or even see; my feelings are overpowered.' Is this reality, or affectation?

It has been already remarked that Sterne has been a stumbling-block to our author. We can discover the imitative traces running throughout the work; especially in the writer's tortuous and zigzag approaches to his subject. But as instances illustrative of this would extend the present article to too great a length, we shall content ourselves with one example, which appears pretty conclusive. Whoever recollects the blank page in Sterne's works, and other similar artifices by which he eked out his publications, will be at no loss for the origin of the following letter:

‘ L E T T E R LXI.

Rome.

‘ I enter a church, I read on a column this bull of the pope:
 ‘ Ten years indulgence for whoever shall pray for the king of France.
 ‘ Louis the Eleventh was, no doubt, then on the throne.’

Was this letter actually sent to a correspondent? If it was, he must have loved the author well not to grudge the postage.

If our readers will take the trouble of perusing Letter LVII. they will find some reason to be of our opinion, when we hinted our suspicions that our author wished rather to exhibit the *pleasing* than the *true*. He tells us that he was *present* at a fire which broke out in the square of St. Peter, near the Vatican; and then proceeds to describe every circumstance with the most accurate minuteness, at the same time selecting these very circumstances from a well-known picture of Raphael! and concluding with ‘Ah! how admirable is this picture by Raphael ‘in the Vatican!’ Was this a real fire? or is this the way in which the writer chose to describe the painting? He has left his readers at liberty to adopt either opinion, as his object here was only to *please*. For our own parts, we suspect that the fire was nothing but a conflagration in the abbé’s imagination.

In these letters the author means to give his reflections on the face of nature as he passed along, on the works of art, and on manners and government. We shall submit to the judgment of our readers a letter on each of these subjects:

‘ L E T T E R

‘ L E T T E R L V .

Tivoli.

‘ I write to you, at this moment, from before the Leffer Falls, near which I have been seated for the last hour, under an ancient olive, employed in contemplating, and listening to these beauteous waters.

‘ The road leading to the Leffer Falls is charming.

‘ It lies under the finest trees, through groves of mulberries, figs, poplars, and planes, and is enamelled with the most verdant turf, and the sweetest scented flowers; you hear in the adjacent woods the concerts of a thousand birds; horses are descending from the mountains, the summits of which are whitened by the flocks that are feeding on them; and the silver sound of the little bells, if I may so express myself, sparkles in the air. On a sudden the temple of Vesta and the Sibyl open to your view. With what pleasure does the eye embrace those beautiful columns! But you would wish to push them back, for they hang too much over the abyss. How picturesque is the effect of those brambles, that ivy, and all those plants which dispute the crowning of these columns with the Corinthian acanthus!

‘ At length you arrive at the Leffer Falls.

‘ I prefer them to the great cascade, to the grotto of Neptune, and all the waters I can remember.

‘ These hills crown happily that town! that town again crowns happily this hillock! How beautiful is the gentle slope of that hillside loaded with harvests of every kind! Here a field of corn, there an orchard, further on, espaliers covered with vines. All at once, from the midst of all this variegated verdure, rushes forth an impetuous stream, and divides itself into five rivulets, which gush, flow, and precipitate themselves by as many channels; lower down they meet with other waters, which run from every side to unite with them on a carpeting of emerald.

‘ Hither doubtless was it that Propertius repaired to meditate and compose his verses; hither he accompanied, towards the close of day, his beauteous Cynthia.

‘ Here, doubtless, whilst the youthful Cynthia languishing hung upon his arm, Propertius delighted in pointing out to her all the scenes; in guiding her wandering eyes to those waters which rise in the air in the form of sheaves, or those waves which flow in flakes of silver; to yon eternal rainbow, those mosses, nourished by a humid dust, or the numerous plants perpetually agitated by the motion of the rushing waters.

‘ Was it not at these Falls, and enchanted with this same beauteous scenery, O Horace! that thy muse hath celebrated, in such charming verses, the delights of Tivoli.

‘ And thou, Zenobia, and thou, O Lefbia! was it not to this enchanting spot that ye sometimes repaired to console yourselves for having lost, thou great Zenobia! thy crown: and thou, fond Lefbia! thy bird.

‘ What

‘What coolness! what a calm! what solitude, and at the same time how fine a day! A fine day is a real banquet given to the earth by heaven.

‘My wife, my children; all who are most dear to me, why are you not here at this moment?—They would be happy, I am certain.

‘It would not be possible for Fanny, for Adela, for Adrian, or Eleonora to trample down all those grass plots, to pluck half those flowers.

‘Adieu, thou valley, adieu, ye waterfalls, adieu, ye pendent rocks, ye wild flowers, shrubs, and moss, adieu; in vain would ye detain me; I am a stranger; I do not inhabit your beautiful Italy; I shall never behold you more; but perhaps my children, some at least of my children, will one day come to visit you; appear but as charming in their eyes as you have to their father.

‘My children, you must come and seat yourselves under this ancient olive-tree, beneath which I am now sitting. It is that which advances the nearest to the precipice; it is opposite to a rock. Under that tree, my children, you will best enjoy the whole of this enchanting prospect.

Adieu once more, ye beauteous waters. Your foam, your murmur, your coolness, the agitation and tranquillity with which you affect at once all my senses; all that I have seen, heard, and felt, on your banks, I shall still continue to regret in the bosom of my family and friends. You I shall regret; not all those marbles, those bronzes, those paintings, and those so much boasted monuments. For ye, ye are nature; and they—they are but art.’

Thus does he describe, and moralise on the scenes of nature. Let us next see how he chooses to announce to us the *chef d'œuvre* of antiquity, the Belvidere Apollo. The method is uncommon; it is all his own; where truth and fiction are singularly blended:

‘L E T T E R LXVIII.

Rome.

‘Polydore, a young sculptor of Athens, came to be present at the Olympic games at Elis.

‘He had seen the statues of the heroes and the gods, which, placed round the stadium, were exposed to the eyes of all Greece.

‘He had seen the youth intoxicated with the Venus of Praxiteles, and the tender virgin blush with modesty at sight of the Mercury of Termisander; he had read, in the countenance of a disciple of Socrates, religious awe motionless before the Jupiter of Phidias.

‘The thirst of fame and emulation, that noble emulation which ever accompanies great talents, take entire possession of the heart of Polydore. He quits the circle of the games, and repairs to the seaside. There solitary, pensive, and in silence, he is deaf to the noise of the surge which breaks upon the beach; he hears only the voice of fame, proclaiming and immortalising the names of his rivals.

‘Yes,

‘Yes,’ exclaimed he, ‘Fame shall proclaim mine also; I will force her to publish it; I too will make the world say, on seeing me, *That is he*. I, in my turn, will force my rivals to hear my name with uneasiness. I will oblige the proud and haughty glance of great men to behold me from a less height; and teach the most disdainful beauties no longer to neglect Polydore. The eye of my dear Ephina shall meet mine with more complacency.

‘Might I but conceive a masterpiece, superior to all that Grecian sculpture has hitherto produced!

‘I will endeavour to combine, in one single work, at once the true, the beautiful, and the sublime.

‘To effect this happy union, I shall choose the model from among the gods, the form in ideal beauty; the charms, of the age between adolescence and virility; and the action, among those which require only that moderate expression, in which the true admits the beautiful, and where the beautiful does not exclude the true.

‘The imagination of Polydore then mounted to Olympus, and passed all the deities in review.

‘He did not stop at Mars; he passed by Mercury; he disdained Adonis, whom Venus alone had made a god.

‘I see none but Apollo,’ said he, ‘which can suit my design: I see no other than the god of day, the master of the lyre, the son of Jupiter, and the vanquisher of the serpent Pytho.’ Polydore chose Apollo.

‘The day drew near the close; Polydore returns home, and goes to rest; but he cannot sleep; he dreams, he meditates, he imagines.

‘There he is,’ cried he. ‘He walks with majestic step; he espies the monster; he bends his bow, the monster is dead, and the god smiles with indignation. The arm which had bent the bow is still suspended; the other is at rest.

‘At the first dawn of day Polydore flies to his workshop.

‘He fixes his eyes upon a block of marble. ‘He is there,’ says he; ‘I see him (his genius had already conveyed him thither); it is now time to bring him forth to view.

‘Already the chisels of his pupils have taken possession of the block. But as soon as Polydore thinks he has discovered the god, he stops them, and takes up his own.

‘Every stroke he gives detaches and throws at his feet part of the veil that hides from him Apollo.

‘Already is discovered the brilliant surface of the noblest, the most harmonious body; a body at once the least virile, and the least adolescent; limbs purified from all the dross of humanity, and originating one from the other.

‘But the head yet remains hidden; and if the body is to be a god, the head must be Apollo. The head, above every part, should distinguish the god of day and of the lyre, the vanquisher of the serpent Pytho.

‘The chisel of Polydore trembles in approaching this divine head, and hesitates to unveil it; but at length, emboldened doubtless by Apollo himself, he slightly touches over the forehead, which instantaneously

taneously thinks; he lays a greater stress below the eyebrows, and a glance escapes from the eye, which outstrips the arrow; he then passes his tool over the lips, and they breathe forth indignation.

'This is that Apollo of Belvidere! This is the marble made a god by one of those creative chisels which, by selecting, combining, or imitating Nature, have surpassed Nature!

'How beautiful is this divine figure! How noble! how commanding! and, at the same time, how attractive!

'How perfectly is the body designed! In running over it, the eye is forced to follow its admirable outline. It can stop nowhere.

'How great an artist was this Polydore!

'We are forced to recollect that this Apollo is, of marble, to believe it to be the work of man.

'How fortunate is it, that time, should have respected this astonishing combination of the most perfect human forms!

'I come continually to see it; continually do I come to study it; I come to elevate my imagination and my heart towards that beautiful ideal, of which this statue is perhaps the masterpiece.'

' L E T T E R LXXXI.

Rome.

'Let us now conclude our explanation of the happy condition of the people of Rome, founded, as we have just seen, on an apparently political slavery, but on a very substantial liberty.

'None of their physical wants have any superfluity; but they are all supplied with what is necessary; and that which is necessary is very trifling.

'Hunger is not violent; one daily repast suffices; and fruits, vegetables, some fish, and a little meat, suffice for this one repast.

'Thirst demands and consumes very little wine, but a great quantity of lemons and of ice.

'As for clothing, the climate and the fashion reduce this to a mere covering; every body not naked is clothed.

'The wants of the sexes find aliment in coisbeism, facility of gratification in the manners, and sufficient indulgence in the religion of the country.

'There is one particular want, perhaps the most imperious of all, not comprised in the list of human wants, which plays the greatest part in life, and which, notwithstanding, has been hitherto but little the object of legislation, or even of philosophy: it is the necessity man experiences of exhausting his activity, that is to say, of expending the superfluity of life, which still remains to him, after the gratification of his first necessities.

'It is an undoubted fact that this superflux of existence, if I may use the expression, compressed in us by constraint, or the want of exercise, never fails to produce that uneasy sensation which the French call *ennui*, or listlessness, and which becomes a dreadful torment.

'To prevent or combat this painful feeling, to escape from his listlessness, civilised man makes various efforts; he invents and cultivates

cultivates a multitude of arts, and labours for his improvement, or sinks into depravity. To shake off this, he sets the world in commotion, and furnishes materials for history.

But this want is more or less imperious according to the different degrees of civilisation, and under different temperatures.

At Rome, for instance, the climate moderates it greatly, as it does other wants.

Besides, that political circumstances, far from nourishing, developing, and augmenting it, as in other nations, concur, on the contrary, with the climate still further in restraining it.

You see, in fact, that European policy is gradually withdrawing itself from the ecclesiastical state, like the sea retiring from its shores.

This state still remains, indeed, a part of Europe; but it can hardly be said to be any longer in its society; it no longer figures on the globe. It has no longer any part in its general movement, or in its habitual intercourse, nor in the frequent shocks of those political hurricanes, which maintain, irritate, and develope, the sensibility of nations.

The want therefore of filling up the measure of activity, diminished among the Romans, by these two causes, does not require that space for its exercise and gratification necessary to it in other places; it does not stand in need of the extensive and varied fields of philosophy, literature, and politics.

The inconsiderable portion of this superfluity that remains to them, after the gratification of the most pressing demands of nature, is expended in sleep, in love, in frivolities, and in theological disputes and processions.

From dinner they pass to sleep, which lasts till six in the evening; they then do nothing, or are employed in trifles which amount to nothing. Night arrives; all business is suspended, all the shops are shut up; men, women, and girls, every body takes flight till three in the morning; they repair to the public walks, to the *Corso*; to conversation in coteries; to collations in taverns; even the most serious characters give themselves up to relaxation and amusement till the next day.

Every evening is a public festival, at which love, and that too not of the most refined sort, presides. The senses speak to the senses, and they soon make themselves understood; sometimes, indeed, vanity addresses vanity; but rarely do the heart and the imagination appeal to the imagination and the heart.

Intrigues are so numerous at Rome, that nothing can be called an intrigue.

You do not find here, either in the manners of private or of public men, that morality, that decorum, which distinguish the French manners.

The morally beautiful is absolutely unknown. What good there is, you are indebted for it merely to instinct, good sense, and custom. But it is to attain this moral beauty of every species that sensibility is most tormented. Hence arise all exertions of the understanding, all emulation of the soul, and scruples of conscience; to attain this
do

do we labour with so much trouble and refinement, our writings, discourse, and passions, and all our public and private life.

‘ Nothing of all this is to be found at Rome.

‘ Life, with the greatest part of individuals here, knows only age and childhood ; the other seasons are wanting.

‘ Two circumstances contribute especially to the happiness of the Romans. Religion, by its absolutions, always throws a veil over the past, and, by its promises, gives a favourable colouring to the future. The common people are those who fear the least, and hope the most. They possess at once the blindest and most commodious religion. Let them but be present regularly at their religious ceremonies, that is to say, sacred theatrical exhibitions, and pronounce habitually certain words, and they have no doubt of heaven.

‘ They have no occasion to endeavour to refine their sentiments and ideas, and struggle all their lives with passion. The temperature of their religion is as mild as that of their sky.

‘ The Roman possessing but a moderate degree of sensibility, and that always of a very indeterminate nature, is very rarely unhappy, and never greatly so.

‘ Not, but that his sensibility may be carried to the greatest extremes, like that of women ; his weakness even renders him susceptible of such ; but to give durability to his suffering, all the springs that have forced him to that point must remain constantly in tension.

‘ You know what happened at Rome two thousand years ago, when the ambition of subduing the world lost its power. Every thing relaxed at once ; in a short time, the empire of the universe was dissolved. The world saw the last emperors and the popes !

‘ Ancient Rome was only artificial. Modern Rome is the Rome of nature.

‘ Rome is now such as its climate and soil designed ; such as these ever must make it, when left at liberty to exert their influence.

‘ Never will the modern Romans possess that degree of understanding and imagination, resulting from the tension of the fibres, which, in manners and the arts, is the source of the energetic, the impassioned, and the sublime. They will never rise to such a height, but confine their attainments solely to the abundant, the easy, and the fluent.

‘ They will no more possess true genius, which, in general, is the effect, if I may so say, of irritation. But, should they ever attain it, it will be but by accident.

‘ But let us not deceive ourselves : that which renders a people illustrious, in the eyes of other nations, does not always constitute their happiness.

‘ It is with nations as with individuals, who are almost always miserable, from these very qualities, which give them their splendour, and render them objects of envy.

‘ To conclude : the Romans greatly resemble those moderate, peaceable, and obscure men, whom nobody is tempted to envy ; who are neither amiable nor useful ; whom you would be sorry to resemble ; with whom you would not wish to live ; but who nevertheless are happy.

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These reflections on the Romans are ingenious; the portrait we believe to be tolerably correct; but there appears too much dogmatism, too much adherence to the system of climate in asserting that the Romans 'will no more possess true genius.' In the variety of revolutions that the inhabitants of this globe are subject to, what *may be*, seems far beyond all human determination.

With respect to the general picture of Italy exhibited in these letters, it is far from flattering. Pride, poverty, despotism, slavery, dissoluteness, superstition, ignorance, and an universal want of energy, are said to be the Italian characteristics. We must except from this general condemnation the dominions of the grand duke, where a reform, we are told, is beginning to take place under his auspices. Of late years many of the French writers, impelled by all the keenness of proselytism, have been strenuous assertors of the equal rights of men; the Abbé Dupaty, among the rest, is every where a determined advocate for liberty.

Upon the whole, the public will be amused and instructed by this performance. Had the author been less artificial he would have been more pleasing to the reader of sound judgment; but he is, notwithstanding, much above the common rank of travellers. When he has wandered from the true path, his exertions to obtain the character of *an homme d'esprit*, have made him forget that to rest satisfied with *good sense*, would have been preferable. By writing too often to be *admired*, he has sometimes failed in meriting even *approbation*.

Some errors in language we have observed, such as 'the silver sound—*sparkles* in the air;' a '*dissolute* climate,' &c. but, as we have not the original before us, we know not whether to place them to the account of the French author, or the English translator.

ART. IV. *An Historical Essay on the Dress of the Ancient and Modern Irish. Addressed to the Right Hon. the Earl of Charlemont. To which is subjoined a Memoir of the Armour and Weapons of the Irish.* By Joseph C. Walker, Member of the Royal Irish Academy, Correspondent Fellow of the Antiquarian Society of Perth, and Honorary Member of the Etruscan Academy of Cortona. 4to. 18s. boards. Dublin, printed. 1788.

THE author of the present Essay commences his inquiries at the Milesian invasion; a period, it must be owned, sufficiently remote for the investigation of the antiquary. How soon after the arrival of the Milesians the Irish threw off their clothing

clothing of skins, he cannot venture to determine; but he is inclined to think that the dress which obtained among them for many centuries, and even to very late times, was introduced into the kingdom by those bold invaders. It consisted of the *truis*, or *strait bracca*, the long *cota*, the *cochal*, the *canabhas*, the *barrad*, and the *brôg*. Of these different parts of dress we meet with the following description :

‘ The *truis* or *strait bracca*, was made of weft, with various colours running on it in stripes or divisions. It covered the ancles, legs, and thighs, rising as high as the loins; and fitted so close to the limbs as to discover every muscle and motion of the parts which it covered.

‘ The *cota* was a kind of shirt made of thin woollen stuff plaided, or of linen dyed yellow. This garment was open before, and fell so far below the waist as to admit of being occasionally folded about the body, and made fast by a girdle round the loins. Of some the sleeves were short, of others long, coming down to the wrist. The custom of dying this part of the dress yellow, Spencer thinks came from the East: ‘ It was devised,’ says he, ‘ in those hot countries, where saffron is very common and rise, for avoiding that evil which cometh by much sweating, and long wearing of linen.’

‘ The *cochal*, or *cocula*, was the upper garment; a kind of long cloke, with a large hanging collar or hood, of different colours. This garment only reached so low as the middle of the thigh, and was fringed with a border like shagged hair; and, being brought over the shoulders, was fastened on the breast by a clasp, a buckle, or *dealg fallainne* (or broche), like the garments of the high-priests amongst the Jews. Several of the latter instruments, some of silver, and some of pure gold, have been found in this kingdom, and are still preserved in the cabinets of the curious. In the field of battle the Irish wrapped the *cochal* several times about the left arm, in order to make it answer the purpose of a shield. Thus the *camisolle* in the days of chivalry, served, amongst the early French, to weaken the force of the stroke of the lance.

‘ The *canabhas*, or *fillead*, was a large loose garment, not unlike the *cochal*, and probably often worn as its substitute. Being thrown on the shoulders, it spread over the whole body, and, when the hood of the *cochal* was drawn over the head, served completely to disguise the wearer. In the early ages the *canabhas* was simply the skin of some beast slain in the chase. So Hercules was clad after having killed the *Nemæan lion*. We shall hereafter find this garment mentioned by *Cambrensis*, who calls it *phalingæ*. It was, in his time, a coarse woollen cloth, stained black or dark purple. Such as were introduced by the Danes, were plaided or striped, after the manner of the Teutons. This garment appears rudely sculptured on the cross of St. Boyne, at Monaster-Boice, in the county of Louth; and on a tomb in the abbey of Strade, in the county of Mayo. We also find it on a seal of Fedlimid, king of Connaught, given in Harris’s edition of Ware’s works.

‘ The

‘ The Irish romance writers of the middle ages give this garment to their royal personages, representing it of a flowing length, and like the regal robes of the East, of a crimson colour.’

‘ The barrad was a conical cap, not unlike the cap worn at present by our grenadiers, but with this difference, that the cone of the barrad usually hung behind. The Scotch bonnet was also formerly in use in this country; and for several ages the inhabitants of Connaught wore no other covering on the head than the hood of the cochula, fastened under the chin by means either of a string or clasp; or a cailleach or kercher, flowing from the crown of the head down on the shoulders.’

‘ The bróg, or brogue, in ancient times, was made of the dried skins of beasts, but afterwards of raw, half-tanned leather, as at present, and fastened on the foot by a latchet or thong, made of the same sort of skin. In form the brogue differed little from the sandal, each consisting chiefly of a single sole, and level from toe to heel.

Amongst the early Irish the beard was cherished with as much solicitude as amongst the orientals. Nor did they restrain the growth of the hair on the head; but, throwing it back from the forehead, allowed it to flow about the neck, calling those suspended locks coluns, or glibbs, and taking a pride in them.

The bodkin was likewise a part of dress, considered by the ancient Irish as ornamental. It was equally worn on the breast and head. Even at this day, the female peasants, in the interior parts of the kingdom, collect their hair at top, and twisting it several times, make it fast with a bodkin.

After describing the several articles of the ancient Irish dress, Mr. Walker proceeds to trace, chronologically, the variations it has undergone in succeeding times; occasionally glancing at the habits of the people of Great-Britain. The first innovation in the Irish dress, after the Milesian invasion, is placed in the reign of Tighernmes, in the year of the world 2815. The author modestly subjoins, ‘ if our annals are to be credited;’ and he would be an enthusiast for Irish antiquity indeed, who would not admit the same conditional observation.

In the memoir on the armour and weapons of the Irish the author pursues his inquiry no farther back than the tenth century, when the country was invaded by the Danes; justly regarding the information before that period as of very questionable authority.

The first species of armour mentioned, is the cailmhion, salet, scull, or helmet. It appears, from the oins of Irish reguli found at Ballylinam in the Queen’s county, in the year 1786, that the open helmet was worn in Ireland in the tenth century. But a more indubitable monument of the armour which protected

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the head of the Irish in the next century, is presented on the tomb of O'Connor, at Roscommon. The form of this helmet differing from that of any other nation, the author is inclined to think it was peculiar to Ireland. It was first made of the skin of a beast; but, on the introduction of iron, it was made of that metal.

It seems as if body armour of any kind was unknown to the Irish previous to the tenth century. Yet coats of mail are mentioned in the Brehon laws. It is certain, however, that the English did not find them covered with armour.

With respect to the target, Mr. Walker has been able to procure but little satisfaction. But that the shields of the early Irish were not made of metal, he thinks may be safely inferred from the circumstance of there being but a single instance of a metal shield having been found in the Irish bogs, so replete with almost every other implement of war. Their form, however, he observes, is determined by Spencer, who tells us that they were long and broad; and adds, that they were made of wicker rods.

That both brass and iron swords were in early use in Ireland, our author infers from several of each kind having been found, in different parts of the kingdom, bearing marks of high antiquity. This weapon was generally accompanied with a dagger, denominated by the Irish a skian, and which was wore in the girdle.

While the Irish lived on the precarious support of the chase, the *fiadhgha*, or *crannuibh*, was the weapon with which they killed their prey. It is said to have been a kind of spear, or javelin, about five feet long, and pointed with flint or bone. To that end which remained in the hand, was affixed a thong of leather, by means of which either the beast was retained, or the spear recovered.

Another offensive weapon of the ancient Irish was the *tuagh catha*, or battle-axe, which is said to have superseded the use of *claidhamh*, or heavy iron sword. Slings are also numbered among the weapons of the Irish. They were called *clochadh*, and *krann-tabhell*; and, according to the report of antiquarians, they were used with great dexterity.

The author thinks that archery can boast as high an antiquity in Ireland as in almost any other nation. But, whatever ground there may be for this opinion, the fact seems unquestionable that archery was totally disused in Ireland at the time of the English invasion.

In an appendix to the Essay we meet with an account of the custom, manners, and dress of the inhabitants of the *Rosses*, on the coast of the county of *Dónegal*; a descriptive catalogue of

of Irish implements of war in the collection of Ralph Ousley, Esq. an account of three relics of antiquity found in Ireland; and an act, passed in the reign of Henry the Seventh, that the natives of Ireland should have bows and other armour.

In point of written authorities, Mr. Walker's researches in this volume can afford very imperfect satisfaction to an inquisitive antiquary; but he has supplied, as much as possible, the defect of information by recourse to ancient monuments; and the subject is illustrated with a number of plates, which add much to the value of the work.

ART. V. *The Economy of Health; or, A Medical Essay; containing new and familiar Instructions for the Attainment of Health, Happiness, and Longevity; in which the Nature of the human Mind is accurately investigated, and its Union and Connexion with the Body systematically explained. By Andrew Harper, late Surgeon to his Majesty's Garrison in the Bahama Islands.* 8vo. 2s. Stalker. London, 1788.

THE author of this performance sets out with boldly denying the immortality of the soul. This point, which has so frequently employed the minds and the pens of the learned and ingenious of all ages and nations, he settles with much facility in the following words: 'That there most certainly is a prime movement, general sensory, or a concentrated power, which is the origin of all the faculties and offices of the body, and that this power resides or begins within the brain, anatomical dissections, and the observations of common-sense, unquestionably demonstrate. To define the magnitude, quantity, or proportion, of this power, is utterly impossible; and to say that it is immaterial, or that it is something which has no parts, is positively to say that it is nothing at all.'

After a few more observations on the nature of the mind, the following query is proposed: 'Where is the objection, in point of reason or philosophy, against the opinion that this power, soul, mind, or animating essence of the body, immutable in its properties, may, at the final hour, sublime, as it were, from the *caput mortuum*, that is, soar aloft, and survive the grosser materials, which the laws of specific gravity fix to the earth, and the texture of parts subjects to separation and dissolution.' This chemical-metaphysical account of the manner in which the author supposes the mind to survive the destruction of the body, although perhaps not quite agreeable to the principles of sound philosophy, certainly has a claim to the merit of novelty.

From the singularity of opinion displayed at the commencement of this essay, we were led to expect something new at least, if not useful, when the author came to treat of the preservation of health, as being a subject more immediately connected with his own profession than an investigation of the nature of the human mind. But we were disappointed; this part of the work being a mere critical farrago of those general opinions thrown out by almost every author who has written on the subject of health, detailed in language equally affected and obscure.

ART. VI. *Memoirs of the Life and Reign of Frederic the Third, King of Prussia.* By Joseph Towers, LL.D. 8vo. 2 vols. 12s. Dilly. London, 1788.

[*Concluded from our last.*]

DR. Towers, though he be not absolutely a poet, a man of taste, or a philosopher, is not destitute, upon occasion, of plain good sense. We perceive traits of this faculty in his remarks upon the government of Sweden, in reply to the apology of Mr. Coxe, the traveller:

‘ Mr. Coxe has endeavoured to shew that the present government of Sweden is not despotic, and that ‘ his Swedish majesty, though now possessed of very great prerogatives, is yet, in many important instances, a limited monarch.’ *Travels into Poland, Russia, Sweden, &c.* Vol. II. p. 369. But the reasonings of this ingenious writer upon this subject appear to me to be extremely unsatisfactory; and I cannot, with him, applaud ‘ the spirited and judicious conduct of his present majesty of Sweden in the revolution of 1772.’ On the contrary, by that transaction the liberties of the Swedish nation, which the king had sworn in the most solemn manner to maintain, were so completely overturned, that, in my apprehension, it deserves to be spoken of in terms very different from those of approbation and applause. It is true that there are some limitations of the power of the king stated in the articles of the present Swedish constitution; but these limitations are more in form than in reality. The king of Sweden, Mr. Coxe observes, can make no new laws by his own authority, as the constitution now stands; but if he cannot make new laws, the Swedes have no security against his acting without law. He is not to levy new taxes without convening the states, and obtaining their consent; but the present taxes are made perpetual, he enjoys a fixed revenue, and has the entire disposal of the public money; and, if the country be invaded, he may levy new taxes by his own authority.

‘ Few governments, excepting those in the East, are possessed of power so entirely unlimited as Mr. Coxe supposes that of Sweden should

should in order to give it a just title to the denomination of despotism. Upon an accurate inquiry it will be found that there are some limitations of the power of the prince even in France and in Turkey. But the king of Sweden, by the present constitution, has the sole power of convening and dissolving the states, and is not obliged to assemble them at any stated period; and he has the entire disposal of the army, the navy, and of all employments civil and military. By the new constitution a senate is, indeed, appointed, consisting of seventeen members, comprehending the great officers of the crown, and the governor of Pomerania; and they are required to give their advice in all the affairs of the state, *whenever the king shall demand it*. But though they are obliged to give their advice, he is not obliged to follow it, unless it be agreeable to his own inclinations. In some few instances, however, in the negotiations of peace, truces, and alliances, the king is bound to follow the opinion of the senators, in case they are unanimous. But, as Mr. Coxe himself observes, 'as it is scarcely possible that seventeen senators, appointed and removeable by his majesty, should be unanimous in their opposition to him, we may fairly allow the king to have the command of the senate.'

Mr. Coxe, however, supposes that, as the Swedish constitution now stands, 'emergencies must occur which may render it necessary to convene' the assembly of the states. But these emergencies may occur very seldom; and, when they do, be productive of very little effect. As the present king, since the revolution of 1772, assembles the states only when he pleases, he was near six years, after that event, before he assembled them again. They then began to make some opposition to his administration. What was the result? He summoned the states to the palace, made them a speech, dissolved them, and they have not been suffered to assemble since.

'Under such a form of government no real constitutional freedom can be enjoyed by the subjects of it; and therefore, notwithstanding the apparent limitations of the power of the king, the present government of Sweden may justly be considered as, in a high degree, despotic. The former constitution of the Swedish government had in it considerable defects; but it is greatly to be regretted that a brave and respectable nation, as the Swedes are, should not have found means to remedy those defects, without submitting to such an exorbitant extension of the power of their prince as has scarcely left them even the shadow of liberty.'

If we were more disposed to remark upon little errors than we really are, we should notice here the mistake of our author when he says that 'the states of Sweden have not been suffered to assemble since the year 1778.' If he recur again to his memorandums, he will probably find that they were assembled in the year 1786.

Dr. Towers has another good quality. He appears disposed, like an honest historian, to distribute praise and blame to the best of his judgment. He praises willingly where he discovers

merit, and he censures freely where he sees ground for condemnation. We cannot, indeed, always applaud his judgment; but how can he help that? To illustrate these remarks we will quote a passage, where, though the judgment be perhaps, in a few respects, rash and peremptory, the censure is delivered in a manly style:

‘A more flagrant act of injustice, oppression, and tyranny, has seldom appeared in the history of mankind, than the partition of Poland. It was unvarnished by any specious pretences, or plausible appearances. The manifestoes, issued by the usurping powers upon the occasion, were too futile, and too palpably ridiculous, to impose even on the grossest understanding. As to the king of Prussia, the partition was a measure perfectly suitable to the favourite object of his ambition, the aggrandisement of his dominions; and, when this was the point in view, justice and injustice were trifling considerations. Count Hertzberg has asserted, that, of these claims, that of the king of Prussia was the best founded. Of three such claims, it may be difficult to determine which was the most iniquitous. This, however, may be certainly determined, that none of the claims had the least foundation in justice, truth, or reason. They originated in unprincipled ambition, and were enforced in a manner that ought never to be spoken of but in terms of indignation, while any sense of vice or virtue shall remain among mankind.’

This sentiment is not altogether in unison with our feelings: ‘When a man only talks of killing himself in verse, it is probable that he is not very much in earnest.’ Nor do we admire the good humour of the following: ‘The king, therefore, superseded Count Dohna; and, indeed, he seems not to have been quite so ready as his royal master to sacrifice the lives of men when there was little prospect of obtaining any advantage.’ We proceed to observations more serious.

Dr. Towers relates, ‘that the Prussians carried off by force from his estate Prince Salkowski, a Polish grandee, and conveyed him as a prisoner to Glogau, with his guard, which consisted of two hundred men. His crime was, that he was suspected of having raised these two hundred men for the Russian army.’ Upon this incident Dr. Towers remarks: ‘Prince Salkowski, as a Pole, had as much right to act against the King of Prussia as for him.’ Certainly he had; but could the right of Prince Salkowski deprive the King of Prussia of his right of making him a prisoner, provided he acted against him? He adds, ‘the conduct of Frederic appears to have been, in a very high degree, unjust, oppressive, and tyrannical.’ And why? ‘The only crime of Salkowski was, having attached himself to the cause of his own sovereign.’ And what other crime does Dr. Towers impute to the Russians,

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the Swedes, the Austrians, and the French, who were made prisoners of war?

Dr. Towers observes that Frederic issued a 'proclamation, by which every Bohemian peasant, who should keep arms in his house for the defence of himself, his family, or his country, was sentenced by a foreign prince to be hanged; and that this proclamation was arbitrary and iniquitous, and dictated only by a spirit of military tyranny.' This undoubtedly is a sounding observation; but we apprehend that no wise general, invading a foreign country, would permit the inhabitants to bear arms. If Dr. Towers meant to condemn the demand of surrender that was made, he judged wrong. If he meant to say that hanging was too severe a penalty to enforce this demand, he ought to have expressed himself differently.

Our author observes that 'it has been pretended that Frederic's treatment of the inhabitants of Saxony was justified by the necessity of his affairs.' This necessity the doctor denies, and then adds, 'whatever necessity there was had been created by himself, and cannot therefore be justly urged in extenuation of his conduct.' We are astonished how such an observation, an observation in direct defiance of the principles of morality, could have escaped from the pen of a divine. If the apologists of Frederic be in the right, the seven years war was a fact of which the king was wholly guiltless, and in which he was in no degree the aggressor. True; the seven years war was occasioned by the war of 1740; if the king of Prussia had never usurped Silesia, he would never have been attacked by such a confederation of enemies. For the usurpation of Silesia then let him be condemned; but for the measures that were necessary, not, as our author ridiculously states it, 'in order to answer a temporary purpose to himself,' but in order to preserve the existence of his dominions; for these let him be applauded! A true historian would have attached himself to this distinction; he would have said, 'I will exhibit a great dramatic moral. The usurpation of Silesia might seem innocent. Frederic delivered the province from a bad and arbitrary government; and he might intend to introduce a good and a benevolent one. But see how dearly he paid for this seemingly innocent action! He fought, indeed, seven years against all Europe; he was exposed to hardship and danger of every kind; it was by a thousand hairbreadth escapes that he kept the crown upon his head. But this was little. He did not suffer alone; but all his dominions suffered with him; and not only his own dominions, but he was obliged, as the *sine qua non* of their preservation, to expose Saxony to continual calamities. Let

‘ future kings learn not to be misled by specious appearances ;
 ‘ and let them hesitate long before they adopt questionable means
 ‘ for the production of the most benevolent effect !’

It was not exactly in this light that the subject was seen by Dr. Towers. But though he was not fortunate enough to hit upon these premises, truth has prevailed, and he has been brought to the same conclusion. He closes a character of the king, feeble beyond all conception, with the following words :
 ‘ With all his faults, he was undoubtedly a great king, possessed of very splendid qualities ; and indeed one of the most distinguished and extraordinary princes of whom the records of history have preserved to us any memorial.’ This certainly is not the style in which history ought to speak of a royal villain ; nor these the words in which such a character ought to conclude. We agree with Dr. Towers in his verdict. It is an inference that follows from the whole story of Frederic, considered in its true light ; but it certainly is not an inference that can be drawn from this partial and ill-written narrative.

ART. VII. *Arundel.* By the Author of the *Observer*. 12mo, 2 vols. 5s. Dilly. London, 1789.

IT is high time, considering the very enlightened state of the present day, that novel-writing should be rescued from the contempt which the stupid herd of its disciples, and a still more stupid and mistaken philosophy, have thrown upon it. It was justly asserted by the greatest statesman of the present age [Turgot], that, in books of this kind only, the true *amateur* would look for the genuine lessons of morality ; lessons founded in unadulterated feeling, unwarped by the dreams of metaphysicians and the mysteries of divines, and adapted to the real and established situation of human nature. In our own day, nothing has more conspicuously contributed to the vindication of fictitious writing than the labours of Miss Burney.

Under the impression of these feelings, we cannot but rejoice to see such a man as Mr. Cumberland engaging in this career. The present age has not done justice to his talents ; but posterity will regard his memory with reverence and affection. Few comedies in the English language have higher claims to our admiration than the *West-Indian*. The Letter to the Bishop of Llandaff is full of apposite strokes of wit and attic
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salt of a genuine sort. By his publication of the *Observer* he has added to the treasures of the English language; and that work will continue to be read as long as delicacy of expression, and the *curiosa felicitas verborum*, shall be held in suitable esteem. Mr. Cumberland, indeed, seems to have possessed all those advantages to which the ancient ornaments of literature are said to have been indebted for their excellence. The son of a learned and respectable bishop, the *protégé* of a sagacious and penetrating statesman, by turns the deputy of that statesman, and the representative of his king in a foreign court, his understanding was enlightened at the same time that his heart was expanded; and his opportunities of observation upon men and manners have been unbounded.

In the novel of *Arundel* we have found matter for applause, and matter for censure. We should be guilty of a dishonourable flattery if we said that it had altogether answered our expectations. The first volume is excellent; and we have read few things from the best masters that have pleased us better. But the second volume is flat and tedious. The author appears to have exhausted his efforts upon the former part of his work, and in the latter part to have indulged the indolence of an old man; an indolence, venial, if we regard the individual, but greatly to be regretted if we regard the republic of letters. We even think that Mr. Cumberland has not altogether preserved, in the present performance, the beauty of style we admired in the *Observer*. His expression is often languid and tautological. The faults, which in some degree adhere to his happiest productions, are here more conspicuous. He does not always break his composition into periods, where the ear and the understanding of the reader demand it. His style is too much cluttered with prepositions; as, for instance, in the expressions 'to own to,' &c. &c. which are every where thrust in where they can possibly find a place. The circumstance of throwing the substantive or pronoun into one part of the sentence, and the preposition that governs it into a subsequent part, as 'this is the house I went to,' is sometimes well enough, particularly in the epistolary style, but occurs in *Arundel* too uniformly, and in instances where it is particularly harsh. The compound particles with which the work is interspersed, 'hitherto,' 'forthwith,' 'peradventure,' 'perchance,' 'hereafter,' are also exceptionable. We thought it incumbent upon us to mark these defects, as we hope the style of Mr. Cumberland will be frequently studied by young persons, who are desirous to cultivate the graces of their native language. We will add, that the two or three pieces of poetry, with which the volumes are interspersed,

interspersed, add but little, in our opinion, to its general merits.

We quit with alacrity the severity of the censor, and proceed to gratify our readers with some of the admirable passages that are scattered through this production. The family of Arundel is stated by Mr. Cumberland as one of the noblest in the kingdom, having particularly to boast of a cardinal, whose portrait is preserved by Vandyke. It consists, at the commencement of the work, of three brothers, Sir Francis Arundel a baronet, and a staff officer of the army, a divine, and a captain in the navy. The hero is supposed to be the son of the latter, and is introduced by him as a dependent into the family of Lord G. an imaginary prime minister. Here he early becomes entangled, by an unavoidable coincidence of circumstances, in a contest with Sir George Revel, the admirer of Lady Louisa, Lord G.'s only child. Sir George, who has all the insolence, but none of the honourable sentiments, of a man of family and fortune, flies in a passion, and wounds Arundel, who is unarmed, with his sword. Lady Louisa is soon smitten with the accomplishments of the hero, but is obliged, to prevent the fatal consequences of his quarrel, to suffer it to be understood that she is partial to Sir George. We will give a few extracts from the letters, in which she discloses her passion to her female friend:

• Lady Louisa G. to Lady Jane S.

• I am sick, my dear Jane, sick at heart, and these silly doctors give me medicines for the body, when the malady is in my soul. I will take no more potions; I can counterfeit no longer; their trifling teases me; I will dismiss them, and resort to you. But tell me first, (and reflect before you tell me), is your friendship for me of that pitch, as not to suffer a decline when I have confided to you my weakness? Will you persist to love me, even though I cease to merit your love? And when I have degraded myself in your judgment, are you incapable of despising me? Above all things, is your nature strong enough to bear the weight that I shall cast upon it, when all my present sorrows, all that future time may add to my accumulated load, shall be deposited with you, and you alone? Remember also, that, as my case admits of no cure, I will admit of no prescriptions; when I shall impart it, it will not be for the assistance you can give by your advice, but merely for the comfort I shall receive in my complaining; so far from offering to oppose the poison, I shall require of you to feed it, to provoke it, to inflame it; the time for antidotes is past, and every vein is saturated with the infection. Adieu.

• Lady

• Lady Louisa G. to Lady Jane S.

• Thanks to you, my dear Jane, my best thanks! You have banished all my scruples; your letter is your heart, and your heart is truth itself; you are the very comforter I wish for; in your friendship I shall find the only cordial that can relieve me.

• You yourself, my dear Jane, have been in the general error till this moment, when I declare to you from my heart, that I scorn and detest Sir George Revel; I look upon him with horror; I cannot hear his name without shuddering; he is the terror of my very dreams; I would sooner leap alive into the flames than marry that most hateful of wretches.

• Notwithstanding this, prepare yourself to hear that I am about to do this very thing, so much more terrible than the worst of torments. Oppose not that report even with a doubt; give it not so much as a silent shake of your head when you meet it. Every body knows our intimacy, and if you hesitate my hypocrisy will transpire; the consequence of that will be, that the duel between Sir George and Mr. Arundel must take place.

• Ah! my dear friend, that fatal week at Spring-grove; how little did I suspect, when my father told us he should bring down an awkward lad from the university, to be humanised in our society, that my eyes were to encounter a form where every grace of mind and person, every manly charm, every captivating talent, unite to conquer. Mr. Arundel is the son of a younger brother of Sir Francis Arundel, whom all the world knows; his father is in the church; and as his uncle has an heir, this young man has very little else to look to but his expectations of being provided for by my father. He has the character of being an incomparable scholar; and my mother, who has had much more of his company than I have, is quite charmed with him. I cannot say that he takes the way of making his court to my father; for he is very high minded, and won't flatter. The first night of his coming we had music; with some persuasion he accompanied me in a concerto: to my astonishment I heard a perfect master on the violin; and it was a composition he could never have seen before. His performance charmed me so, that though I was forbidden to sing, I was determined he should accompany me in one of my best songs; he did it with such delicacy of taste, and supported me with so fine a symphony, that his tones perfectly inspired me, and I was never so much in humour with my own voice before. O Nature! had you not done enough, but art must add this accomplishment to make him irresistible?

• When my father went back to town, he left Mr. Arundel with us. It was from thence your hapless friend must date her sorrows. He was our sole companion; all around us was retirement, silence, tranquillity, and a season which conspired with love to assail my too susceptible heart. What qualities, what sentiments, what talents, did I then discover as his character unfolded itself to my observation! He conversed, he read.—O Jane! there is the very soul of harmony in his voice. He walked with us, he amused us with

thousand various resources, he instructed us by a thousand various ways; but with such modesty of nature, with so pure a mind, with an understanding so enlightened, yet so void of pedantry, with manners so refined, and with a countenance—O heavens! I shall never look upon his like again.

‘As for me, seeing, as I do, the impassable gulf that is between us, attracted by nature, repelled by fate, I stood gazing like a self-devoted victim on the very brink of ruin, measuring with my eye the insurmountable barrier that parted us for ever. Sometimes I was desperately impelled to the attempt; to perish in the gulf, methought, would be a speedier consummation of my misery, than languishing on the bank till suspense and disappointment ended me. Sometimes I invoked a nobler resolution to my aid; I took counsel of my pride: I brought into review the nobility of my birth, my rank, my fortune, all the splendors of life that awaited, and even solicited my acceptance. Shall I lower my ambition to take thought of a dependant? Shall I descend to such obscurity? Grant, for a moment, I were abject enough to stoop from such a height to such a depth, how should I support the terrors of a father’s wrath? How shall I face him, whose mildest look never yet relaxed from its authority; whose very smile awes me into submission? I dare not do it; be the consequences what they may, I can die, but I dare not disobey.

‘Fortified with these reflections, and made resolute even by my fears, I turned aside, and sought relief in solitary meditation; I confined myself to my chamber; I resigned him totally to my mother, who seemed no whit less enamoured than myself, though doubtless not with my degree of danger, not with my tumult of heart; forbid it, heaven! not with my agony of passion.—And yet—what am I saying?—No; she is all serenity and calmness—I am all storm and tempest; the government of her soul has ever been a model of perfection, orderly, correct, chastised, and pure, without a spot or blemish; but mine, alas! my soul.—To you, my Jane, and to you only, let me pour forth my feelings.—What shall I say it is? a whirlwind is too tame a word.—Ah me! my poor head turns; the tears gush forth; my thoughts are lost; I must break off, and pause for recollection.

‘I’ll not look back to what I have written. I am very ill, my dear Jane; read me with pity, not with scorn; take me as I am, a creature scarce itself. They tell me I must go into the south of France for the recovery of my health: silly people! what has south, or north, or any point of the compass, to do with my health? Can the air of Montpellier breathe peace into my heart? Is forgetfulness the growth of France? Can the Alps smother affection? Can they screen me from the vision of Arundel? Yet I will go into the south of France; to the farthest land upon the globe I will gladly go, rather than meet him again.

‘I never see him now, though we are under the same roof; for he is wounded, and I am wounded, and neither of us can rise from our couches. O! execrable monster, Sir George Revel! The murderer, to strike his sword into the breast of a defenceless man?

Assassin,

Assassin, coward! Where was his heart when he meditated the blow? Where were his eyes when he directed it? Could not the radiancy of an angel dazzle him? Could not the express image of virtue overawe his impious rage? The guardian spirit of innocence turned aside the point of his weapon; it glanced upon the side of Arundel; and blood—such as angels shed—followed the stroke.

‘I am ill again; my brain whirls, and I run into mere rhapsody. I have done for the present. My dear Jane, adieu! Love me, spare me, pity me! forget my folly, but remember my affection. Believe that whilst I am myself I am yours. Farewell.’

‘Lady Louisa G. to Lady Jane S.

‘Soon after I had closed my last letter, I was seized with a profuse bleeding at the nose; it frightened these good people, but it relieved me; my head is better, and my thoughts more collected.

‘There is a negotiation in advance between Mr. Arundel and that wretch; my father is the mediator, and the first article of the treaty conditions that I shall consent to receive proposals from Sir George; for you must know *the monster is loving*, and will do justice, if he is well bribed for it. Is it not an honest artifice to train him on in hope, till he has made atonement for his murderous assault? Can any thing be a criminal deceit which saves the life of Arundel? for *the monster* is a duellist at all points, and loves fighting so well, that he won’t wait till his antagonist is armed; and is particularly resolute with his naked sword against a naked man. Till this matter is made up, I won’t stir: when that is over—

Hide me ye caverns! cover me, ye Alps!

Montpelier as well as any other place; any other place as well as Montpelier.’

The peripatœia of the story of Arundel consists of the death of Sir Francis’s only son, killed in a duel, and the consequent accession of the hero as heir-apparent to the family estate. Lord G. is made to dismiss Arundel with ignominy from his house, and the same day to be acquainted with the revolution in his fortune; and the behaviour of a subtle, mean, interested statesman is described, upon this occasion, with wonderful force and imagination. The letter written by Arundel’s father, when he learns the removal of his son from the house of Lord G. to that of Sir Francis, is also entitled to the highest applause, and may, without disparagement, be contrasted with the wonderful scenes of Sir Sampson Legend in *Love for Love*:

‘Dr. Arundel to Francis Arundel.

‘What may be those properties of grief, which you are so well acquainted with, I am not studious to learn, nor over eager to experience; if you mean me to believe that grief will melt the marble
of

of your uncle's heart, they must be miraculous properties indeed, and a great deal more than I shall put my trust in. As for a journey to London upon the mere expectation of seeing this mighty miracle performed upon your uncle, you must excuse me if I do not hold it quite so adviseable as you seem to think it; nor is it altogether so easy and perfunctory a matter for me to undertake at my time of life, persuaded moreover as I am that *miracles have ceased*.

'I am obliged to you for the offer of your interest with Sir Francis in the way of reconciliation; but are you sure I seek that reconciliation? Are you so well satisfied with your own great powers of persuasion, that you can, by the charms of your rhetoric, *convert the hard rock into the springing well*? Is there no delicacy previously to be observed towards my honour, which perhaps may not willingly condescend to owe that reconciliation to the influence of a third person, which my own merits could not command? You may inherit your uncle's property, Mr. Arundel; but I envy you it not, if you take his pride into the bargain, and with it any portion of that insensibility towards my feelings which, with his other prepossessions, seems in this instance to have devolved upon you.

'Though you may in time be found the heir of his estate, remember at the same moment I, if living, am the heir of his title. Where is the provision to support it? Am I to crouch to you, like the descendants of the aged Eli to the child Samuel, 'for a piece of silver and a morsel of bread?' and shall I say, like them, 'put me, I pray thee, into one of the priests offices, that I may eat a piece of bread?' No, Sir, I am a *priest* already, and have just enough to purchase that poor diet without your help; and Sir Joseph Arundel (if ever that shall be my title) shall still toil on in the humble office of a parish priest, nor crouch for a single morsel of those rich endowments, which have passed over his hoary hairs to fall upon the giddy head of youth.

'But I must revoke that word when you take your seat amongst the senators and elders of the state. Happy nation, to be so wisely governed! and thrice happy constituents, who are to consign their interests to so grave, so competent, so experienced a representative!

'You are pleased to tell me that your uncle has desired you to live with him, and abandon the situation in which my interest placed you with a noble and powerful patron; and you have obeyed *his commands*; obeyed them without reference to me; joined with my worst enemy, deserted my best friend, and this by the *commands* of your uncle! If my *commands* go for nothing, might you not have paid some little attention to my wishes? Might you not have stopt to hear them, to inquire of them, to know at least what it is your father *wishes*; and then it would have been time enough to obey what your uncle *commands*.

'You say you have been confined by an *accidental hurt upon one of your ribs*; my information is that you have been fighting a duel; you can best tell which is the truth. You may have had your uncle's *commands* for this also; he has been *a man of war from his youth*; and dearly he abides the passion he has always had for blood; the judgment has fallen upon his own house; 'he that smites with the sword

sword shall perish by the sword.' In this, as in the relinquishment of your patron, you have not waited even for my *wishes*; for it is not likely that I should recommend a practice which, though stamped with the specious name of honour, violates the laws of God as well as man. If then I am founded in my fact, and this hurt on your ribs, which you lightly term *accidental*, is in truth a wound you have received from the sword of a duellist, I can only remark, that you have taken a very convenient way of throwing your faults upon chance; which, being but a slender carrier, will I am afraid in time be so much overloaded by you as to fall under his burthen.'

To speak of the novel of Arundel in a few words, it may be remarked, that, in respect of character, if we confine ourselves to the first volume, praise cannot justly be withheld from the portraits of Dr. Arundel, Lord G. and Sir George. The language of energy and passion is sufficiently exemplified in the extracts we have given. And, where the interest of the story is least pressing, the wit of the conception, and the beauty of the language, often compensate for the temporary suspense.

ART. VIII. *Sermons preached in the British Ambassador's Chapel at Paris, in the Years 1774, 1775, 1776. By the late Rev. Paul Henry Maty, M.A. F. R. S. Under-Librarian to the British Museum, and some time Secretary to the Royal Society.* 8vo. 10s. 6d. boards. Cadell. London, 1788.

THE worth and learning of the author of these sermons, and the benevolent views with which they are published, are powerful motives to conciliate indulgence, and disarm the severity of criticism. We sincerely rejoice that the generosity of a numerous and respectable body of subscribers has accorded with the expectation of the editors. The few cases where public liberality administers relief to indigence, or bestows rewards on learning, are the rare and slender consolations of indignant virtue for the millions that are extorted from the facility, or obtained from the credulity, of the public by the importunity and cunning of frontless imposture. Neither is it our opinion (if literature and reputation are to be mentioned in such a case) that the reputation of Mr. Maty will suffer in the proportion which might have been expected from the unfinished state in which these Sermons appear. For, in his most finished works, he has displayed few of the talents, and practised few of the arts, which constitute the difference between hasty and polished composition. To the *limæ labor* he seems to have been a stranger; and though, if he had been his own editor, he would probably have retrenched the frigid puerility of redundant declamation,
which

which frequently in these Sermons wounds a correct and instructed taste, yet there is little reason to imagine that he would have exerted in them the minute industry and latent artifice which diffuse over eloquence its ornament and animation. The subjects are various and unconnected. If we were to select one as the most worthy of praise, it would be the third, on the guilt and evil consequences of gaming. It is a piece of moral painting which, though neither elegantly coloured nor artfully designed, is strongly sketched, and possesses features of resemblance. The following passage we present to our readers :

* But what do I say of the temptations to dishonesty? I affirm that the gamester shall be dishonest. Yes, my brethren; I do not pretend to determine the precise time when, instead of a secret repugnance to sit down with an unequal adversary for a trifling sum at a game of skill, he will rejoice, he will hunt for the opportunity of playing a game of chance, with the unskilful, for more than ever they both possessed; nor when he will begin to think it as honourable as it is expedient to prepare himself for the combat by the same abstemiousness that was practised by the sportive men-killers of antiquity; nor when he will go a step farther, and substitute the little stratagems of bush-fighting to the confidence of an open war; nor when he will, in all the powers of hell to assist him in his midnight conjurations: this I will not, this I cannot determine; for there will be many conflicts, many struggles, between honour and dishonour; many temporary returns to virtue. This I will not, therefore, pretend to determine; but this I again affirm, and I call heaven and earth to witness the truth of my assertions, that gaming, when not prevented by ruin, as assuredly concludes in cheating, as drinking in drunkenness, or the lust of the eye in adultery. How can it possibly be otherwise? What, when self-love and self-interest have been repeatedly provoked by repeated humiliations and repeated distresses, when a single stroke is to fill the measure of them by ruining us for ever, when the facility of preventing it is as obvious as the necessity of it appears great; and when all the tender, and all the tumultuous passions, beating at the heart, afford us only a sight of our situation, without any of the requisites to support it? Who then shall be cool and temperate at once? Who is hardy enough to declare he will persist in his integrity amidst so great a temptation to break through it? Alas! if the experience of all ages has proved how difficult it is, how difficult it is to persist in it whilst there is but a slight advantage in the opposite balance, what man that knows himself can flatter himself that he will resist, when it is almost virtue to be overcome? But this, you will say, is an extreme case; it is indeed an extreme case; but it may be the case of all those who venture to entertain a fiend that will not leave them till it has led them to that precipice down which it has already tumbled so many; it may be the extreme case of all who worship a divinity that knows no middle homage, and only acknowledges two orders of votaries, the plunderers and the plundered. And if it was not so, if we would

would count as many persons half-ruined by play as we can by the other fashionable vices, still would not this half-destruction have been effected without the loss of the more inestimable jewels. I appeal to the very acts which I have enumerated above, acts which every man, who has lived at all in the world, knows to be practised by men who maintain the fairest reputation in it, and which are sufficient to shew how little either David's truth in the inwards, or the dove-like, simple, academic virtue, are consistent with the occupation of a gamester. But thus you shall not be innocent any more than the unjust steward, who pleads your attention, and the necessities the example of your luxury has brought on him to defraud you, any more the household or civil traitor who gets himself lands or habitation by the abuse of your ill-reposed confidence, any more than any man who, knowing of what he is made, and by what rule he is to conduct himself, rejudges the decisions of superior prudence at his own tribunal, and exposes himself to hazards to which he is assured beforehand he will fall a victim.

Somewhat of the exaggerating spirit of popular address is undoubtedly discernible in this representation. It is sufficient to admit that, abstractly considered, gaming has such tendencies. In reality, the correctives of situation and manners resist and modify its influence. It is a circumstance not unworthy the attention of a philosophical observer that, in the passion for gaming, the rudest hunter tribes, and the most polished and luxurious nations coincide. The authority of Cæsar and Tacitus, the testimony of Laftau and Charlevoix, illustrate its influence in savages; experience informs us of its dominion in refined and opulent states. These opposite conditions of society agree in one particular. The violent and desultory exertions of savages alternate with long intervals of inaction. The unequal distribution of property elevates individuals in polished society above the obligation of industry. Were there no other proof of the theory offered on this subject by M. L'Abbé Du Bos, this coincidence alone would evince its truth. It is, in fact, on the same principle that the leader of the Cherufci or the Cherokees, that the courtier of Versailles or St. James's, seeks a truce, in the tumult and agitation of gaming, from the toil of business, or the languors of an unoccupied mind. Vain therefore is the attempt to deduce the passion for gaming from the desire of acquisition, since we find the one predominate in conditions of society, and among ranks of men, where the other prevails the least. Those who may not be disposed to consider this matter so seriously, will perhaps be amused at the similarity which we have thus remarked between a Marechal de Richlieu, and an Ariovistus, between St. James's-Street, and Onondaga, between an English senator, and an Iroquois sachem.

These Sermons, although much inferior in elegance to those written by Dr. Blair, may nevertheless be perused with advantage by all ranks of men.

ART. IX. *The Memoirs of Major Edward M'Gauran, Grandson of Colonel Bryan M'Gauran, an Ensign in General Laudon's Austrian Regiment of Foot, Volunteer with Admiral Elphinstone on board the Russian Squadron against the Turks, Cadet in the Troops of the East India Company, Major in the Service of Portugal, and a Lieutenant in America. Interspersed with many interesting Anecdotes relative to the Military Transactions in which he was engaged. In a Series of Letters written by himself.* 2 vols. 12mo. No. 73, Berners-Street, London. 1788.

THESE two little volumes, we think, have much better claim to a place on the shelf of our reading libraries, than most of those which our presses are hourly sending forth; if there is nothing in them that is useful, there is certainly nothing that is prejudicial. They contain the life of a man of some family in Ireland; which, from a little flightiness and imprudence, has, for a series of years, been chequered with adversity, and who has been driven to the four quarters of the globe, hitherto without success, in search of a bare competence. His Memoirs may serve to teach the young adventurer how fatal, at the first outset of life, the least vanity and the least giddiness may be to his future welfare. They seem to us written with life and spirit; the sentences do not hang, and the descriptions he gives of the different places on the continent are concise, and we can take upon us to say, just. He points out to the reader, in few words, what is most striking to a stranger in every capital of which he gives an account. He notices likewise briefly the different islands in the Archipelago, which he had occasion to visit when volunteering it with Admiral Elphinstone. In short, to the military men, or to those who have any thing of the spirit of adventure about them, we think these Memoirs cannot fail to afford pleasure.

ART.

ART. X. *Vindicæ Priestleianæ; an Address to the Students of Oxford and Cambridge; occasioned by a Letter to Dr. Priestley from a Person calling himself an Under-Graduate, but publicly and uncontrolledly ascribed to Dr. Horne, Dean of Canterbury and President of Magdalen College, Oxford. By Theophilus Lindsey, A. M. formerly Fellow of St. John's College, Cambridge. 8vo. 4s. Johnson. London, 1788.*

THE progress of what is considered by its advocates as rational religion, and represented by its enemies as disguised infidelity, has, in the present century, been rapid in England. While unitarianism was secretly espoused perhaps by Locke and Newton, and openly inculcated by the learned remonstrants of Amsterdam, the great body of the reformed churches had, in the end of the seventeenth century, scarcely relaxed in their maintenance of the rigid dogmas of Calvin. Arminianism, though viewed with a partial regard by some of the heads of the English church, was yet odious to the orthodox. It is not a little remarkable that two circumstances, apparently the most conducive to the stability of ancient opinion, contributed to this revolution in religious sentiment. The collision of fanatical sects stimulated to research. The opulence of the establishment was favourable to leisure and speculation. But the operation of the first cause is the more manifest and universal, for enthusiasm awakens the energies of intellectual reflection, and is gradually destroyed by their operation. It is accordingly (though such a prediction would have been smiled at by Bayle or Hobbes), among the Calvinists of Geneva, or the anabaptists of England, that we are to look for clergy the most daringly speculative. Whatever evils may be apprehended from the diffusion of these opinions, they have perhaps checked the progress of infidelity; we are even inclined to believe that the number of deists is, within the last half century, diminished among us. But this aid of philosophical speculation will be jealously viewed by the sincere Christian, as assimilating, in the eyes of its enemies, the present state of Christianity to the decline of false religions.

The profound contempt in which the popular superstition was held during the century which preceded the birth of Christ, is evident from the testimony of historians, the reasonings of philosophers, and the allusions of poets. But when the missionaries of divine truth, with a fervor unknown to the coldness of speculative incredulity, had assailed the strong holds of paganism, a sect of philosophers arose, who affected, in its ludicrous and licentious fables, to discern a simple and rational theism. The

school of Alexandria, which derived lustre and dishonour from the genius and apostasy of the imperial sophist, expended no mean talents, and displayed abundant absurdity, in varnishing over heathenism with mystic reason and allegorical instruction. From the asylum of fanciful and figurative interpretation no doctrine was too gross, no tradition too monstrous, to be excluded. But notwithstanding this coincidence of exterior, every modern Socinian is not indiscriminately to be charged with lukewarmness or insincerity. If the ambition of leading a sect, to which so few even of those who claim the name of philosopher have been superior, which in one age produces a Luther, and in another calls forth a Priestley, be sometimes more conspicuous, than meek and humble piety, let us remember that the leaders are men. From the suspicion of being consciously actuated by this last temptation of the theologian, the simplicity and ingenuousness of Mr. Lindsey's character, in our opinion, exempts him. His secession from the church, his innovations in the forms of worship, his apologetical and controversial writings, must be well known to our theological readers. Not resisting with the ferocious ardour of Luther, or acquiescing with the lettered indifference of Erasmus, his polemical writings, if they display little of the learning and dexterity, breathe much of the amiable spirit that animated the candid and temperate Melancthon.

The volume of vindication and eulogy before us, is a reply to a very pointed attack made on Dr. Priestley, in a letter signed by an under-graduate, but asserted to have been written by the Dean of Canterbury. The plan, from the variety and unconnectedness of the matters in dispute, is necessarily miscellaneous. In the second section we are presented with a history of the objections and opposition of eminent men to the creed and liturgy of our church, from Tillotson and Locke to the present time. A curious instance of the reverence of the American clergy to their parent church is worthy of being generally known. The episcopal clergy of the middle colonies had, from their reformed Common-Prayer, expunged the Nicene and Athanasian creeds, reduced the articles of religion from thirty-nine to twenty, and in the apostle's creed omitted the clause of *'descended into hell.'* At the request, however, of the English bishops they have readmitted the Nicene creed and the expunged clause.

A spirit of digression and anecdote not unpleasing introduces into this section a character of Sir George Saville: 'He was the most benevolent of men, leaving himself at last scarce a competence out of his vast fortunes, through his unbounded zeal to serve his friends, his relations, his country, and mankind.'

OF

Of an integrity the most uncorrupted, but so well known that it is almost an injury to him to name it, and which crowns the rational virtuous character worshipping the one living and true God, the parent of the universe. Some little testimony I could bear in these respects, from the year 1774 to his lamented death, and am happy in paying this tribute of honour and grateful esteem to his memory.' The eulogy of that revered and venerable patriot, pronounced by a person of very different talents from our author, is one of the fairest flowers of English eloquence. It is the praise of Cato spoken by Cicero; but it is the voice of a Cicero unpolluted by the panegyric of a Cæsar or a Sylla.

The third section is occupied in the discussion of Dr. Priestley's character as a philosopher and theologian. An anonymous eulogium on his scientific merits, which appears to have been written by Mr. Kirwan, makes part of it. It is not alone under the reign of Domitian that it might be said, '*peffimum inimicorum genus laudantes.*' With a sincere respect for the talents of Dr. Priestley, we cannot help deprecating such blind accumulation of extravagant praise as offensive to literary justice, and injurious to his fame. Viewed more soberly and impartially, he is certainly a man of excellent judgment, of active and versatile powers; a fortunate adventurer in chemistry; a judicious compiler; a perspicuous and popular interpreter of abstract and moral science. But his experimental works exhibit more frequently the felicity of fortuitous discovery than the progress of exploring intellect in morals, metaphysics, and politics: destitute of any claim to originality, he can only be entitled to subordinate praise. The laurels of controversy are short-lived. One topic of dispute succeeds to another, and banishes the memory of the former with the glory of the combatants, and the fame of their writings, from the public mind. The philosopher, who is acquainted with the vanity and uncertainty of human knowledge; the scholar who is enlightened by a wide survey of the fashions and revolutions of human opinion; smile alike at the idle zeal, the fleeting reputation, and perishing labours of the polemic.

To return from this digression (if that may be called a digression which relates to the chief object of the work before us), let us attend Mr. Lindsey as he proceeds, in the next section, to vindicate his friend from the charge made against him by the president of Magdalen, of '*having no fixed creed.*' That expression of Dr. Priestley, which the learned accuser interprets into the most unstable levity, the vindicator considers as only implying, a mind open to instruction, and candidly listening to objections. What Dr. Hume extols as rational and manly constancy,

might, in the same manner, be described as blind and obstinate bigotry by his enemies.

In the fifth, sixth, and seventh sections, the famous question is agitated concerning the nature and limits of that divine influence, under the guidance of which the sacred penman composed the volume that contains the doctrines and precepts of our religion. The notion of a *plenary* inspiration of matter and language is combated on the ground of minute repugnancies in the narratives of the evangelists, of the absurdity of superfluous miracle, and the analogous commission of divine truth to uninspired transcribers, printers, and translators. The source of the Mosaic history is referred to tradition; the account of the fall is attempted to be allegorized; freedom in remarking on the arguments of St. Paul is justified; and Mr. Lindsey seems willing to renounce the miraculous conception, the last article that Dr. Priestley has retrenched from his scanty creed. We are presented with some bold speculations on this subject by the celebrated Sebastian Castalio, first published from his manuscript in Wittstein's New Testament; the conception of which, amid the gloom of the sixteenth century, and in the intolerant atmosphere of Geneva, is a curious fact in the history of free inquiry. Deeming it our duty, in questions so serious and sacred, to confine ourselves to literary criticism, we forbear to remark on the ultimate tendency of this laxity and latitude of interpretation. The doctrines of the divinity, incarnation, atonement, and intercession of Christ, the questions on which the decision of the Socinian controversy turns, form the subject of several following sections. On questions so long and so often agitated, where so much talent has been expended, and so much learning displayed; where every variety of attack, and every mode of defence, has been practised that human ingenuity can devise; it were as vain to expect novel reasoning as to hope for general conviction. Other Clarkes and Waterlands, future Priestleys and Horsleys, may arise; but the devout humility of religion will ever submit, the intoxicated arrogance of reason will still murmur.

The profound and masterly work of Dr. Butler is, in the twelfth section, considered by Mr. Lindsey. The learned bishop having laid it down as a principle that we could only discover the maxims of the divine administration from the observation of present *phenomena*, infers, because repentance does not in the present state prevent the evil consequences of sin, that it will not in a future state be sufficient to expiate past offences. 'Surely,' says Mr. Lindsey, 'the conclusion ought to have been quite the contrary; that, since the sufferings had accomplished the end designed by them, in making the man

‘ cease to be vicious and become virtuous, therefore they would
‘ not continue in the next state, because there would be no oc-
‘ casion for them.’ The futility of this reply is extremely ma-
nifest. It is founded on an hypothesis to which the phenomena
do not accord. Whoever assents to any doctrine concerning the
present government, or future condition, of the moral world,
that is not a direct and necessary inference from the appear-
ances, may be assured that he has wandered into the regions of
hypothesis, and ‘ aided the flight of reason by the wings of ima-
‘ gination.’

The remainder of this volume is occupied in vindicating
Dr. Priestley’s system of materialism from impious conse-
quences, and in attacking several parts of the writings of Dr.
Horne. Upon the whole, though benevolence and piety are ap-
parent in this work, weakness and prejudice are no less dis-
cernible.

ART. XI. *A Dissertation on the Message from St. John the Baptist
to our Saviour, St. Luke vii. 19. With Remarks on the His-
tory of his Life and Ministry.* 8vo. 5s. Cadell. Lon-
don, 1788,

WHEN a man of learning and moderation endeavours to
elucidate passages of scripture, which have been gene-
rally held as obscure, and from sound authority and well-in-
formed observation exercises his ingenuity to explain them; he
allures, if he does not demand, the respect of his readers. The
Dissertation before us is fraught with a variety of just remarks,
and displays a capacity enriched by judicious discernment. The
message from St. John the Baptist to our Saviour, ‘ Art thou
‘ he that should come, or do we look for another?’ has, in-
deed, been variously considered. That he meant to ask of our
Saviour whether it were he who should descend into the place
of the dead, to be a second time his forerunner, and again be-
forehand announce his coming; or with a view to remove the
ill-grounded jealousy of his disciples, who were unwilling to ac-
quiesce, from their attachment to him, in the superiority of
our Saviour; or that he inquired not for his own sake, but that,
whatsoever might befall him, his disciples should cleave fast to
Christ. These opinions are rejected; and an hypothesis per-
fectly new and ingenious is offered, and supported with learning
and perspicuity. That John was himself assured of the intent of
his mission; that he was a messenger foretold by the prophets to
announce the coming of his Lord and Master; that the mes-
sage originated from John himself, and did not proceed from

any jealousy or distrust in his disciples; but having received from Christ no alleviation to soothe him while combating the horrors of severe imprisonment, and that he had made use of no endeavours to release him who had conscientiously discharged an office of so great importance, and had hazarded every thing in his zeal for that religion which our Saviour came to promulgate to the world, he thought it proper by this message to remind him of it. These are the arguments our author adopts. St. John was not that unstable and inconstant character which, when our Saviour says 'a reed shaken by the wind' he seems to imply; for, in contradiction to this, he manifestly declares he was to be accounted more than a prophet. He was not, indeed, endowed with an unlimited power of prophecy, but, as other prophets before him, published divine truths only from the immediate revelation of God. It was no degradation of his authority, therefore, that he could not evade, because he could not predict, the cruelty of Herod. He had received no intuitive information of his future hardships, as St. Peter, St. Paul, and other apostles, had of severities yet more insupportable, and who were also comforted with the refreshing influences of the Holy Ghost after the ascension.

The arguments of this Dissertation are clear, and the language elegant.

ART. XII. *Occasional Stanzas, written at the Request of the Revolution Society, and recited at their Anniversary, Nov. 4, 1788. To which is added, Queen Mary to King William, during his Campaign in Ireland, 1690. A Poetical Epistle. By William Hayley, Esq. 4to. 28. Cadell. London, 1788.*

[*From a Correspondent.*]

THE public gratitude of England, in happier eras of our literature, might have inspired no mean or inglorious lyre. A commemoration like the present might, at a period not very remote, have been illustrated by the sublime enthusiasm of a Collins, or the cultivated magnificence of a Gray. It should seem, indeed, that mean subjects alone are fated to be dignified by great exertions; for what, in comparison with the Revolution, are the themes which prompted the song of Pindar, of Horace, or of Dryden, the Newmarket triumphs of Hiero, the servile eulogy of Augustus, or the frantic revels of the Macedonian Ammon.

But

But there is a period on which, perhaps, England is verging, when the genius of nations becomes, as it were, matron-like and prudish, affects to scorn the sports that gave interest and energy to youthful charms, and labours to hide the consciousness of faded beauty by an air of wisdom and austerity.

Whether the perusal of great models inspires the public with fastidiousness, and the poet with despair, or whether the diffusion of knowledge tends more to cultivate the discriminative than to invigorate the inventive powers; or from what cause soever it may proceed, certain it is, that the taste of all nations has undergone the same revolution, and turned from imagery to idea, from impassioned enthusiasm, to sententious poignancy. To these habits of thinking the conception of Mr. Hayley's productions have generally accorded. His voluminous poems on painting, history, and epic poetry, are occupied in preceptive or judiciary criticisms. His dramas neither obtained nor merited popularity. To constrain and debase the dialogue of the tragic, to stiffen and caricature the conversation of the comic scene, by making passion and humour mouth declamatory rhyme, is an idea at which Sheridan and Congreve, Shakespeare and Otway, sense and nature, revolt. The '*Triumphs of Temper*,' though it contains some passages that are to be classed with genuine poetry, is constitutionally faulty. It jumbles the discordant plans of a *poetical novel*, an *allegorical poem*, and a *mock heroic*. The texture of incident, considered as a novel, is hasty and unskilful, and evidently subservient, by a reverse of every critical maxim, to the allegorical digression. The allegory itself is protracted beyond the acquiescence of fancy, and its moral and abstract views are but thinly disguised. On the occasion before us Mr. Hayley treats a theme, and tries a sort of poetry, which demand a higher tone than the nature of his former compositions would have justified.

Notwithstanding the shortness of the poem, there are entire stanzas in it scarcely elevated by a single epithet above the flatness and insipidity of prose :

' Conscious of all a monarch's care,
And firm his duties to fulfil,
Thy generous spirit, with a guardian's air,
Receives the gift of her unbiass'd will;
By freedom crown'd, for her thy life,
That never fear'd the storms of fate,
Was freely stak'd in peril's distant strife,
When, arm'd with Gallic war's presumptuous weight,
The recreant James reclaims his abdicated state.'

In the twentieth stanza, animated by the enthusiasm of poetry and of patriotism, he thus sublimely apostrophizes Freedom :

' A century

' *A century has now confirm'd
The blessings that in thee we find :*

Then, Freedom, be this season ever term'd
Thy jubilee, where no illusions blind,
But *justly-sounded* joy invigorates the mind.'

Will the goddess, who has been hymned by Alcæus and by Collins, propitiously listen to such strains as these? Nor is the cold and prosaic spirit of the ode expiated even by correctness. The offensive recurrence of mixed metaphor and discordant imagery deform those passages which aim at elevation or energy. The *spirit of William*, which in one line is '*a defensive tower*,' becomes in the next successively a '*champion*' and a '*scourge*.' His mind is said to be '*unwayed*' by '*springs*.' We are informed the king,

——— ' Like the absent ruler of the day,
That his soft delegate might cheer the light,
Fill'd her benignant soul with *his reflected light*.'

What optician or astronomer has discovered that the sun *reflects* his own light on the moon, we know not. The tenth and eleventh stanzas afford an example of a forced, obscurely and repulsively technical comparison. In the heroic epistle from Mary to William there are some verses happier than any passages of the *Stanzas*. In the following lines a turn is given to the comparison between a hero and a minister of divine justice, more just and elegant, in our opinion, than the famous simile in the *campaign* :

' Like some pure seraph, who, by heav'n enjoin'd
To search, to punish, to correct mankind,
With sweet reluctance wields the flaming blade,
With pity views the waste by justice made,
And, pleas'd the voice of penitence to hear,
Drops on each wound a salutary tear :
Such, in the storm of war, thy virtues shine,
The welfare of the world thy great design ;
While mercy bids admiring nations own
Thy sword her weapon, and thy heart her throne.'

Against the precept of Horace, that poetical personages should be delineated according to their historical and traditional characters, the epistle is a perpetual offence. Mary, whose virtues, were those only of reason and of duty, is made to speak, throughout her whole epistle, the sentiments of rapturous and romantic passion.

ART. XIII. *The History of the Rise, Progress, and Establishment of the Independence of the United States of America; including an Account of the late War, and of the Thirteen Colonies, from their Origin to that Period.* By William Gordon, D. D. 8vo. 4 vols. 1l. 4s. boards. Dilly. London, 1788.

HISTORY, it must be allowed, is of considerable consequence to the civilized world, whether it be regarded as the sage instructor, or as the sly corrupter of mankind. In proportion, however, to its importance, either as it enlightens the intellect, or vitiates the heart, it becomes our duty, as the guardians of letters and of morals, to watch with stricter vigilance the execution, and the tendency, of those productions which come before us professedly as—‘the light of truth, and the school of virtue.’

Next to the epic poet, the writer of history ought to possess talents of the widest extent and variety. As it is his chief business to instruct by pleasing, he ought to be an erudite lawyer, an able general, a profound statesman, and an eloquent orator. Few authors, when they surveyed their own accomplishments, have thought themselves endowed with the necessary powers. And it was probably a sense of these requisites, and of this inability, which, in the progress of literature and the variations of fashion, induced compilers to relinquish avowedly the higher departments of history; to exercise their feeble parts on meaner themes; and, amidst the improvements, or penury of modern times, to write memoirs for the chambers of women, to scribble narrative epistles for the boys of our schools, or to degrade historic elevation to the petty mode of question and answer for the babies of our nurseries.

Dr. Gordon, indeed, has not departed from his own dignity by labouring for years in this occupation of historical science. He has thrown his history of the *American Revolution* into the licentious form of epistolary correspondence. ‘The form of letters, instead of chapters, is not altogether imaginary,’ says the preface, ‘as the author, from his arrival in America in 1770, maintained a correspondence with gentlemen in London, Rotterdam, and Paris, answering in general to the prefixed dates.’ The doctor wrote his first letter from Rosberry, near Boston, on the 26th of December, 1771; yet have we prefatory notice that it was only in the beginning of 1776 that he formed the most early intentions of writing this history; yet, strange to tell! the letter thus dated in December 1771, is chiefly transcribed, or compiled, from Chalmer’s *Political Annals*, which were published in 1779. In this manner does the doctor, at the opening of his history,

pass

pass over the limits of candour, and even advance towards the precincts of fiction. When poets use their well-known licence the reader easily pardons a deviation from the fact for the agreeableness of the fiction; but fictitious history the world will never endure.

In a history, which professedly treats of the *rise and progress* of thirteen several states, it was, no doubt, very judicious to adopt a *chronological order*, as the doctor promises in his preface. But it is to be lamented how seldom the professions and performances of authors correspond. The doctor does not begin by tracing the rise of Virginia, the most ancient colony, but by enlarging on the origin of the Puritans, and the settlement of New-England, the most northerly. He speaks, in page 8, of the Virginia Company, which had yet no existence in his book; and, by thus deviating from his own plan, he at once does violence to chronology, the faithful handmaid of history, and loses the opportunity of shewing what advantages the New-English planters derived from the contiguous neighbourhood of a prior settlement.

Dr. Gordon must be allowed the merit of being the first of the American writers, though not the first writer, who, in order to explain the origin and nature of the colonial troubles, thought it necessary to state the sentiments and practices of the first settlers. Yet the doctor has opened only one eye: with the left he saw how proper it was to exhibit the opinions and pretensions of the original planters; but with the right eye he could not perceive that it was equally necessary, to state, the spirit with which the English people planted their colonies; the maxims of the English law, which the colonists carried with them to the American coasts; and the legal prerogative of the king, with the political allegiance of the planters. He who would give a complete view, and no one will be pleased with half a view, must state all this, with clear discriminations and extensive prospects.

With the happy incongruity of Prince, who, in writing a chronology of New-England, began with the creation of Adam, Dr. Gordon traces, through eight tedious pages, the rise of the sectaries in the reign of Edward the Sixth, with their consequent progress during the reigns of his immediate successors. The doctor evinces, by his observations, and by his language, which approaches to illiberality, how much he had profited from Neal's Puritans, yet how little he had learned from the animadversions of Grey, of Maddox, and of Warburton. The universality of the divine's charity does not comprehend Elizabeth and James, Whitgift and Laud. His zeal often overpowers his sagacity. And he was thus unable to perceive, that to grant, or to receive toleration, had not yet become the philosophy

fophy or fashion of the age. If New-England was planted by the persecution of the church, it must be equally allowed that Maryland was colonized by the persecutions of the parliament. The Puritans granted no toleration in New-England; the Papists alone allowed toleration in Maryland.

After a voyage, which was then dangerous to the emigrants, and is now fatiguing to the reader, Dr. Gordon lands the *Brownists* near Cape Cod, on the New-England shore. And he throws them at once into a *state of nature*; supposing, what indeed was true, that they were without the limits of their patent. But New-England was even then a dominion of the English crown; the land which it occupied had been even then granted to an English company, under the great seal. The doctor might have perused, in Neal's New-England, the very document, which remains an eternal record of those planter's principles, and which avows *the ends* for combining themselves into a body politic. Now, what does *this contract* shew their principles and their ends to have been? They acknowledge themselves to be the loyal subjects of their sovereign King James; they establish their body politic for the glory of God, the advancement of the Christian faith, and for the honour of *their king and country*. Thus it is to write systematic history! But the systematical and philosophical historians will, ere long, share the same fate; they will be derided by the world as authors who would not offend to instruct, but would corrupt to please.

Having 'thus cleared the way for other sufferers to settle in America,' the doctor plants (p. 16) a new emigration, on similar principles, at Salem, in 1628. He stops, however, to vindicate the *Brownists* from the imputation of enthusiasm: he can find nothing like enthusiasm in their records. Yet it was enthusiasm, that irresistible tyrant of human nature, which first urged the emigrants to move; it was enthusiasm which supported their steps; it was enthusiasm which sustained their efforts on a desert shore, amidst cold, and hunger, and famine; and, without the powerful aid of enthusiasm, they had shrunk from danger, and been overpowered by difficulties. Thus it is to write apologetical history! Amidst all this wildness of system and apology, the doctor finds it necessary to send his Salem colonists to King James for a charter. King James, whom the author brands as a *despot*, a *persecutor*, and a *coward*, granted them a charter. King James allowed them to transport either subjects or strangers, *any law to the contrary notwithstanding*. And such was the dispensing power which the king assumed, says the doctor. He finds the same clause in all the other early charters of the colonies; and he repeats the same remark. But, amidst his warfare with dead kings, he forgets to inquire how the law

was understood during a period that the most profound lawyers flourished in England. Had he perused the instructive pages of Bacon; had he looked into the British Museum, that great repository of our history and jurisprudence; he had learned from the one, that subjects could not then emigrate without the king's consent; he had found in the other, that a private gentleman could not then travel without the king's licence. Are historians to continue thus for ever to judge of the events of times past, by the maxims of the present? Historians there have been, who would have carried back the reader to the people of whom he wrote; who would have instructed him in the policy which then prevailed; and who would have attempted to catch the living manners as they rose.

Without attending to the propriety of this conduct, Dr. Gordon details, through twenty pages, the common-places of the New-England history from Neal, Prince, and Hutchinson, whom he sometimes quotes; and from Chalmers's Annals he transcribes without quotation. It must be allowed, however, that the author sometimes attempts to *amuse*; not, indeed, by liveliness of remark, or by delicacy of style, but by telling a *story*. From Governor Winthrop's manuscript history of New-England he relates (p. 25) an *anecdote* of—'a great combat, before divers witnesses, between a mouse and a snake, in which the mouse prevailed, and killed the snake.'

From the wonders of New-England the good doctor proceeds geographically to the affairs of New-York, from its conquest to the revolution, without recollecting his promise to proceed according to chronological order. This unpropitious tale is chiefly compiled from Chalmers's Annals, though without acknowledgment. He next, but with the author's permission, borrows his account of New-Jersey, from Smith. He copies here the example of other great historians, in detaining the reader with dry dissertations on parliamentary powers and colonial rights. If he adds no novelty to a beaten track, he must be allowed to have shewn, what historians generally conceal, that he has a country.

Dr. Gordon at last performs his promise, by carrying us chronologically to Virginia, the most ancient of the English colonies. He acknowledges (p. 59), though with some reserve, to have drawn his sketches of Virginian affairs from Chalmers's Annals. For the account of Maryland the doctor is almost wholly obliged to Chalmers's Annals, though without confessing the obligation. He shews, however, that, when he wanders from his guide, he generally goes astray. After his promises of geographical exactness, had he only examined his own map, he had escaped the egregious blunder of placing Maryland on the north

north side of Chesapeake bay. Our author is not happier in his chronology when he asserts (p. 69) that *Carolina follows Maryland in the order of existence*. Rhode-Island and Connecticut, New-York and New-Jersey, were all settled subsequently to the prior colonization of Maryland, in March 1633-4, and before Carolina in 1663. An austere critic might find in our author's want of knowledge a valid excuse for his want of attention to chronological order.

'Most of what is said upon Carolina,' the doctor acknowledges, p. 79, 'is taken from Chalmers's Annals.' But our historian himself, it must be allowed, subjoins something new. He sets Mr. John Adams, the American ambassador, to cut in pieces the Carolinian constitution of Mr. John Locke. The American writers have lately busied themselves to convince the world of a truth which the world was sufficiently convinced of before, 'that a person may defend the rights of mankind with great abilities; yet, when called on to produce a plan of legislation, he may astonish the world with a signal absurdity.' Such is the censure of Mr. John Adams, and such is the repetition of it by Dr. Gordon! Our historian closes his account of Carolina (p. 80) by informing the reader, from the Universal History, 'that, in 1735, Carolina was divided into two colonies, and placed under a separate government.' As he had already borrowed so much from Chalmers's Annals, it had saved him from the commission of blunder, and the charge of ignorance, had he borrowed a little more; had he known how to prefer an authority, which was plainly derived from records, he would have seen* and stated that there had been two governments established in Carolina as early as 1663 and 1664-5; and, indeed, that the northern and southern Carolinas had never been conjoined under any colonial system, if we except the charters.

In speaking of Pennsylvania, which was settled in still later times, Dr. Gordon again shews his propensity to judge of ancient practices by modern theories. His free spirit at length breaks the servile trammels which former writers had imposed. He is scandalized that the Christian government of Pennsylvania should admit Christians alone into the legislature and offices, though liberty of conscience and freedom of practice were established by a law sacred and unalterable. He has a flight of toleration, which raises us above the fatigue of tiresome recital, and trite remark, through many a page. And we were surprised to see a doctor of divinity insisting (p. 88-9) that deists,

* Chal. Ann. p. 519-21.

64 *History of the Rise, &c. of the United States of America.*

if eminently qualified, and atheists, if well behaved, ought to be admitted avowedly into the legislature and magistracy of a Christian community. Yet, with such philosophical sentiments, the doctor endeavours (p. 91), we think, with less charity than zeal, to renew the ancient hostilities between the independents and the quakers, which a century of tolerance had extinguished.

The doctor gives, lastly, 'a concise account of the settlement of Georgia,' from the Modern Universal History. But, as we have just evinced when he walked over the track of Oglethorpe he had no strong staff, even with that work in his hand. We cannot give a better specimen of Dr. Gordon's style, spirit, and manner, than by transcribing the conclusion of his first letter, from p. 95, after he has finally planted all the American states : 'On the review of what you have read, you will note, that the colonists were very early in declaring that they ought not to be taxed but by their own general courts ; and that they considered subjection to the acts of a parliament, in which they had no representatives from themselves, as a hardship ; that, like true-born Englishmen, when grievously oppressed by governors or others, they resisted, deposed, and banished ; and would not be quieted till grievances complained of were redressed ;—and that not a colony, Georgia excepted, was settled at the expence of government.' But historians we have had who evinced no less ability than address in stating the various pretensions of different parties in order to investigate their principles, and to point out their aims. With eyes, neither dimmed by system, nor warped by preference, such historians had seen the dawn of independence in the doctor's early exemption from parliamentary powers, and had remarked in the doctor's *deposing* of governors, the seeds of revolt, during that spring-time of the colonies. With a more penetrating spirit, such historians had shewn English authority sometimes checking, with a careful hand, the most forward blossoms ; and, at proper seasons, applying the pruning shears to the sturdiest shoots. Of Dr. Gordon's word *government*, like Blackstone's word *crown*, a fastidious critic might remark, that, having a very loose meaning, it may, by good management, be applied to any purpose. It is the nation's money which is granted by parliament for national objects ; and thus might the doctor have proved that Georgia itself was not settled at the government's expence. With some limitations, the doctor might have affirmed, had he been less driven by zeal of panegyric, that it was the English people, not the English government, who planted and protected the English Colonies, from the epoch of their settlement to the period of their independence. Virginia was colonised by the
gentry

gentry of England, at a vast expence. The doctor's Brownists were transported at the charge of English merchants. The settlers at Salem were sent and maintained by a trading company. But, for the commercial capital of England, what had been, in every colony, and in every age, the employment of the planters, their products, their traffic, and their wealth? The Spaniards would have forcibly removed the Virginians, during the reign of James the First, had they not been overawed by the English nation. The French, at subsequent periods, had driven the continental colonists into the ocean, if they had not been defended by the resources and bravery of England. But we push our animadversions no farther at present. We shall only add, that the doctor does not possess the happy talent of winnowing the chaff from the grain, and giving to the reader the sustenance of the kernel without the annoyance of the husk.

[*To be continued.*]

MONTHLY CATALOGUE

For JANUARY 1789.

MISCELLANEOUS.

ART. 14. *Misagug; or, Women as they are: a Chaldean Tale.* Translated from the French. 2 vols. 12mo. 5s. Elliot and Kay. London, 1788.

THE scene is eastern, and the names are intended to be so; but the manners are modern French. The frailty of the ladies is, of course, sufficiently displayed. Poor Misagug, after having gone through a long course of *experimental love*, without meeting with the fidelity he sought for, at last finds the wife of his bosom in a very suspicious situation with a sculptor. This drives him to despair; but he is comforted by his friend the archimagus, who, shewing him a female Egyptian mummy, declares her to be the only female he knows without a fault. Misagug dries up his tears, forgives his wife, and determines to bear the unavoidable evil of cuckoldom as a philosopher and a Frenchman.

The work is not unentertaining; but we do not recommend it to the perusal of the youth of either sex.

ART. 15. *The Male Coquet; a Novel.* By Jane Timbury, Author of *Tobit*. 2 vols. 12mo. 4s. sewed. Murray. London, 1789.

This novel contains the history of a young man of fashion and fortune, who, by paying his addresses to a lady whose affections he gained,

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gained, and then deserting her for one of her friends, is the occasion of the former breaking her heart, and is in consequence treated with the contempt he merits by the latter. This mortification, together with the subsequent accident, brings on a fever, and carries him likewise shortly after to the grave. It is a kind of novel which seems more peculiarly adapted for young women in the middling walks of life, or whose fortunes, being small, are but too apt to suffer their imaginations to be led away by professions of love and admiration, when coming from men, who, to the charms of person, add the allurements of income and title.

ART. 16. *Reuben; or, The Suicide.* 2 vols. 12mo. 5s. sewed. Swift. London, 1788.

We did not admire the title of this novel, nor are we satisfied with the novel itself, though it appears to be the production of a person possessed of sensibility, and not totally devoid of erudition. The style of the novel is in general good, though there are several shameful inaccuracies of grammar which pervade the whole work; and yet, at the beginning there are one or two letters containing some sensible remarks on style, illustrated by quotations from one or two of the classics. The catastrophe of this novel we highly disapprove; though the editor, in his preface, says it has its foundation in truth; which is a wife and her husband who separately and deliberately make away with themselves, on finding, after being some time married, that they were unfortunately allied to each other in the affinity of sister and brother.

ART. 17. *Beatrice; or, The Inconstant: a Tragic Novel.* 2 vols. 12mo. 5s. sewed. Lane. London, 1788.

We must do the justice to this novel that it seems to claim from us, by observing that it appears to us both pathetic and well written; and we think will be favourably received by the public. It gives the history of a young person who, by having been made a sacrifice to her parent's ambition, in being forced to marry a man she did not love, on account of his wealth and rank, and who afterwards neglects her, conceives an attachment for another person, that becomes mutual, which she cannot get the better of, and to which, from her high sense of honour, and the reproaches of her friends, she soon falls a victim, and her lover in consequence. There appears to us to be a great many just and elegant sentiments interspersed through these two volumes.

ART. 18. *The Ramble of Philo and his Man Sturdy.* 2 vols. 12mo. 5s. sewed. Lane. London, 1788.

This is the ramble of a gentleman possessing an estate of between four and five hundred pounds a year, on foot, with his rustic, to the market towns in the neighbouring counties, in order to see the world. We cannot say we have been much entertained, either with his adventures or the reflections he makes. They appear to us to suppose an ignorance bordering on idiotism. There are some ingenious

nious observations in defence of hare-hunting, put into the mouth of a parson; with which sportsmen, we believe, will be not a little pleased. But the whole of the ramble contains little more than an account of scrapes which Philo's absurdity brings him into with the landlords and landladies of inns, and a detail of characters, and sentiments of persons in the little clubs of market-towns.

ART. 19. *The Perplexities of Love; a Novel.* 12mo. 2s. 6d. sewed. Lane. London, 1788.

In this novel a princess falls in love with a subject, and a subject with a princess. These occurrences happen but seldom, and when they do, it is the effect of a bad education. There can be no love nor friendship but among equals; and for novel-writers to attempt to insinuate the contrary, and defend such passions, can only serve to mislead young minds. The end of this novel is tragical: the princess, thinking she shall be disappointed of her lover, makes away with herself; previous to which the author puts into her mouth the following short pathetic prayer: 'That the God of wisdom and of mercy would pity the weakness of his creature, who, amidst wretchedness and sorrow, had supported her being only that she might not seem to doubt his infinite goodness; and who, now blind, frail, and erring, too ignorant to know his will, and too sinful to hope for his protection, ventured, trembling and conscious of her own unworthiness, to appear before the throne of eternal majesty.'

There seems something so inexpressibly pathetic in this little prayer, that we have taken the liberty to transcribe it as a specimen of the author's style and manner.

ART. 20. *Alfred and Cassandra; a Romantic Tale.* 2 vols. 12mo. 5s. sewed. Lane. London, 1788.

This romantic tale bears several marks of being written by a young divine. According to the ancient custom of authors prefixing several mottos to their works, each of these volumes has no less than four, and in four different languages, but without any translation. This we deem unpardonable in a scholar, or pedant, as it is not expected that ladies should understand a line of Greek or Hebrew. We are afraid, however, this performance will not attract their attention much. Some novels are too full of sentiment, and totally devoid of incidents; this, on the contrary, is full of incidents, and without any sentiment. The hero of this tale, a divine, so far acts in conformity to his character of a churchman, that he does not say one civil thing, either by word of mouth or letter, to his fair enchantress, through the whole of the work; nay, we do not perceive the least mention of any answer to a letter his mistress condescends to write to him, declaring, in an oblique manner, her attachment to this refined lover.

- ART. 21. *Sir Philip Sydney's Defence of Poetry; and Observations on Poetry and Eloquence, from the Discoveries of Ben Jonson.* 12mo. 2s. 6d. Robinsons. London, 1787.

This performance has already been reviewed by Sir Francis Bacon and the author of *Paradise Lost*.

- ART. 22. *The History of a Schoolboy; with other Pieces.* 240. 1s. Stockdale. London, 1788.

This author seems particularly to excel in his descriptions of school discipline; and his poetical talent may be judged of from the following lines;

' Trumpeter unus erat qui coatum scarlet habebat,
Et pee-cue periwig pendent like tail of a dead pig.'

- ART. 23. *The Wreck of Westminster-Abbey, alias the Year Two Thousand, alias the Ordeal of Sepulchral Candour; being a Selection from the Monumental Records of the most conspicuous Personages who flourished toward the End of the Eighteenth Century, and which, from their Impartiality, have ever been considered a convincing Testimony of the Independence of the Age; including some royal as well as noble and literary Personages.* 4to. 2s. 6d. Stalker. London, 1788.

A formidable rival to the author of *Kilhampton-Abbey*.

- ART. 24. *A Quarter of an Hour before Dinner; or, Quality Binding. A Dramatic Entertainment of One Act; as performed at the Theatre-Royal in the Haymarket.* 8vo. 1s. Lowndes. London, 1788.

This performance affords a good test of dramatic effect. It does not contain a line of common-sense; but its appeal is to our feelings, or rather to our prejudices; and we are informed it was frequently acted with applause.

- ART. 25. *Sense against Sound; or, A Succedaneum for Abbey Music.* 4to. 2s. Stalker. London, 1788.

Mad Tom turned satyrist.

- ART. 26. *The Flowers of Ancient History; comprehending, on a new Plan, the most remarkable and interesting Events as well as Characters of Antiquity. Designed for the Improvement and Entertainment of Youth.* By the Rev. John Adams, A. M. 12mo. 3s. boards. Kearfley. London, 1788.

- ART. 27. *The Flowers of Modern History; comprehending, on a new Plan, the most remarkable Revolutions and Events, as well as the most eminent and illustrious Characters of modern Times; with a View of the Progress of Society and Manners, Arts and Sciences, from the Irruption of the Goths and Vandals, and other Northern Nations, upon the Roman Empire, to the Conclusion of the American War. Designed for the Improvement and Entertainment of Youth.* By the Rev. John Adams. 12mo. 3s. boards. Kearfley. London, 1788.

- ART. 28. *The Flowers of Modern Travels; being elegant, entertaining, and instructive Extracts, selected from the Works of the most celebrated*

celebrated Travellers; such as Lord Lyttelton, Sir William Hamilton, Baron de Tott, Dr. Johnson, Dr. Moore, Dr. Traile, Addison, Brydone, Coxe, Wraxall, Savary, Topham, Sherlock, Douglas, Swinburne, Lady Mary W. Montague, &c. &c. Intended chiefly for young People of both Sexes. By the Rev. John Adams, A.M. 2 vols. 12mo. 6s. boards. Kearsley. London, 1788.

These volumes are of a neutral character. As a collection, made with any degree of taste or discrimination, no man would open them; but, as compilations for the use of schools, they may have their use, and are just as good as nine-tenths of the collections of a similar nature that have passed under our observation.

ART. 29. *A new Method of learning French, in a practical and easy Way: being an Illustration of all the French Verbs, systematically arranged, with the Substantives and other Words to which they are the most likely to be connected; with an English Translation, so very literal, as to answer to the French, Word for Word, without offending the Rules of Construction. By M. du Mitand, Teacher of Greek and Latin, and the Ten principal European Tongues, Author of several Grammatical Works. 12mo. 6s. Printed for the Author, No. 19, Great Suffolk-Street, Charing-Cross.*

We have had frequent occasions to commend the publications of M. du Mitand, and are sorry to find, in the preface to this volume, so considerable a dash of the buffoon. In other respects, it is not inferior to his former productions.

ART. 30. *Continuation of Yorick's Sentimental Journey. 12mo. 3s. Dr. Truſler, No. 14, Red-Lion-Street, Clerkenwell.*

Among the imitators of Sterne this author is 'though last, yet least.'

ART. 31. *An Elegiac Poem, sacred to the Memory of a Father. By the Rev. William Lee. 8vo. 2s. Buckland. London, 1788.*

This, which the author has termed an 'elegiac,' might, with much more propriety, have been termed a didactic poem. It was written, the author informs us, in a dedication to his pupils, not less than thirty-six years since, and is now published with alterations and additions. It is a description of the human mind and character, with reference both to our present and future state. An eulogy of his deceased father is introduced by the way, and the poem concludes with an admonitory address to his pupils, and to the youth in general of the rising generation.

Of this poem the sentiments in general are not so much deficient in force as in novelty. From too strict an imitation of the style of Milton, he has been led to deform his language by the introduction of uncouth and foreign words. Both these defects will be instanced in the following short extract:

'Or as his wealth, his hopes, his all embark'd,
In that profound, devouring vortex sink
The whirlwind's toy, some rich mercator sees!

In smiles, which lately shone, the lucid eye
 In sockets thus so dark and *moveless* set,
 How cold and mute the sweet accented tongue ?'

But, what we should less have expected in a poem kept for four times *nine* years, is that mixture of sacred and profane allusions, which we have been compelled so frequently to condemn in modern poetry. The mention of our Redeemer in one page, and of Acteon in the next, forms a strange kind of association; and the planting of the rose of Sharon in the Hesperian gardens, is an instance of poetic *borticulture* equal to any we have had occasion to notice!

Lest these remarks should be deemed too severe, the author shall speak for himself in the following passage, which is by no means unfavourably selected;

' From none below but man by the Supreme
 Is worship claim'd ; for to celestial points
 Of elevation mind alone ascends ;
 What else these flaming walls of heaven beyond
 Can look but intellect, of light and life
 To the First Cause ? than angels held in rank
 But somewhat less, in moral beauty fair,
 With his own image blest who formed man ;
 To higher worlds the link connecting this,
 First step of dignity, in future life's
 More favourable climes, that may ascend
 Degrees not less than high seraphic thrones,
 To Thee, supreme disposing cause of all,
 Of reasonable life, these infant powers
 To Thee I consecrate, who, in the scale
 Of being possible, such wide dominion
 On our distinguish'd race hast free conferr'd,
 And mark'd preeminence ; how high, O man !
 In more than Eden's first and fairest bloom,
 In Contemplation's angel like array,
 Enlighten'd reason, innocence, and love,
 With pious thought elate to the third heaven,
 The seraph's wondering eye thou didst attract,
 Of morning stars like these not mate despis'd,
 By these belov'd—of some, alas ! the spite,
 Responsible, they knew, and like themselves
 From bliss might fall to wretchedness and woe,
 Of this reverie, behold what demonstration,
 Among ten thousand this the chief of all,
 Appears in Him superior worlds, who left
 This lapsed subangelic race to save,
 In sin and sense immers'd embodied minds
 From guilt to disengage, and higher raise
 To grace, and light, and life that has no end.'

ART.

ART. 32. *Poems on several Occasions.* By W. Upton. 8vo. 5s. Strahan. London, 1788.

There is one species of poetry which, whilst it evades all criticism, is eminently calculated for the promotion of laughter, and this is what we may term the *harmless bombast*! Of this description is the volume now before us; which, if the reader takes it up in perfect good-humour, will excite his risibility, perhaps more powerfully than the *Lutrin* of Boileau! He must frequently wander, it is true, in a maze of words, unilluminated by a single ray of meaning; but will he not be amply repaid by such morsels of delicious nonsense as the following:

From Verses to the Bristol Milkwoman.

‘ Unlearned, untaught in education’s page,
The humble rustic pin’d awhile unknown;
Till thou, *Infinite*, didst her cause engage,
And form’d ideas—to magnify thy own!’

Ode on the QUEEN’S Birthday.

‘ Ambrosia, deck’d in odoriferous sweets,
Taint quick around, and ev’ry mist dispel;
With doubled ardour ev’ry bosom beats,
To hail the queen where ev’ry virtue dwell.’

As, after these quotations, we must anticipate the ‘*Obe! jam satis!*’ from every reader, we shall take our leave, sweet Master Billy Upton, in thine own appropriate and elegant language:

‘ Around thy head be *bloomless* laurels twin’d,
Serene thy days, and joyous be thy nights.’

ART. 33. *Royal Munificence; or, The Effusions of Ten Days: a Descriptive and Satirical Poem, in Three Cantos, on the Subject of his Majesty’s late Visit to Worcester.* 4to. 2s. 6d. Bew. London, 1788.

This poetic sketch, considering the time in which it was professedly written, has, in many parts, a very considerable degree of animation. The citizens of Worcester, according to this bard, were as riotously loyal, and as profusely gay, as any other place that was honoured with the presence of majesty in that, or indeed any other of the royal excursions.

This poem is not marked, however, by any personal disrespect to the sovereign, such as we have had occasion to notice; though occasion, as we understand, was afforded by some *singularities*, as they were then deemed, but which too strongly boded the melancholy event which has since taken place.

The principal defect of this sketch consists in its locality. The character of Sir Edmund Marcu, the mad knight of the *poker*, and of some others in the groupe, might probably shake the sides of an inhabitant of Worcester; yet, when read in the metropolis, may fail of exciting even a smile.

ART. 34. *Miscellaneous Poems.* By Thomas Hudson 4to. 1s. Huddersfield: printed by J. Brook, and sold by Rivingtons, London. 1788.

This little collection is chiefly made up of odes to solitude, to charity, to gratitude, &c. not distinguished by any approach to either extreme of incorrectness or of elegance. If, in the circle where the author lives, they give him the reputation of a poet, he shall not accuse the Reviewer of having maliciously disturbed an enjoyment so harmless. The reader may therefore adjust his opinion by the following extract:

' To a Lady on her Birthday.

*' Maria, now your race is run,
Through gliding years, to twenty-one.
That pleasing day salutes your eyes,
For which the fair so often sighs,
While mistress of herself she seems
Amidst a thousand golden dreams.*

*' But you, Maria, taught to know
How frail is happiness below,
Will meditate on Moments fled,
Irrevocable, o'er your head:
You'll think, with life's short scene in view,
How precious time, how feeble you,
How quickly the revolving sun
Has led you on to twenty-one.*

*' Accept these warmest wishes, penn'd
Not by a flatterer, but a friend.
To you may each returning year
With an increasing bliss appear;
And while your earthly joys renew,
Still keep a better scene in view;
That you, when life's weak flame is done,
May think in peace on twenty-one.'*

ART. 35. *Authentic Adventures of the celebrated Countess de la Motte Valois, from her Birth to her Escape from Prison; including the whole Transaction with Cardinal De Roban, relative to the Diamond Necklace; also an Account of her Family. Translated from the French. To which is added a Narrative of her Escape to London, as stated by herself, and Memoirs of her Sister, under the Character of Marianne.* 12mo. 2s. Kearsley. London, 1787.

This long title is sufficiently descriptive of the book and its contents; and it only remains for us to say that there is internal evidence of its being sufficiently authentic. We say *sufficiently*; because the subject is, in truth, of little importance; and though the mysterious transaction of the necklace has occupied much attention, and given rise to much tumid biography in the present day; yet, when time shall have ranged each event in its proper place, the petty

petty intrigues of this artful woman will scarcely be mentioned, otherwise than in a marginal note, by the future historian!

ART. 36. *The Recluse; or, The History of Lady Gertrude Lesby.* By Miss Esther Finglest. 2 vols. 12mo. 5s. Barker. London, 1789.

In some remarks from 'a gentleman of eminence in the literary world' which precede this work, we are assured that the story is interesting and well imagined, the incidents pleasing and natural, the diction easy, and even elegant; and that, on the whole, it is much superior to the general run of novels!

After such a character, one would have imagined that nothing was left to the Reviewer but to praise the work; but the fact appears to be the contrary. From Mr. Lewes, this gentleman of 'literary eminence,' of whom we never heard before, we dissent in every particular. The diction is never above mediocrity; of the incidents, few are new or interesting; and how far the story is well imagined, the reader must determine when he is told that the heroine marries a man from motives of disinterested affection, yet secretly despises him for his mean birth! And after that, on his supposed death, she marries a second, from motives of pure benignity, to save him from a match to which he had expressed a repugnance. The *recluse*, who gives the title to the piece, is the offspring of the first marriage, who is kept in concealment from the second husband.

ART. 37. *Death's a Friend; a Novel.* By the Author of the *Bastard*. 2 vols. 12mo. 4s. Bew. London, 1788.

An unfortunate passion, conceived by an uncle for his niece, occasions such a tumult in his bosom as to make the intervention of death not unacceptable. Such is the idea which is here spun out into two volumes. We cannot greatly commend the performance; nor do we much approve of the subject. The mention of such attachments, however qualified, may, to weak minds, suggest ideas which they would not otherwise have conceived.

ART. 38. *The Widow of Kent; or, The History of Mrs. Rowley; a Novel.* 2 vols. 8vo. 8s. Noble. London, 1788.

The sufferings of Mrs. Rowley, whose two sons are gone as adventurers to India, are here wrought into a very interesting tale; and, while the story amuses, there is a vein of pious resignation which pervades the whole, and which can scarcely fail of a better and more lasting impression.

The only defect we shall notice is in the number of episodes introduced; which has now become a general fault in this species of composition; as, wherever the limits of the original plan are found too narrow, the introduction of supplementary matter is less difficult than a judicious expansion of the first ideas. The episodes in this work, however, that of Mr. Gordon in particular, are not unentertaining.

ART.

- ART. 39. *The False Friends; a Novel. In a Series of Letters. By the Author of the Ring.* 2 vols. 12mo. 5s. Barker. London, 1785.

The tendency of these volumes is to exhibit, in the first instance, the danger of too much domestic familiarity, between married persons and their intimates; and, in the second, those resulting from a French education. Sir William Brookes and his sister, being admitted into the house with Lord and Lady Wimbledon, conceive a passion, the latter for his lordship, the former for his lady; which, after being productive of various calamities, terminates in the death of Sir William and his sister.

The author is deserving of praise for the design, which is not ill-managed, on the whole, though several improbabilities appear in the course of the story. The diction and sentiments have nothing to recommend them to particular observation.

POLITICAL.

- ART. 40. *An Address to those Citizens, who, in their public and private Capacity, resisted the Claim of the late House of Commons to nominate the Ministers of the Crown.* 8vo. 6d. Debrett. London, 1788.

The author of this Address deems the present question respecting the regency to be, Whether Mr. Pitt and his colleagues shall be invested with the whole regal authority, under a commission unlimited in extent and indefinite in duration. He asserts, that to maintain that the two houses of parliament have a legislative power without the crown, is by statute criminal; and that consequently no legislative power exists in the kingdom, unless the exercise of regal power devolves upon the prince.

- ART. 41. *The Parliamentary Opinions of Lord Mansfield, Sir Dudley Ryder, Mr. Charles Yorke, Mr. William Beckford, &c. on the Choice of a Regency, or Regent; with other Decisions on that interesting Question.* 8vo. 1s. 6d. Stockdale. London, 1788.

The editor, in his preface, pledges himself that the opinions contained in this pamphlet are absolutely genuine. We are, however, at a loss to conceive why, in that case, the editor should give the opinion of Mr. Beckford, seemingly at full length, with his name prefixed to it, and only the sum of the arguments used by the other great speakers, without distinguishing any name, either on one side or on the other. To these opinions are added the parliamentary proceedings on the occasion which gave rise to them.

- ART. 42. *Reflections on the Formation of a Regency. In a Letter to a Member of the Lower House of Parliament.* 8vo. 1s. Debrett. London, 1788.

The purport of this pamphlet is to recommend that the executive government be intrusted to a single person: first, from the facility and simplicity of the expedient; and, next, from the intricacy and danger of instituting a council of regency, which the author brings forward a number of arguments to prove.

ART.

- ART. 43. *A serious Address to the Queen, Prince of Wales, and the Public at large, relative to his Majesty's unhappy Situation. By the Rev. Theodore Jackson, A. M.* 4to. 1s. Riebau. London, 1788.

This pamphlet begins with a few strictures on death, and the prospect of a speedy dissolution. It next adverts to his majesty's unhappy situation; and then touches upon the merits and popularity of the present administration. The author then discusses the question of the regency, which he recommends administration to present to the prince unfettered. The prince, he is ready to acknowledge, had once many follies; but now they are infinitely fewer, and very few vices. The abilities of the leading members of opposition are next canvassed, and extolled in the most glowing terms; but yet, notwithstanding these panegyrics, a change of ministers is recommended to the prince to be avoided. The author reveres the virtues, and admires the abilities of opposition; yet cannot help thinking that a change of administration would be a most unfortunate and destructive measure to the country. These strictures are followed by a few concluding periods addressed to her majesty.

- ART. 44. *The Prince's Right to the Royal Diadem defended; being an Answer to the Rev. Mr. Jackson's Serious Address. By a Gentleman of Lincoln's-Inn.* 4to. 1s. Riebau. London, 1788.

This is an attack upon Mr. Jackson's observations on death, on his panegyric upon Mr. Pitt, and on his taking upon him to censure the conduct of the Prince of Wales, and recommending a continuance of the present men in power.

- ART. 45. *Epître aux Anglois dans les tristes Circonstances presentes.* 8vo. 1s. Elmsley. London, 1788.

This epistle, written by a young female foreigner, might, with equal propriety, be styled a sermon, and is, as it may be supposed, a little in the Methodistical strain. It is addressed to all ranks and descriptions of men, recommending them severally to turn from their evil ways, and to humble themselves before God, that he may give a blessing to their prayers for removing this unhappy calamity with which our nation is afflicted.

- ART. 46. *Thoughts on the present alarming Crisis. Humbly addressed to both Houses of Parliament. By a well-meaning Briton.* 8vo. 6d. Hookham. London, 1788.

This pamphlet, after making an eulogium on the present administration, recommends their appointing the Prince of Wales sole regent, without any restrictions. It is the only chance, the author says, which the nation seems to have for the preservation of its favourite minister; and that otherwise it will be appointing a regency in which the regent is answerable for nothing.

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS

For JANUARY 1789.

SITUATION OF GREAT-BRITAIN.

THE situation of Great-Britain, during the three last months, forms a memorable epoch in history, and must be regarded as an object more interesting to the nation than even the revolution in America. Within this short, but eventful period, the friends of their country have not only had the mortification to behold their amiable sovereign deprived of the capacity of exercising the functions of the crown, but the most determined opposition exerted, as usual, to obstruct the settlement of the government. In all emergencies of a similar nature, it is undeniably evident, from the whole concurring testimony of the national annals, that the right of nominating a regent pertains entirely to the people; and that no person, however nearly related to the crown, possesses even the slightest pretensions to such a station, without the positive appointment of the two legislative assemblies. It has been asserted, nevertheless, in contradiction to this manifest rule of the state, that the heir-apparent, when of full age, had an indefeasible right, in such circumstances, to assume the sovereign authority; and when the foundation of this argument was refused, with all the united force of legal analogy and historical precedents, its abettors next had recourse to the qualifying subterfuge, that an *adjudication* of parliament, however, was necessary to confirm the authority of the regent.

QUESTION OF RIGHT.

This Question of *Right* was started immediately after the meeting of the two houses of parliament; and, to the immortal honour of the servants of the crown, it was not relinquished as an abstract proposition of no importance to the public, but was contested with a firmness becoming men who were actuated by an inviolable regard to the liberties and constitution of their country. By the magnanimous conduct of those ministers, and the majority of the two houses of parliament, this important question was, after the most mature investigation, and in spite of all the efforts of opposition to the contrary, deter-

mined in favour of the people. Nor is it unworthy of remark, as a singular coincidence, that the day of this celebrated decision was precisely the hundredth anniversary of that renowned epoch which established the liberties of the nation by the solemn recognition of the Bill of Rights, that palladium of British freedom, and everlasting monument of its glory.

RESTRICTIONS.

The just determination of the question of right, however, would prove but a weak security for the defence of the constitution, at the present crisis, were it not followed by competent restrictions, which may preserve, as entire as possible, the dignity and happiness of the sovereign, and the interests of the nation. The idea of investing the regent with the whole of the monarchical power, is repugnant to every principle both of justice and political expediency. Would it be either just or expedient to sacrifice the intrinsic prerogatives of the crown, to the will, perhaps the caprice, of a temporary delegate, who, in the ardour of misguided youth, and in the novelty of power, might lavish, in a few weeks, such honours, and employments, and donations, as would exhaust, during many future years, the sources of royal munificence, and plunge our gracious sovereign, on the restoration of his health, into inextricable embarrassment? Shall it be falsely urged, against all restrictions, that they will debilitate the executive government, when every necessary channel is left open for the exercise of the regent's authority? He will not have the power of creating peers; but what detriment can result to the public from this so much magnified restriction? The power of conferring the honours of peerage is, indeed, not only a salutary, but indispensable prerogative of the crown; as, without its existence, one of the constitutional branches of the legislature would, in process of time, become extinct. But, because such a prerogative is necessary in the constitution, will any one affirm that a temporary suspension of it can in the least degree affect the interests of the nation? In what obscure region of the empire exist those men who, we are given to understand, have a claim to senatorial distinction in their country? Men who have merited, without obtaining, this envied meed of peerage, from a sovereign particularly disposed to the retribution of important and eminent services? If, as seems most probable, they are ranged under the banners of opposition, they are men whose pretensions to public virtue it will not be easy to admit; men, whose labours have been constantly exerted, not in support of the dignity of the sovereign, and the interests of the nation, but in one uniform and unprincipled repugnancy to all the measures and objects of government.

EXPEDIENCY OF THE RESTRICTIONS.

Restrictions upon the authority of the regent, in the present circumstances, must appear, to all impartial men, to be a measure of indispensable expediency. While he is prohibited from granting peerages and patent places, and thrusting intrusive servants into the most secret recesses of the royal household, he will, as has already been observed, enjoy all the power that is necessary for conducting the affairs of the state; and to desire any greater portion of the prerogatives of the crown, would betray a degree of impatience to ascend the throne prematurely. He will enjoy power, which, if exercised with prudence, will procure him not only the universal esteem of the nation, but, in a short time, it is to be hoped, the approbation of his royal progenitor; but, if used with indiscretion, may terminate in consequences alike fatal to his own future repose and fame, and decisive of his majesty's calamity.

SITUATION OF THE PRINCE OF WALES.

Never, perhaps, was the situation of a prince more delicate than that of the Prince of Wales at the present crisis; but never, at the same time, was there any situation, in which the proper line of conduct could be more clearly pointed out, or where any deviation from it would be either more important or more blameable. Surrounded at present, as is supposed, by the leaders of a desperate party, who, regardless of the duty which he owes both to his royal parent and his country, endeavour to practise on the facility of his disposition to push themselves again into power; if unhappily he should give way to their solicitation or artifices, he may expect to incur, immediately, either the general imputation of an unworthy prince, or the despicable character of a weak one. It never will be forgotten that those men attempted, when formerly in office, to violate the constitution of the state; and through the whole of their conduct, both before and since that period, have maintained an unremitting opposition to the interests of their country. If, on the contrary, he should continue the present ministers, who are not only the choice of his royal father, but have procured, as having merited, the universal confidence of the people, he will obtain the honourable distinction of those glorious princes whom history delights to celebrate. Let him reflect that the present ministers, by the wisdom of their conduct, both in domestic and foreign affairs, have, in the short space of five years, raised the nation, from the lowest state, to an envied pitch of prosperity; and, to add to their fame, have, at this extraordinary crisis, displayed such an attachment to the principles of the constitution, and such zeal for the interests both of their sovereign and their country, as must more than ever endear them to the public gratitude and esteem;

esteem ; which are testified not only by the numerous addresses from the different parts of the nation, but by the shameful resources practised by opposition to suppress this honourable acknowledgment of the general sentiments of the people. Those approved ministers may retire from the cabinet, if such, in an evil hour, should really be the will of the regent ; but the dismissal of such men will throw upon him an imputation not very consistent with the principles either of filial piety or patriotism ; and the nation will long to behold the setting rays of a delegated power, which could exhibit, in its orient period, such portentous presages of a dark and disastrous administration. The present crisis will determine with all the world, whether the character of the Prince of Wales shall be consigned to fame, or the shades of everlasting disgrace ; and according as he now acts, will he be compared, by future historians, to the glorious example of a Titus, or the execrated model of a Nero !

IRELAND.

What will be the conduct of Ireland, on the present occasion, we shall not take upon us to determine. It will depend, as at other times, on the temper and prevalence of party. But though Ireland is become an independent kingdom, it continues to be governed by a lord-lieutenant as formerly ; and this officer being nominated by the King of Great-Britain, or, in his room, by the regent, there seems to be no reason for any particular resolutions of the Irish parliament on this important emergency.

BELLIGERENT POWERS.

The only military operation continued through the winter, seems to be the siege of Oczakow, which has at last been reduced, by a fatal accident, to submit to the arms of Russia. This important event, as it lays the Euxine open to the naval power of that nation, cannot fail of deeply affecting the interests of the Ottoman court ; and, whether peace should ensue, or the war be prosecuted with vigour, it will throw an unexpected, and perhaps decisive advantage, into the scale of the Imperial allies.

EMPEROR.

The unfortunate emperor, with his preposterous policy, has at length determined to wreck, upon his own subjects of Brabant, that unprovoked vengeance which he has for twelve months been attempting in vain to pour upon the dominions of Turkey. The people of that province having refused to pay the taxes imposed upon them for the support of the present war, he formally devotes them to destruction ; and, the better to accomplish his purpose, has revoked not only the amnesty formerly granted in their favour, but the still more inviolable obligations of an oath, by which he solemnly bound himself to protect them. The inconsistency of this conduct is the more glaring, when it is remembered that the chief reason assigned for the hostilities against

the Turks was professed to be motives of religion. What faith can be placed hereafter in the treaties of a prince who thus flagrantly violates the most sacred obligation amongst men?

To the EDITORS of the ENGLISH REVIEW.

GENTLEMEN.

A Correspondent, in your last Review, having doubted whether the Bible has been translated into that dialect of the Slavonian which is spoken in Upper Lusatia, I can inform him that such an one was printed at Budissen or Bautzew, in quarto, in 1728, and in a smaller form in 1742. This translation was made from Luther's, by four clergymen, natives of that country, who appear to have executed their task with very great ability and zeal. Having determined on this laudable undertaking, they met at Budissen, and agreed what part of the work each of them should respectively take. They entered upon it April 14, 1716, and brought it to a conclusion September 27, 1727. During this period they held forty-five meetings, each of which generally lasted three days, for the purpose of mutually discussing the sense of difficult texts, collating their translation with the Slavonian, Polish, Bohemian, and other versions, and revising every part with the utmost care and attention.

The Wenden, or, as they were anciently called, Sorabi, and, more properly, in their own language, Sferbi, became, it is probable, early converts to Christianity. Bishop Otho, who, in the reign of the emperor Lotharius II. at the beginning of the twelfth century, travelled from Bamberg into Pomerania to propagate the Christian faith in those parts, is said, in passing through Lusatia, to have completed the conversion of the inhabitants of that country from paganism. It is certain that they renounced the errors of the Church of Rome soon after Luther opposed them with so much success, and embraced the doctrines of that great reformer. Little, however, was done to furnish them with religious instruction by the publication of books in their own proper dialect, till the year 1703, when the pious munificence of a noble female procured them a translation of the Psalms of David, and, three years after, that of the New Testament. The inhabitants of Lower Lusatia speak a dialect different, in some respects, from that abovementioned. The New Testament has been translated into it. I forbear to add more on this subject. If you think the above worthy a place in your Journal, you are welcome to it, from

Your constant reader,

Jan. 19, 1789.

OXONIENSIS.

† ANOTHER READER OF THE ENGLISH REVIEW, in our next.

* * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E
E N G L I S H R E V I E W ,

For F E B R U A R Y 1789.

ART. I. *Considerations upon Wit and Morals. Translated from the French.* 8vo. 5s. boards. Robinsons. London, 1788.

IN France, as well as our own country, ingenious writers have often employed their talents on miscellaneous subjects, both for the entertainment and instruction of the public. Montaigne, with all his egotism and occasional exuberance of narrative, will continue to rivet the attention of his readers by that vivacity, ingenuoufness, and fund of sentiment, which peculiarly distinguish his essays. La Rochefoucault, La Bruyère, and Duclos, pursuing likewise the path of moral observation, have delineated, with great success, the various modifications of the human character, as influenced by the state of society; while the Tatler, the Guardian, and the Spectator, not to mention any of the more recent productions of the kind, remain perpetual memorials of the happy exertion of superior abilities in the useful, no less than entertaining, contemplation of life and manners. The author of the present work seems to have followed chiefly the footsteps of the three last-mentioned of his countrymen; but without the studied shrewdness of Rochefoucault, or the personal descriptions of La Bruyère.

Many are the definitions of wit which have been attempted by different writers; and the author now before us has added one more to the number. 'It appears to me,' says he, 'that wit may be called the knowledge of causes, relations, and

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' effects.

' effects. Profound wit goes back to causes; that which is ' extended embraces relations and affinities; and refined wit ' consists in immediate judging effects.' According to this definition, Boyle or Halley would be greater wits than either Congreve or Swift. The author acknowledges, and certainly with justice, that Locke's definition of wit is superior to his own. Why; therefore, should he have attempted a different explanation of the subject, and, even not content with this unnecessary effort, return a second time to the charge? For he tells us afterwards that ' wit is the aptitude of thought, and thought ' itself. The man who thinks most, and is most inclined to ' thinking, possesses, to the highest degree, the gift of wit.' This supplemental observation is as unsatisfactory as the former. But while our author is at a loss to ascertain the real nature of wit, he is far from being unsuccessful in the prosecution of sentiment on a variety of subjects. We shall present our readers with his remarks on courts and courtiers:

' Customs and jargon change in every court, but flattery will ever be the determining principle of fortune; and the fear of talents and virtue an obstacle to the advancement of men of superior merit.

' If flattery ceased to have the greatest influence in a court, it might be concluded that government had lost some of its power; that the sovereign, the ministers, and the great, had less influence upon the imagination; and that the bonds of dependence were weakened. The vices and virtues of a government are so united that it is impaired by a diminution of the defects which result from its constitution.

' Courtiers are not the most enlightened men in a nation; and yet they are those who decide the most quickly upon merit. From the habitude of judging, and their interest being strongly excited, they derive a superior nicety of discrimination, which seldom leads them into error; the clearness of their perception is extreme; and, from things apparently indifferent, they draw the most important conclusions. The jest, countenance, and every thing by which a man may be discovered, falls under their observation: this is not rational, but instinctive, and on that account more just.

' A man in the city enjoys a great reputation, to which men of wit even give their suffrage. He arrives at court, and there fills an important place. A courtier at first sight discovers his defects and incapacity, and the celebrated man disappears for ever.

' Courtiers resemble children, who perceive with such quickness and subtilty the defects which escape the observation of persons of more experience.

' Why is the deceit of courtiers so much complained of? It is only necessary to learn their language and become acquainted with their manners. There is no more perfidy in a court than in a cloister, or in a family whose interests are divided; but it is concealed under

under less vulgar appearances. To mistake the forms of politeness for real sentiments, is the grossest ignorance. Women say an opera is frightful: is such an expression to be literally construed? A man says to his equal, to his inferior even, that he is at his service: are we to conclude from this that he is ready to obey him? The polite exterior of the court has at least the merit of concealing its interior deformity.

Men at court seek after power and grandeur, and are drawn towards him who is invested with these attributes. It is self-love which leads to error in the ardent pursuit of objects; it exaggerates their value to the imagination, and contributes more to deceive than the artifices of others.

The garden of the Thuilleries is unfrequented in winter. In the same manner courtiers abandon men in disgrace. Could the trees in this garden make any reasonable complaint against those who sought not their shade when covered with hoar frost?

At court there are but two sorts of persons who produce great effect—princes and ministers. Men make way for the former, but run to meet the latter. Greatness produces respect; it is excited by power.

There is no place at court except for the great and the little. Men of middling rank cannot exist there. Eminent merit may sometimes shew itself—but as a phenomenon and transient as a comet.

People at court have not more wit than others; but they are they who know best how to do without it. They are accustomed from infancy to see objects of a certain height, to measure the different degrees of society, and to range men in classes. Regards and attention form a part of their education, and exercise them in this custom. They have a certain facility of expression which is engaging, and different manners of rendering the same thing. Hence it comes that their company is more agreeable than that of a man of private society, who, although he may have the advantage in understanding, sees with the prejudices of his situation, and expresses himself with less delicacy.

Renown can find no place in a court. Courtiers can suffer no advantages which are out of the power of favour to confer.

These men are really great philosophers. Nobody appreciates human weakness better than they do, nor is better acquainted with littleness of mind. The success of their flattery is the best proof of this assertion.

Men who think themselves ambitious are frequently full of nothing but the littlenesses of vanity. The exhibition of the anti-chamber is sufficient for most of them. The man really ambitious wishes to agitate and govern the world.

The most flattering dominion is that over mens minds. What is the influence of a minister compared with that of the head of a sect?

Self-love finds its enjoyment in the suffrages and approbation of men; but the last degree of pride is to enjoy their contempt.

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Amidst

Amidst the ingenious reflections of this author we may frequently discover an imitation of preceding writers. He sometimes dilates the condensed maxims of Rochefoucault into the size of an essay; and at other times seems to fabricate a moral portrait with an eye to the characters of La Bruyere; from whom, however, he differs in this respect, that, while the characters of the latter are often personal, those of our author, on the contrary, appear to be drawn chiefly with the assistance of the imagination. As a specimen of his performance in this kind, we shall exhibit his character of a personal woman:

Cephisa is wholly taken up with herself; every part of her conversation points to this only centre. She sometimes appears to depart from it, but insensibly returns; and, as she is mistress of some address, it requires penetration to follow her through all her windings. Her sole and continued desire is to produce effect in trifling as well as important occurrences. She must, at all events, engage every body's attention. Cephisa has very good eyes, but a strong light incommodates them, and, on entering an apartment, she desires the curtains may be drawn. A high chair is necessary to her; and the houses where the visits are provided with this particular piece of furniture. She carries bread with her, and the water she drinks is poured out of a cafe-bottle: it is perhaps Seine water; her chair, her bread, and water, are not those common to every body. Her servant is a *beiduc*, a hussar, or a negro! she will be distinguished—the conversation is always led by Cephisa. She speaks to every body apart; and if a man in place, or a minister, be in the company, she takes care to get hold of him. She leads him aside, and never fails to find a subject, upon which she speaks to him in a low tone of voice. Cephisa suffers with impatience the praises of others; every eulogium she hears seems to be a theft committed upon herself; and when she speaks in favour of any person, it is not so much to do justice to merit as that her discernment may be admired. If she speaks of a fine action, it is to shew her sensibility and engage attention. If she be warm in her commendations, it is that they may the sooner be ended. Her birth, her husband, children, and taste, are the eternal topics of her conversation. Speak of China, and with much address you will be brought back into her closet, to her lap-dog, or to something which relates to herself. You cannot escape; you must think of Cephisa. There is not any body she really loves; her husband, children, and all those who seem dear to her, she considers no more than as so many possessions and dependencies. She has no taste for arts, for any thing which imitates nature, nor for nature herself; none of these speak to her of her own person. All her attachments are formed upon motives of personal ability. She seems to love Doris, because he is convenient to her at a supper once a week at her house; Criton, because he dangles after her in a public walk; Dorimon, because he is a man *a-la-mode*, and figures at the suppers she gives; Artemenes, because he has a great place, and his friendship gives consideration; Damon, because
he

He knows a few stories, which, when she pleases, she makes him relate, and has him continually at her command; Calisthenes, because he is a prince, and his company does her honour—he is like a lustre suspended in the middle of her drawing-room. Finally, all those who know and visit Cleopatra, have each their part to act, or some office to fill, either for her amusement or interest. She has no sentiment, and would be glad the universe were a mirror wherein her person might be incessantly reflected.

We cannot dismiss this work without remarking that it abounds with excellent sentiments, justly and pointedly conceived, and contains many useful as well as interesting observations on human nature.

ART. II. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Volumes IV, V, and VI. 4to. 3l. 3s. boards. Cadell. London, 1788.

[Continued from our last.]

CHAPTER FIFTH or fifty-second.—In this chapter we have an account, of the first siege of Constantinople, and of the second, by the Arabs, and of their failure in both (p. 392—405); of the invasion of France by them (p. 405—412), a point quite foreign to the subject; of the civil wars among the Saracens (p. 412—416), all equally foreign as particular history; of the revolt of the Saracens in Spain from the caliphs (p. 416—418), equally foreign; of the magnificence of the caliphs (p. 418—420), and its consequences on their private and public happiness (p. 421—422), equally foreign; of the introduction and progress of learning among the Saracens (p. 423—431), equally foreign; of their invasion of the empire, and reduction of Crete (p. 431—436); of their reduction of Sicily (p. 437—438), equally foreign; of their expeditions against Rome (p. 438—443), equally foreign; of their invasion of the empire again (p. 443—447); the disorderliness of the guards of the caliphs (p. 447—449), equally foreign; the rise and progress of the Carmathians among the Saracens (p. 449—452), equally foreign; the revolt of the provinces from the caliphs (p. 452—458), equally foreign; and the successes of the empire over them (p. 458—463). Mr. Gibbon is strangely slumbering in this chapter, over his own scope and aim in the history. He forgets, that he is writing the history of the decline and fall of the eastern empire. He dreams that he is writing a history of the Saracens, and tracing the caliphate to its decline and fall. And, in consequence of this delusion, out of seventy-two pages in this

chapter, there are only twenty-eight, that have a connexion with the history. The rest is all the very impertinence of digression.

The history of the introduction and progress of learning among the Saracens, is endeavoured to be connected with the general history, by this argument. 'The sword of the Saracens,' we are told at the close (p. 431), 'became less formidable, when their youth was drawn away from the camp to the college.' But, *had* this been the case, the introduction and the progress should have been only *noticed*, not *dwelt upon*. And it is *not* the case, even upon the face of Mr. Gibbon's own history. For, on resuming the narrative after this account, we find not, as we have a right to expect, this observation *exemplified* in the conduct of the Saracens. We find indeed the reverse of this. We find them *more* triumphant than ever, over the empire; even imposing a tribute upon it (p. 432), even insulting the emperor most grossly (p. 433), and even impressing 'the coin of the tribute with the image and superscription' of the caliph (p. 434). Crete and Sicily, too, are subdued by that very king 'Almamou,' who was 'engaged in the introduction of foreign science' (p. 434—438). The Arabs also defeat the army of the empire, in a grand battle afterwards (p. 444—445). And the *future* weakness of the caliphs is actually ascribed by Mr. Gibbon himself, to 'the disorders of the Turkish guards' (p. 447—448), to 'the rise and progress of the Carmathians' (p. 449—452), and to 'the revolt of the provinces' (p. 452—456). With such a stumbling pace does Mr. Gibbon proceed in his history!

P. 435 he says concerning Crete: 'I cannot conceive that mountainous island, to *surpass*, or even to *equal*, in fertility the greater part of Spain.' So speaks the note. But, in the very next page, the text tells us of some *Spanish* Arabs, whom he calls 'a band of Andalusian volunteers' (p. 435); that 'they saw, they *tasted*, they *envied*, the fertility of Crete.'—'In the city of Mopsuestia,' says the text of p. 460, '—two hundred thousand Moslems were destined to death or slavery; a surprising degree of population, which must at least include the inhabitants of the dependent districts.' But the note adds: 'yet I cannot credit this extreme populousness.' Then why did he insert it in his text?—In p. 435 we are told, 'that the liberal Almamon was *sufficiently* engaged in the restoration of domestic peace, and the introduction of foreign science,' and in the *very next* words are further told, that, 'under the reign of Almamon, — the islands of Crete and Sicily were subdued by the Arabs.'

P. 444. 'They breathed at Dorylæum, at the distance of three days;' that is, three days after their flight they rested at Dorylæum. P. 461. 'Their retreat *exasperated the quarrel* of the townsmen and mercenaries,' that is, occasioned a quarrel between them, as we have heard of none existing before. P. 397. From—Elmacin and the Arabian physicians, some dinars as high as two dirhems—may be deduced, that is, it may be deduced that there were such. P. 395. 'Three thousand pieces of gold' should be as in Mr. Swinton, we apprehend, 'three thousand pounds weight of gold *.' P. 397. 'The gold dinars,' which the Saracens now coined in their own mints, 'may be—equivalent to eight shillings of our sterling money:' when there are nine very fine dinars, at this time preserved in the Bodleian collection at Oxford; and there was another lately in that of the Rev. Mr. Brown, fellow of Trinity college there; 'whose value,' says Mr. Swinton expressly, 'according to weight, amounts to about thirteen shillings and sixpence,' English money †. P. 419. 'I have reckoned the gold pieces,' meaning (as he should have said) the *dinars*, 'at eight shillings;' when he ought to have reckoned them at least, for thirteen shillings and sixpence. P. 438. 'One million of pieces of gold,' he should again have said *dinars*, 'about four hundred thousand pounds sterling;' above seven hundred and fifty thousand pounds. And in p. 424 a person 'consecrates a sum of two hundred thousand pieces of gold, to the foundation of a college at Bagdad, which he endowed with an ample revenue of fifteen thousand *dinars*;' when the *dinars* and the pieces of gold are the same in reality, though they are distinguished so much by name.

Chapter SIXTH or fifty-third.—This chapter contains an account, of the 'royal volumes of Constantine Porphyrogenitus' (p. 464—468), and of 'the Legatio Liutprandi, Episcopi Cremonensis, ad Nicephorum Phocam' (p. 468), as the sources of intelligence for Mr. Gibbon's present chapter; of the present state of the provinces of the empire (p. 468—470); of the general wealth and populousness of the empire (p. 471—472); of the particular state of Peloponnesus (p. 472—478); of the revenue of the empire (p. 478—479); of the pomp and luxury of the emperors (p. 479—483); of the honours and titles of the imperial family (p. 483—485); of the titles and names for the officers of the palæe, the army, and the state (p. 485—487); of the adoration paid to the emperor, reception of ambassadors, processions, and acclamations (p. 487—490); marriage of the Cæsars with foreign nations, imaginary law of

* Mod. Univ. Hist. 11. 78.

† Ibid. 1. 196.

Constantine forbidding it, first exception, second, third, &c. (p. 490—494); despotic power and coronation-oath of the emperor (p. 495—496); military force of the Greeks, Saracens, and Franks (p. 496—499); tactics and character of the Greeks (p. 500—502); tactics and character of the Saracens (p. 502—504); the Franks or Latins (p. 504—506), their character and tactics (p. 506—508); the disuse of the Latin language (p. 508—511); the period of ignorance (p. 511—512); the revival of Greek learning (p. 512—515), decay of taste and genius (p. 515—517), and want of national emulation (p. 517—518). These are points, some more proper for a note than the text, some so wildly devious from his subject, and all so petty and uninteresting; that I need only contrast them with the often-cited promise, of giving merely ‘the circumstances,’ the ‘important’ circumstances, and the ‘most important,’ of the decline and fall of the empire. And we cannot censure this labyrinth of digressions and minutiae with more severity, than by thus contrasting it and the promise together.

Obscure. P. 473. ‘At length the approach of their hostile brethren extorted a golden bull, to define the rights and obligations of the Ezzorites and Milengi.’ This is darker than the Delphic oracle.—P. 479. ‘Yet the maxims of antiquity are still embraced by a monarch formidable to his enemies;’ who is this? ‘by a republic respectable to her allies;’ which is this?—P. 486—487. ‘The Franks, the Barbarians, and the *Varangi or English*,’ who are these? We know not and we cannot guess, till we come *two chapters afterward*, to find some Scandinavian pirates ‘saluted with the title of *Varangians* or ‘corfairs’ (p. 561); and till in the page following we see, that the new *Varangians* were a colony of *English and Danes*, who ‘fled from the yoke of the Norman conqueror’ (p. 562).—P. 467. ‘This scholar should be likewise a soldier; and alas! Quintus Tcilius is no more.’ We understand not this, till we come to p. 616; where we find that ‘Q. Tcilius (M. Guischart)’ analysed the operations of Cæsar’s campaigns in Africa and Spain. So strangely does Mr. Gibbon write, to use singular and extraordinary appellations without any explanation, and then to re-use them with one. His history is thus like a glow-worm, and carries its light in its tail.

False English. P. 473 mentions ‘a golden bull to define the rights and obligations of the Ezzorites and Milengi, whose annual tribute was *defined*,’ for *fixed*, ‘at twelve hundred pieces of gold,’ that is, *dinars*, something more than our old marks.—P. 492. ‘By this impious alliance he *accomplished*,’ for *completed*, ‘the measure of his crimes.’—P. 492. ‘No consideration could dispense *from*,’ read *with*, ‘the law of Constantine.’

‘*stantine*,’—P. 504. Discern and oppress the *lassitude* of their
‘foes.’

• *Contradiction*. P. 493, after various intimations in the text, concerning the scandalous conduct of Hugo’s family; and after several references to and quotations from Bishop Liutprand in the note, as a decisive authority for them; Mr. Gibbon sweeps away at once the note and the text from the face of *authentic* history, by this dashing stroke at the close; ‘yet it must not be
‘forgot, that the Bishop of Cremona was a lover of scandal.’ Such an unlucky hand has Mr. Gibbon, in setting aside his own authorities, and in overthrowing his own narrative!

Chapter SEVENTH or fifty-fourth.—This chapter proposes to be ‘some inquiry into the doctrine and story,’ of whom? ‘of the *Paulicians*’ (p. 520). These, ‘I am confident,’ says Mr. Gibbon, ‘gloried in their affinity to the apostle of the
‘Gentiles’ (p. 521). He accordingly recounts their origin (p. 522); their scriptures (p. 523); their not worshipping images, relics, or saints; their considering the true cross as a mere piece of wood, and the body and blood of Christ as mere bread and wine (p. 523); their quaker-like rejection of baptism and communion (p. 523); their condemning the Old Testament as the invention of men and demons (p. 524); their allowing the godhead, but denying the personality, of Christ; giving him a body merely spiritual, that was not bound and could not be crucified (p. 524); and holding a god of goodness and a god of malignity (p. 524); their loosely spreading over the provinces of Asia Minor (p. 525), the persecution of them (p. 526—528), their revolt (p. 528—530); their decline in one part of the empire (p. 530), their transplantation from another (p. 531); their continuance in their new settlement (p. 531—533), their dissemination from thence into the West (p. 533—534), their persecution there (p. 534—536), and their being the beginners of the Reformation (p. 536); with an essay at the end of all, on the character and consequences of the Reformation (p. 536—540). This is obviously such a detail of little and insignificant points, so far as it relates to the empire at all; and such a mere dissertation on ecclesiastical history, in all the great remainder; as is equally contrary to his promise, and repugnant to his purpose. The pope claims all temporal authority, ‘*in ordine ad spiritualia*.’ And Mr. Gibbon, like an infallible monarch in history, absolves himself from the obligations of his promises, absolves himself from all proprieties of conduct, and arrogates every part of history, ecclesiastical or civil; *in order to the history of the Roman empire*, the history only of its decline and fall, and the history only of the most important circumstances in either,

P. 524. 'We cannot be surprised, that they should have found in the gospel, the orthodox mystery of the trinity;—the rational Christian—was offended, that the Paulicians should dare to violate the unity of God;—their belief and their trust was in the Father, of Christ, of the human soul, and of the invisible world.' This seems to us as contradictory, as it is absurd.—P. 524. 'They likewise held the eternity of matter, a stubborn and rebellious substance, the origin of a second principle, of an active being, who has created this visible world,' &c. Is the strangeness here, the result of folly in these Paulicians, or of injudiciousness in their historian?

Chapter EIGHTH or fifty-fifth.—This chapter relates the transactions of the Bulgarians with the empire (p. 542-547); the origin of the Hungarians (p. 548-551); the tactics of the Hungarians and Bulgarians (p. 551-553); the inroads of the Hungarians into Germany, Eastern France, and Italy (p. 553-556), all foreign to the history of the empire, and doubly foreign to the history of its decline and fall; the Hungarian reduction of the Bulgarians, and inroad up to the gates of Constantinople (p. 546); the expulsion of the Hungarians from Germany (p. 556-559), all equally foreign; origin of the Russians (p. 560-563), geography and commerce of Russia (p. 563-566), the wars of the Russians with the empire (p. 566-574), and the conversion of the Russians to Christianity (p. 574-579). The chapter therefore contains many parts, that have not the slightest connexion with Mr. Gibbon's subject. And, even in such as have a connexion, the thread of history is evidently spun too fine and long. The *facts* bear little proportion to the *disquisitions*. A large fabric is reared upon a slender pillar. And Mr. Gibbon's vast system of history, like that of the universe, moves perpetually upon an imaginary pole.

P. 541. 'If in my account of this interesting people the Saracens,' says Mr. Gibbon, '*I have deviated from the strict and original line of my undertaking, the merit of the subject will hide my transgression, or solicit my excuse.*' We have already shewn him to have 'deviated' most wildly from 'the strict,' and also from the 'original, line of his undertaking.' He here acknowledges in effect, that he has. But he hopes his 'transgression' will be hid, or at least his 'excuse' will be 'solicited,' by 'the merit of the subject.' Yet his 'excuse' may be 'solicited,' and his 'transgression' will still not be 'hid.' He has even pleaded 'the merit and misfortunes of Ali and his descendants' before, for confessedly '*anticipating*—the series of the Saracen caliphs' (p. 256-271). But no 'merit of a subject' can alter the unchangeable laws of propriety. And, whatever

whatever Mr. Gibbon may wish to suggest in extenuation of his conduct, it is not one particular subject that has carried him off in a *parabola*; it is many an one, it is almost every one. The *centripetal* power in him is very weak. The *centrifugal* is very strong. And he is perpetually running away into the wilds of space.

Contradictions. P. 550. Text. 'The Hungarian language—bears a close and clear affinity to the idioms of the Fennic race.' Note. 'I read in the learned Bayer—, that although the Hungarian has adopted many Fennic words (*innumeras voces*), it *essentially* differs, *toto genio et naturâ*.' Where then is, or where can be, the 'close and clear affinity' in it, 'to the idioms of the Fennic race?'

False language. P. 552. 'Their sole industry was the band of violence and rapine;' p. 554, 'their—settlements extended—beyond the *measure*,' read *bounds*, 'of the Roman province of Pannonia;' p. 557, 'prevent their second discharge by the —career of your lances;'—'Otho dispelled the conspiracy;' p. 558, 'the resources of discipline and valour were fortified by the arts of superstition;' p. 574, 'Constantinople was *astonished to applaud*,' read *with astonishment applauded*, 'the martial virtues of her sovereign;' and 577, 'a religion—different—from the worship of their native idols,' *worship made a religion!*

Chapter NINTH and fifty-sixth.—This gives us the wars of the Greeks, Latins, and Saracens in Italy (p. 580-587), all foreign; the wars of the Normans with all three in the same country (p. 587-594), all equally foreign; the wars of the Normans with the Latins only (p. 594-598), still more foreign; the pedigree and character of Robert Guiscard the Norman (p. 598-601); his general success against the Latins, the Greeks, and the Saracens, in Italy and Sicily (p. 601-603), still foreign, as still within the ground of the late empire of the West; his particular successes in Italy (p. 603-604), still foreign; the science of Salerno, one of his new acquisitions (p. 604), a digression upon the back of a digression; the trade of Amalphi, another of his acquisitions (p. 605-606), another digression upon the back of the first; the conquest of Sicily from the Saracens by his brother Roger (p. 606-609), still foreign; Robert's invasion of the empire (p. 609-620); the expedition of Henry the emperor of Germany against Rome (p. 621-623), still foreign; Robert's re-invasion of the empire (p. 623-626); the conduct of Robert's brother Roger, against his Norman brethren, the pope, and the Pisans, in Sicily and Italy (p. 626-629), still foreign; his successes over the Saracens in the West of Africa (p. 629-631), still foreign; his invasion of the empire (p. 631-633);

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the invasion of Italy by the emperor (p. 633-637), still foreign; the last invasion of the empire by the Normans (p. 638-644); and the wars of the Normans and Germans in Italy and Sicily (p. 638-644), again foreign. The chapter thus gives us a lively picture, of the digressional spirit of the author. Out of the seventeen points which we have here enumerated, five only relate even distantly to his subject, and twelve are the mere supplement of injudiciousness and extravagance. And Mr. Gibbon's history is become like the great whirlpool of Norway, that is so terribly denominated *the navel of the sea*; and sucks into its eddy bears, whales, ships, and every thing, that come within any possible reach of its engulfing streams.

False language. P. 612. 'The provisions were either drowned or damaged;' p. 631, 'the venerable age of Athens—was violated by rapine and cruelty;' and p. 639, 'the ascendant of the eunuchs,' for the principal of them.

Contradiction. P. 601-602. The pope 'conferred on Robert and his posterity—all the lands,' &c. 'This apostolic sanction might justify his arms, but,' &c. The text thus says positively, that the pope *did* confer these lands. The note accordingly adds, that 'Baronius—has published the original act.' Yet, after all, Mr. Gibbon remarks with equal weakness and contradictoriness, that Baronius 'professes to have copied it from—a Vatican M. S.;' but that 'the names of Vatican and Cardinal awaken the suspicions of a protestant, and even of a philosopher.' Mr. Gibbon thus *suspects* the truth, of what he himself has asserted peremptorily. And he often throws in a dash of his sceptical pen, as we have seen before, in this self-confounding manner. Indeed he may well doubt the evidence of others, who is often doubting the testimony of himself.

Chapter TENTH or fifty-seventh.——This exhibits to us the history of that greatest of the Turkish princes, who reigned in the eastern provinces of Persia, and subdued Hindostan (p. 645-651), all foreign as *particular* history; general manners of the Turkmans, east and west of the Caspian (p. 651); first emigration of the eastern to their reduction of Persia (p. 652-653); all foreign; their history in Persia (p. 654-656), still foreign; their conduct to the Saracen caliphs (p. 656-658), still foreign; their invasion of the empire (p. 658-666); the death of their sovereign (p. 666-667); the general successes of the next sovereign, in Turkestan, in the Tartary adjoining to China, in Arabia Felix, and in the empire (p. 667-669), still foreign for every part but the last; the manners of this sovereign (p. 669-670), his death (p. 670-672), and division of his empire into three parts (p. 672-673), all foreign as particular; reduction of Asia Minor by the Turks (p. 673-677); and state of Jerusalem under

under the caliphs and under the Turks (p. 977-684), still foreign, as respecting a city that had long been rent from the empire. Thus does Mr. Gibbon persist to the end of the volume, in that extravagant spirit of rambling, with which he began it. He promised indeed at his outset, to give us only 'the most important circumstances' of the decline and fall of the empire. He promised also, at the commencement of *this* volume, not to spin such a prolix and slender thread of history, as he had spun through the four volumes preceding. And he has kept both his promises, by giving us the most *un*-important circumstances in that of the empire, by giving us the circumstances of the decline and fall of *every* empire connected with it, by spinning his thread of history still more slender and more prolix, and so making his very reformation the cause and cover of greater transgressions. Nor must we censure Mr. Gibbon very sharply, however sharply we may censure his history, for this. *He cannot help it.* He has a clear and strong judgment. This shews him the right line, in which he should move. But he has a powerful principle within him, that is always carrying him off from it, and twisting his course into obliquities upon one side and into curvatures on the other. And his right line, as traced by a critical eye through the long range of his volumes, is nothing but a series of zigzags.

False language. P. 650. 'He again wept,' interpolate at, 'the instability of human greatness.' P. 662. 'Their lances—' 'were allowed to excel in the exercise of arms.' P. 663. 'Wept [at] the death.'—'The Turkish squadrons poured a cloud of arrows, on this moment of confusion and lassitude.'

[To be continued.]

ART. III. *The Natural History and Antiquities of Selborne, in the County of Southampton: with Engravings, and an Appendix.* 4to. 1l. 1s. boards. White and Son. London, 1788.

WE entirely agree in opinion with the author of this work, Mr. White, that parochial history ought to consist of an account of natural productions and occurrences, as well as antiquities. But in allowing it to comprehend the first of these objects, we mean not that it should contain any minute detail of such facts in natural history as, instead of being peculiar to the district, relate equally to the description of the neighbouring parts of the country; since too diffuse a narrative of this kind would incumber the province of natural history, without increasing the fund of observation. Of the proper discretion to be

be exercised by a writer of this class, Mr. White's own conduct, in the present work, may serve as an example. Though he frequently gives place to common observations, he is never tedious; and his remarks generally tend to ascertain some point hitherto not clearly established.

The parish of Selborne lies in the extreme eastern corner of the county of Hampshire, bordering on the county of Sussex, and not far from the county of Surrey; is about fifty miles south-west of London, in latitude 51 degrees. The volume in which this district is so well delineated consists of a number of letters, written either to Thomas Pennant, Esq. or the Hon. Daines Barrington, with both which respectable gentlemen the author appears to be intimately connected by the bonds of congenial taste and disquisition.

In the royal forest of Wolmer, the greater part of which lies in the parish of Selborne, the author informs us that a species of game is now extinct, which he has heard old people say abounded much, before shooting flying became so common. This was the heathcock, black game, or grouse; the loss of which, however, is not the only one sustained by the Fauna Selboriensis; for another beautiful link in the animal kingdom is wanting, namely, the red deer, which, toward the beginning of this century, amounted to about five hundred head.

Mr. White mentions, as a piece of information to naturalists, that, if some curious gentleman would procure the head of a fallow deer, and have it dissected, he would find it furnished with two *spiracula*, or breathing-places, besides the nostrils; probably analogous to the *puncta lachrymalia* in the human head. When deer are thirsty they plunge their noses, like some horses, very deep under water, while in the act of drinking, and continue them in that situation for a considerable time; but, to obviate any inconveniency, they can open two vents, one at the inner corner of each eye, having a communication with the nose. This seems, as our author observes, to be an extraordinary provision of nature; for it looks as if these creatures could not be suffocated, though their mouths and nostrils were both stopped. This curious formation of the head, he farther remarks, may be of singular service to beasts of chase, by affording them free respiration; and no doubt these additional nostrils are thrown open when they are hard run. Mr. Pennant has observed the same curious organization in the antelope.

The following passage contains a curious fact relative to the viper:

‘ A neighbouring yeoman (to whom I am indebted for some good hints) killed and opened a female viper, about the twenty-seventh of

of May. He found her filled with a chain of eleven eggs; about the size of those of a blackbird; but none of them were advanced so far towards a state of maturity as to contain any rudiments of young. Though they are oviparous, yet they are viviparous also, hatching their young within their bellies, and then bringing them forth. Whereas snakes lay chains of eggs every summer in my melon-beds, in spite of all that my people can do to prevent them; which eggs do not hatch till the spring following, as I have often experienced. Several intelligent folks assure me that they have seen the viper open her mouth and admit her helpless young down her throat on sudden surprises, just as the female opossum does her brood into the pouch under her belly, upon the like emergencies; and yet the London viper-catchers insist on it, to Mr. Barrington, that no such thing ever happens. The serpent kind eat, I believe, but once in a year; or, rather, but only just at one season of the year. Country people talk much of a water-snake, but, I am pretty sure, without any reason; for the common snake (*coluber natrix*) delights much to sport in the water, perhaps with a view to procure frogs and other food.

Our author cannot agree with some persons who assert that the swallow kind make their retreat gradually in the end of summer; for the bulk of them seem to withdraw at once; only some stragglers stay behind a long while, and do never, there is the greatest reason to believe, leave this island.

In the course of the correspondence with Mr. Pennant, we meet with a poetical production, entitled *The Naturalist's Summer-Evening Walk*; which, as it affords an agreeable specimen of the author's talents, we shall present to our readers:

‘ When day declining sheds a milder gleam,
What time the may-fly haunts the pool or stream;
When the still owl skims round the grassy mead,
What time the timorous hare limps forth to feed;
Then be the time to steal adown the vale,
And listen to the vagrant cuckoo's tale;
To hear the clamorous curlew call his mate,
Or the soft quail his tender pain relate;
To see the swallow sweep the dark'ning plain
Belated, to support her infant train;
To mark the swift in rapid giddy ring,
Dash round the steeple, unsubdu'd of wing:
Amusive birds!—say where your hid retreat
When the frost rages and the tempests beat;
Whence your return, by such nice instinct led,
When spring, soft season, lifts her bloomy head?
Such baffled searches mock man's prying pride,
The GOD of NATURE is your secret guide!
‘ While deep'ning shades obscure the face of day,
To yonder bench leaf-shelter'd let us stray,

Till

Till blended objects fail the swimming sight,
 And all the fading landscape sinks in night;
 To hear the drowy dör come brushing by
 With buzzing wing, or the shrill cricket cry;
 To see the feeding bat glance through the wood;
 To catch the distant falling of the flood;
 While o'er the cliff th' awaken'd churn-owl hung
 Through the still gloom protracts his chattering song;
 While high in air, and pois'd upon his wings,
 Unseen, the soft enamour'd woodlark sings:
 These, NATURE's works, the curious mind employ,
 Inspire a soothing melancholy joy:
 As fancy warms, a pleasing kind of pain
 Steals o'er the cheek, and thrills the creeping vein!
 ' Each rural sight, each sound, each smell, combine:
 The tinkling sheep-bell, or the breath of kine?
 The new-mown hay that scents the swelling breeze,
 Or cottage-chimney smoking through the trees.
 ' The chilling night-dews fall:—away, retire;
 For see, the glow-worm lights her amorous fire!
 Thus, e'er night's veil had half-obscur'd the sky,
 Th' impatient damsel hung her lamp on high:
 True to the signal, by love's meteor led,
 Leander hasten'd to his Hero's bed.'

Hedgehogs, our author informs us, abound in his gardens and fields. 'The manner in which they eat the roots of the plantain in my grass-walks,' says he, 'is very curious. With their upper mandible, which is much longer than their lower, they bore under the plant, and so eat the root off upwards, leaving the tuft of leaves untouched.' One year, in the month of June, he procured a litter of five or six young hedgehogs, which appeared to be about four or five days old. He finds that, like puppies, they are born blind, and could not see when they came to his hands. Though their spines are certainly flexible at the time of parturition, they soon harden; for these little pigs had such stiff prickles on their backs and sides as would easily have fetched blood, had they not been handled with caution.

Our inquisitive naturalist observes that, in heavy fogs, on elevated situations especially, trees are perfect alembics; and no one, that has not attended to such matters, can imagine how much water one tree will distil in a night's time, by condensing the vapour, which trickles down the twigs and boughs, so as to make the ground below quite in a float. That trees are great promoters of lakes and rivers appear from a well-known fact in North-America; for, since the woods and forests have been cleared, all bodies of water are much diminished; so that some streams,

streams, which were very considerable a century ago, will not now drive a common mill.

Monf. Herissant, a French anatomist, thinks he has discovered the reason why cuckoos do not hatch their own eggs; the impediment, he supposes, arises from the internal structure of their parts, which incapacitates them for incubation. According to this gentleman, the crop, or craw, of a cuckoo does not lie before the sternum at the bottom of the neck, as in the gallinæ, columbæ, &c. but immediately behind it, under the bowels, so as to make a large protuberance in the belly.

It must be allowed, as this naturalist observes, that the crop thus placed, must, especially when full, be in a very uneasy posture during the time of incubation. Yet, to ascertain the truth, it would be necessary to examine whether birds, that are actually known to sit, are not formed in a similar manner. With this view our author procured a fern-owl, or goat-sucker, which, from its habit and shape, he suspected might resemble the cuckoo in its internal structure. His suspicion was not ill-grounded; for, upon the dissection, the crop, or craw, also lay behind the sternum, between the viscera and the skin of the belly. 'Now,' observes our author, 'as it appears that this bird, which is well known to practise incubation, is formed in a similar manner with the cuckoo's, Monf. Herissant's theory seems to fall to the ground; and we are still at a loss for the cause of that peculiarity of the *cuculus canorus*.'

The natural term of a hog's life is little known, and the reason, as our author observes, is plain—because it is neither profitable nor convenient to keep that animal to the full extent of its time. A neighbour of his, however, kept a half-bred bantan sow till she was advanced to her seventeenth year; at which period she shewed some tokens of age by the decay of her teeth and the decline of her fertility. Before she was killed, she had been the fruitful parent of three hundred pigs; a prodigious instance of fecundity in so large a quadruped!

Our author's opinion respecting the usefulness of worms is worthy of being extracted:

'Lands that are subject to frequent inundations are always poor; and probably the reason may be because the worms are drowned. The most insignificant insects and reptiles are of much more consequence, and have much more influence in the economy of Nature, than the incurious are aware of; and are mighty in their effect, from their minuteness, which renders them less an object of attention; and from their numbers and fecundity. Earth-worms, though in appearance a small and despicable link in the chain of Nature, yet, if lost, would make a lamentable chasm. For, to say nothing of half the birds, and some quadrupeds which are almost entirely supported

by them, worms seem to be the great promoters of vegetation, which would proceed but lamely without them, by boring, perforating, and loosening the soil, and rendering it pervious to rains and the fibres of plants, by drawing straws and stalks of leaves and twigs into it; and, most of all, by throwing up such infinite numbers of lumps of earth called worm-casts, which, being their excrement, is a fine manure for grain and grass. Worms probably provide new soil for hills and slopes where the rain washes the earth away; and they affect slopes, probably to avoid being flooded. Gardeners and farmers express their detestation of worms; the former because they render their walks unsightly, and make them much work; and the latter because, as they think, worms eat their green corn. But these men would find that the earth, without worms, would soon become cold, hard-bound, and void of fermentation, and consequently steril; and besides, in favour of worms, it should be hinted that green corn, plants, and flowers, are not so much injured by them as by many species of *coleoptera* (scarabs), and *tipulæ* (long-legs), in their larva, or grub-state; and by unnoticed myriads of small shell-less snails, called slugs, which silently and imperceptibly make amazing havoc in the field and garden.'

Mr. White observes, that some who delight in gold and silver fishes, have adopted a notion that they require no aliment. He admits that they will subsist a long time without any apparent food, except what they can collect from pure water frequently changed; yet they must draw some support from animalcula, and other nourishment supplied by the water; because, though they seem to eat nothing, yet the consequences of eating often drop from them. That they are best pleased with such *jeune* diet may easily be confuted; since, if you will toss them crumbs, they will seize them with great readiness. But bread should be given sparingly, lest, turning sour, it corrupt the water.

Our author infers, from a variety of observations, that it is the repeated melting and freezing of the snow that proves so fatal to vegetation, rather than the severity of the cold. He therefore recommends to planters, in severe winters, if their plantations are small, to avail themselves of mats, cloths, peas-haum, reeds, or any such covering; or, if the shrubberies be extensive, to see that the snow be carefully dislodged from the boughs.

For the Antiquities of Selborne, which are not very remarkable, but occupy six-and-twenty letters, we shall refer our readers to the work, which is elegantly printed, and embellished with a-number of plates. Mr. White appears to be not only an inquisitive naturalist, but a classical scholar; and at the same time that his observations are curious, and frequently useful, he writes in an agreeable manner; enlivening the subject occasionally with reflections, and apposite quotations from the poets.

ART.

ART. IV. *A Dissertation on Virgil's Description of the Ancient Plough; which, although mysterious, and hitherto undiscovered by any of the Commentators, yet is now entirely elucidated by a close Comparison between the above, and a Representation on the Reverse of an undoubted Unique. To which is added Critical Objections against the Ploughs of Messrs. Spence and Martyn, manifestly shewing them to be entirely erroneous. By A. J. Des Carrières.* 8vo: 1s. Gardner. London, 1788.

WE were for some time greatly at a loss what to think of this singular performance. At first we considered it as meant to be a serious dissertation; but, as we advanced, the descriptions were so pompous, the reasoning so absurd, and the conclusions so different from what the premises would authorise, that we began to suspect it to be an ironical performance, like Buckingham's *Rehearsal*, which was intended to burlesque the writings of some other person. This idea, however, we were, from many concurring circumstances, forced also to abandon; and we are, after all, rather inclined to revert to our first opinion, and consider the author communicating seriously his own ideas. Two circumstances chiefly induced us to make this conclusion. The author has put his name to his book; it is dedicated to the President of the Royal Society; and is written in such a strain of familiarity, as to impress the reader with an idea that the author is of Sir Joseph Banks' familiar acquaintance; on which account it was probably dedicated to him by permission. We should not have thought it necessary to say more of this performance, had it not been for these circumstances attending it. A work that has the appearance of being patronised by the President of the Royal Society, ought not to be treated with disrespect.

As a short specimen of our author's manner of writing and reasoning, we quote the following passage from the preface: 'As for Mr. Martyn's criticisms on the subject, they are so ill-founded and indecisive, that they are scarce worth attention. From whence this clearly appears to be an undoubted unique.' Now, what connexion there is between Mr. Martyn's inconclusive reasoning, and the proof of this being an unique, seems as little obvious as most of Mr. Bayes's celebrated syllogisms. He thus proceeds: 'For, was it not, Mr. Holdsworth, who is said to have visited Italy nine times, would have discovered one similar to it in the cabinets of the curious; which weight [the reader will take notice no intimation of any weight has been previously given in this performance] Mr. Canton permitted me to inspect, with that

' freedom and generosity peculiar to a gentleman, who wishes
' to be beneficial to the works of ingenuity, and the literary
' world in general. This, however, even taking it as it is expressed, is but a very slender proof of the position the author maintains; for many of these weights may have existed in Italy without having been seen by Mr. Holdsworth; and had he seen thousands of them, if we may judge from the representation here given of it, we are satisfied it never would have occurred to him that it had any relation to a plough, and consequently would have been disregarded; for the figure here exhibited has not the smallest resemblance to any kind of plough or implement of husbandry whatever.

That the reader may not be allowed to wade longer in the dark after this *unique*, let him be informed, that Mr. Canton, master of the academy of Spital-Square, lately put into the hands of Mr. Des Carrieres a small piece of metal, which is here said to be 'a Roman weight, weighs four pennyweights four grains, and is about half an inch in diameter; it has a very fine head of Roma on one side, with three points over the front of the helmet; and on the reverse is a plough, &c.' Of this reverse a delineation is made, and a pompous description given; but it utterly exceeds the stretch of our warmest imagination to think that any person, who had ever reflected upon the subject, should have thought it had the most distant resemblance to a plough of any kind. Mr. Des Carrieres, however, has annexed Virgil's names of the different parts of his plough to some of the parts of this figure, and says the business is done, and concludes, 'this is most certainly Virgil's plough;' and boasts of it as a *discovery* of the highest importance. A very few observations, however, will, we think, satisfy every classical reader that this is not the case: and, that they may not have the trouble of turning to Virgil, we shall transcribe the few lines that relate to this subject:

Continuo in silvis magna vi flexa domatur
In Burim, et curvi formam accipit Ulmus aratri.
Huic a stirpe pedes temo protentus in osto,
Binæ aures, duplici aptantur dentalia dorso.
Cæditur et tilia ante jugo levis, altaque fagus,
Stivaque, quæ currus a tergo torqueat imos;
Et suspensa focis explorat robora fumus.

VIRG. G. l. i. v. 169.

' An elm-tree,' says Virgil, ' is, with great force bent in the
' woods for a buris, and receives the form of the curved
' plough.' But the figure to which our author has given the
name of *buris* is such as never could have been produced by
this

this mode of bending a growing tree, as it assumes at the top the form of a ram's horn, or the volute of an Ionic pillar, which is altogether incompatible with this description.

Again. Varro, speaking of the plough, says that the *buris* was the part of the plough that was broken when the plough was too much strained; and that when it was broken, the share was left in the field . . . 'et sæpe fracta bura relinquunt vomeres in arvæ.' Virg. l. i. c. xix. But, by Mr. Des Carrieres' figure, the *buris* rises high up like a handle, if any thing, and might be broke off seemingly without making any disjunction between the cattle and the vomis.

The term *stiva*, in the drawing of this *unique*, is applied to a small peg stuck into the hinder part of what he calls the *buris*, very low down. But, by the unanimous account of all rustic writers, the *stiva* evidently denotes the plough handle, or what we call stilt; (the Roman plough had but one). Valerius Maximus, speaking of Attilius Serarius, says, 'Nec fuit iis robori eburneo scepione deposito, agrestem stivam aratri repetere.' L. iv. c. iv. And Columella says that a tall man does better to hold the plough than to perform any other kind of labour: 'quia in arando stivæ pene rectus innititur.' L. i. c. ix. The *stiva*, therefore, was not only the proper handle of the plough, by which it was turned and twisted as necessity required, in the Roman mode of ploughing, but was also of such a height as that a tall man could grasp it without much stooping. This peg, therefore, in no respect resembles the *stiva*.

The *auræ* are represented in this drawing as two loops resembling the letter g inverted, to which the cattle, according to our author's opinion, were yoked. But besides that Virgil, in the above passage, expressly says that the *auræ* were fixed to the *buris* (which is far from according with Mr. Carrieres' figure), we have other proofs that it was impossible this should be the use of the *auræ*. Palladius mentions two kinds of ploughs, the one simple, the other eared, 'aratra simplicia, vel, si plana regio permittit, aurita,' l. i. c. xliii; which can only be understood to mean ploughs with or without ears. But how would it be possible that any plough could have been without ears, if it was by means of these that the plough was attached to the cattle?

The *vomis* is not mentioned by Virgil in the above-quoted description; but it is mentioned by him elsewhere, and is well known to have been what we now call the *ploughshare*. Mr. Des Carrieres has given the name *vomer* to a triangular part of his apparatus, which, if measured by the scale of the *temo* (what Virgil expressly says was eight feet in length), will be found to exceed six feet in length, and little less than four in breadth.

Not, therefore, to mention the absurdity of the *shape* here given for that part of the plough, the *size* is sufficient to shew it never could have been appropriated to that use.

These few remarks, with a bare inspection of the figure, will, we suppose, fully convince any impartial person that, whatever this figure may have been intended to represent, it never could have been that of Virgil's plough; and consequently all the boasted discoveries of Mr. Des Carrieres on this subject amount to no discoveries at all.

As we have entered thus far into a discussion concerning Virgil's plough, we may perhaps be excused for adding a few words more, with a view to throw some light upon this subject, which, it must be confessed, has been hitherto very little understood by classical scholars; following, in this case, Mr. Dickson *, though we do not implicitly adopt all his opinions.

That ingenious author, in his account of the husbandry of the ancients, has, with great clearness, shewn that the Romans employed many different kinds of ploughs for different purposes; but that these might chiefly be reduced to two classes, viz. those that were employed for turning up the soil, or what we now call ploughing, properly speaking; the others for covering the grain after it was sown, and ridging it up into drills, in their fashion. The plough described, or rather shortly mentioned by Virgil in his poetical manner, is evidently of this last kind.

In all their ploughs, however, the fundamental parts, viz. the *buris*, *temo*, *stiva*, and *dens*, *dentale*, or *dentalia* (for by all these names was this part called), were nearly the same. The variations took place in regard to the less important parts.

The *buris* was evidently a part of the plough that required to be strong and firm; and therefore Virgil desired it to be made of elm, while all the other parts of the plough were made of beech or lime-tree: 'An elm-tree,' says he, 'forcibly bent in the wood till it receives the shape of the curved plough, forms the *buris*. To this are fixed the *temo*, stretched out in length eight feet from its root or thicker end, two *aures*, the *dentalia duplici dorso*, and directs the plough. The light lime-tree is felled beforehand for the yoke, and the lofty beech, and the *stiva*, which twists the plough from the sole, and are dried by smoke in the chimney.'

If the above translation be admitted as just, we shall be able to form some idea of the construction of this machine, and

* In his Account of the Husbandry of the Ancients.

give English names to the several parts; but perhaps some previous explanations will be necessary. We concur in opinion with Mr. Dickson that a *stirpe* in the third line ought rather to be referred to *temo* than to *buris*; the learned reader will judge how far Virgil's expression authorises this construction; and we think that there can be no doubt that *temo*, *auris*, and *dentalia*, are all nominatives to the verb *huic aptantur*. We see no reason, however, for thinking that the line *cæditur*, &c. ought to be transposed as he judges necessary, for the meaning seems to be very clear and intelligible as it stands; and we have never heard of a copy being found that would authorise that transposition. Whether the term *duplici dorso* applies to the *binæ aures*, or *dentalia*, is perhaps a little doubtful. It will afterwards appear that the meaning would have been clearer if it were applied to the first; but we leave it doubtful as we found it.

Supposing the above translation to be just, let us now inquire what is meant by the several Latin terms, *buris*, &c. The *buris*, it has been already said, is that part of the plough which bears a great strain in ploughing, and which, when broken, leaves the share in the ground disjoined from the oxen. In these two particulars it would apply equally to the beam or the sheath of our ploughs. But let us proceed: The *temo* is a pole, eight feet in length, fixed to the *buris*; this then answers exactly to that part of our plough which is called the *beam*, that part to which the cattle are yoked, and to which the *sheath* is fixed; the *buris*, therefore, seems clearly to correspond with the modern sheath, which in the Roman, as in some modern ploughs, assumed a curved form.

The *stiva* has been already proved to be the handle, by means of which the ploughman managed the plough. It is well known the Roman plough had but one handle; nor, from the manner in which the plough was worked, could it have had more.

The *dentalia* of Virgil, from its plural termination, has occasioned some difficulty. Let us try if we can resolve it. This part of the plough, whatever it was, by Virgil's account, as well as the *temo*, joined to the *buris*. Pliny, in describing the different kinds of shares, mentions one to be used only in a free soil, which was not stretched over the whole *dentile*, but upon the fore part, forming it into a point: 'tertium (vomires genus) in solo facili, nec toto porrectum dentali, sed exigua cuspide in rostro.' Lib. xviii. c. xviii. From this example the *dentale* seems evidently to be that piece of wood to which the *vomis*, or share, was fitted; and which, according to Virgil's description, must have been firmly joined to the *buris*: this is equivalent to our modern share beam. Sometimes this part was simply called *dens*. Thus Columella: 'nam vel respuitur

duritia

'duritia foli dens aratri.' Lib. ii. c. iv. and Varro thus assigns the reason of that name: 'Pars aratri dentata, a figura vocatur et dens, quod eo morditur terra.' Lib. iv. From all which it appears that these various names were given to that part of the plough which, penetrating the earth deepest, loosens and tears it up, so as to allow it afterwards to be turned over; and must be equivalent to the share-beam, with or without the apparatus fitted to it. Why it was sometimes called *dens*, and sometimes *dentalis*, and at other times assumed the plural termination *dentalia*, it is perhaps impossible now to say with certainty. It seems, however, probable, from what Pliny says above, that when the wooden part alone was meant to be particularised as distinct from the *vomis*, it was called *dentalis*, as we would say *share-beam*. Possibly, however, when both the share-beam, and the share, were to be considered in one complex view, they might together be called *dentalia*. In conformity with this idea we find that Virgil mentions not in this description the *vomis*, though a most essential part of the plough, which makes it probable that it was included under this term.

These were all the essential constituent parts of a Roman plough for turning up the soil, viz. the *temo*, *buris*, *stiva*, and *dentalia*; or, the *beam*, *sheath*, *handle*, and *share-beam* [we have no compound name in English equivalent to *dentalia*]. But, when employed for covering seed, some alteration in its form took place, which now falls to be specified.

Pliny says when the plough was employed to cover up the seed, which was called ridging, it had a board fixed to it: 'Hæc quoque ubi consuetudo patitur, erate dentata, vel tabula aratro annexa, quod vocant lirare, operiente femina!' Lib. xviii. cap. xx. Varro mentions another kind of plough employed for covering the seed, which had two boards fixed to it: 'Tertio cum arant jacta semine, boves lirare dicuntur; id est, cum tabellis additis ad vomerem simul, et satum frumentum operiunt in porcis, et sulcant fossas, quo pluviales aqua delabatur.' Lib. i. c. xxix. These boards were evidently equivalent to our modern *earth-boards*, which must of course have been fixed to the *buris*, as Virgil says they were. Palladius mentions these ploughs in the following words: 'Aratra simplicia, vel si plana regio permittit, aurata, quibus possint contra stationes humoris hiberni, fata celsiore sulco attonelli, duplici aptantur dentalia dorso.' Lib. i. tit. 13. This last-mentioned plough of Palladius is evidently the same with the double-boarded plough of Varro, as their uses are described to be entirely the same. Hence it seems to be impossible to deny that the *aures* are not the same with our mold-boards; and that of course Virgil's plough, with the *benæ aures* fixed to the *buris*, is, to all intents

intents and purposes, a plough with two mold-boards fixed to the sheath.

The only phrase that remains to be explained is *duplici dorso*. This phrase, precisely in Virgil's words, occurs in the passage from Palladius above quoted; and in both cases it is applied only to those ploughs that were called *aurita*; which were solely employed for throwing up the earth into narrow ridges, with furrows between, for preserving it from too much humidity in winter. In these ploughs, says Palladius, *dentalia aptantur duplici dorso*, the dentalia are fitted to the double back. But if a plough has two mold-boards for raising up the earth on each side, these may, with great propriety, be called a double-back, to which the dentalia ought to be so fitted as to form the bottom of the same trench, which is completed above by the *duplex dorsum*, without any seeming break or disjunction. This, then, we conceive, may perhaps have been the meaning of that ambiguous phrase. Or, if the phrase *duplici dorso* be an epithet descriptive of a particular kind of *dentalia* only, which it may have been intended for, we can easily suppose that in ploughs merely intended for clearing out furrows, as this was, that the share-beam would best answer this purpose, if it was so constructed as to have one sharp angle below, which would form the narrow bottom of the furrow, and another sharp angle above, which, by rising gradually upwards till it joined the *buris*, would serve to make the mold naturally fall towards each side, before it reached the *aures*, by which it was gradually raised up and placed on the top of the ridgelet. *Dentalia* of this shape might be naturally called *dentalia duplici dorso*, double-backed share-beams, in contradistinction to others employed for ordinary ploughing, for which use this form of *dentalia* would have been altogether improper. Virgil's expression is ambiguous, and may be applied in either way. We here offer only conjectures, without pretending to decide.

We hope that, by a moderate degree of attention to what has been said, our classical readers will be no longer at a loss to comprehend the meaning of this and some other passages of Virgil, where ploughing is incidentally mentioned. They will please to advert that the Roman *aratrum*, properly so called, had no earth-board; that in ploughing they began at one side of the field, and, by making a furrow in one direction, they turned the earth loosened by the plough (let us suppose) to the right-hand side, merely by inclining the plough to that side; that, when they had got the length of the field, they returned back in the same furrow, and, on that occasion, inclining the plough to the left, the loosened earth was turned towards the same side as before [observe this plough had no coulter]; and so

so on till the whole field was finished. In this case no ridges were formed similar to those our ploughs make, and the field was left plain, like a field that has been dug by the spade. In order the better to enable the ploughman to twist or turn the plough from side to side as occasion required, a stick was fixed in a hole made through the *stiva*, or *silt* (for it had only one), near its top, which was called *maniculum*, that it might be grasped with both hands when necessary. This was the ordinary plough.

The Romans, in general, ploughed their land three times before it was sown; and though in sowing they adopted different modes, as circumstances required, yet, in general, they had the seed placed in rows, so as to admit of being hoed while the grain was growing. This was performed chiefly in two ways, by different ploughs adapted to the purpose. If the soil was of a dry nature, the ground was raised into narrow ridges, by means of a plough with boards fixed only to one side of it; and the seed was sown in the bottom of the furrow, and covered with a *crates*, a kind of harrow. In this situation the earth would naturally be drawn upon the roots of the plants in hoeing, so as to preserve them cool and moist.

On the other hand, where the ground was damp, and danger was apprehended from water stagnating upon it, the grain was first sown upon the plain surface, and harrowed in, and then raised into narrow ridges, with clear furrows between, by means of the double-eared plough. Thus the whole of the seed was raised to a dry bed on the middle of the ridge, and the furrows left bare. Virgil's plough was evidently of this kind.

The Romans had other kinds of ploughs; but it is unnecessary here to specify them; and indeed we have occasion to apologise to our readers for having dwelt so long on this article; which we were induced to do merely from a desire to make up to our classical readers, in some degree, for the disappointment they would meet with on perusing the very fanciful work that gave occasion to our remarks.

ART. V. *Philosophical Transactions, Vol. LXXII. For the Year 1782. Part II.* 4to. 8s. 6d. sewed. Elmsley. London, 1788.

A Variety of accidents has, for a long time, prevented our continuing an account of the Philosophical Transactions; but we have at last surmounted the impediment, and shall now proceed to the execution of this part of our Journal.

The part now before us commences with Article XIX, containing an Attempt to make a Thermometer for measuring the higher Degrees of Heat, from a Red Heat up to the strongest that Vessels made of Clay can support. By Josiah Wedgwood. Communicated by Sir Joseph Banks, Bart. P. R. S. It is certain that a measure for the higher degrees of heat, such as the common thermometers afford for the lower gradations, would be an important acquisition, both to the philosopher and the practical artist. Mr. Wedgwood's attempt towards supplying this *desideratum*, discovers much ingenuity. In a long course of experiments, for the improvement of the manufacture he is engaged in, some of his greatest difficulties have arisen from not being able to ascertain the heat in the different operations. A red, bright red, and white heat, are indeterminate expressions; and even though the three stages were sufficiently distinct from each other, they are of too great latitude for precise discrimination; as the brightness or luminousness of fire increases with its force, through numerous gradations, which can neither be expressed in words, nor positively distinguished by the eye. Having no other resource, Mr. Wedgwood has been obliged to content himself with such measures as his own kilns, and the different parts of them, afforded. But as this part of the operation is performed by workmen of the lowest class, no dependence can be placed upon any great accuracy, even in one and the same furnace. Whence it often happened that the pieces fired in the top of the kiln in one experiment, have been made no hotter than those fired in the middle of another, and *vice versa*. The force of fire, in its various stages, can no otherwise be justly ascertained than by its effects upon some known body. Mr. Wedgwood observed that compositions of calces of iron with clay have assumed, from different degrees of fire, such a number of distinct colours and shades, as promised to afford criteria of the respective degrees. With this view, he prepared a quantity of such a composition, and formed it into circular pieces, about an inch in diameter, and a quarter of an inch thick. A number of these was placed in a kiln, in which the fire was gradually augmented, with as much uniformity

formity as possible. The pieces taken out at equal intervals of time, during this increase of heat, and piled in their order upon one another in a glass tube, exhibited a regular and extensive series of colours; from a flesh-colour to a deep brownish red; thence to a chocolate, and so on to nearly black, with all the intermediate tints between these colours.

It must, however, be confessed that, for general use, a thermometer on this principle is liable to objection, as ideas of colours are not perfectly communicable by words; nor are all eyes, or all lights, equally adapted for distinguishing them; and the effects of phlogistic vapours, in altering the colour, may not, in all cases, be easily guarded against.

In considering this subject attentively Mr. Wedgwood remarked another property of argillaceous bodies, which is that of the diminution of their bulk by fire; and this he considers as a more accurate and extensive measure of heat than the different shades of colour. The ingenious author delivers a very clear account of his proceedings in making the experiment, from which it appears that, by a thermometer of this kind, some interesting properties of natural bodies may be discovered.

Art. XX. An Analysis of Two Mineral Substances, viz. the Rowley Ragstone and the Toadstone. By William Withering, M. D. Communicated by Joseph Priestley, LL. D. F. R. S. to Sir Joseph Banks, Bart. P. R. S. According to this analysis, the Rowley ragstone consists of siliceous earth, clay, or earth of allum, and calx of iron. There is reason to infer thence that it might be used advantageously as a flux for calcareous iron ores. The composition of toadstone appears to be nearly the same.

Art. XXI. New Fundamental Experiments upon the Collision of Bodies. By Mr. John Smeaton, F. R. S. in a letter to Sir Joseph Banks, Bart. P. R. S. The purpose of these Experiments is to shew that the doctrine of the collision of bodies depends on the same principle with that of the gradual generation of motion from rest, considered in a former paper in the *Philosophical Transactions*. The author, therefore, endeavours to prove that, whether bodies are put into gradual motion, and uniformly accelerated from rest to any given velocity, or are put in motion in an instantaneous manner, when bodies of any kind strike one another; the motion, or sum of the motions produced, has the same relation to mechanic power therein defined, which is necessary to produce the motion desired.

Art. XXII. Proceedings relative to the Accident by Lightning at Heckingham. The lightning, which is the subject of this paper, set fire to the poor-house at Heckingham, near
Norwich,

Norwich, notwithstanding it was armed with eight pointed conductors.

Art. XXIII. Account of the Organ of Hearing in Fish. By John Hunter, Esq. F. R. S. It appears, from Mr. Hunter's Observations, that the organ of hearing varies in different orders of fish; but in all it consists of three curved tubes, all of which unite with one another. The union forms in some only a canal, as in the cod, salmon, ling, &c. and, in others, a pretty large cavity, as in the ray kind. In the jack there is an oblong bag, or blind process, which is an addition to those canals, and which communicates with them at their union. In the cod, &c. this union of the tubes stands upon an oval cavity, and in the jack there are two of those cavities; in which last species of fish, these cavities appear to answer the same purpose with the cavity in the ray or cartilaginous fish, which is the union of the three canals. The whole is composed of a kind of cartilaginous substance, very hard in some parts, and which, in some fish, is crufted over with a thin bony lamella, so as not to allow them to collapse; for as the skull does not form any part of those canals or cavities, they must be composed of such substance as is capable of retaining its conformation.

Art. XXIV. Account of a new Electrometer. By Mr. Abraham Brook. Communicated by Sir Joseph Banks, Bart. P. R. S.

Art. XXV. A new Method of investigating the Sums of Infinite Series. By the Rev. S. Vince, A. M. of Cambridge.

Art. XXVI. A new Method of finding the Equal Roots of an Equation by Division. By the Rev. John Hellins, curate of Constantine, in Cornwall. Communicated by Nevil Maskelyne, D. D. F. R. S. and Astronomer Royal.

Art. XXVII. Some farther Considerations on the Influence of the Vegetable Kingdom on the Animal Creation. By John Ingenhoufz, counsellor to the court, and body-physician to the Emperor, F. R. S. &c. This paper contains additional experiments, made by Dr. Ingenhoufz in the presence of some of his friends, in support of the doctrine which he had formerly advanced, that plants, when immersed in water, yield dephlogisticated air. The reality of this doctrine had been denied by some ingenious inquirers, and he endeavours to establish it.

Art. XXVIII. A Microscopic Description of the Eyes of the Monoculus Polyphemus Linnæi. By Mr. William André, surgeon. Communicated by Sir Joseph Banks, Bart. P. R. S. According to Lewenhoeck, Hook, and others, the *cornea* of most insects are composed of an infinite number of small, transparent, horny lenses, each resembling, in some degree, a small magnifying-glass.

glass. But the monocus polyphemus, or king crab, is, among others, an exception to this rule.

The monocus polyphemus is a crustaceous animal, found in all the seas surrounding the continent of America and the West-India islands, and which frequently grows to a very large size. It has been supposed to have only two eyes, but in reality it has four; which may be distinguished by the terms large and small, or lateral and anterior. The former of these are at a great distance from each other; but the latter are close together. It appears, from the description given by Mr. André, that the large eyes are made up of a great number of small, transparent, amber-like cones, and that the small ones are composed of one such cone only. There can be no doubt that the lenticular structure of the *cornea* of insects in general assists in condensing or strengthening the light, in its passage to the organ of vision; a mechanism which must excite the astonishment of the naturalist who investigates the works of the great Creator in the most minute of his productions.

ART. VI. *A Poetical Epistle from Gabrielle D'Estrees to Henry the Fourth.* By Anthony Pasquin, Esq. 4to. 2s. Birmingham: printed for Robinfons, London. 1788.

OVID, the prototype of all the writers of love epistles, as the ancients had almost no idea of the sentimental passion, painted only animal desire. The most of his followers have, in this respect, closely imitated their master. Even the celebrated epistle of Eloise to Abelard exhibits too much of the grosser feelings. Anthony Pasquin follows in the track of his predecessors; his Gabrielle seems perfectly acquainted with the *materialism* of the tender passion; her complaints are not the wailings of disappointed love, but the raging ebullitions of unquenched desire. The author too has either designedly or injudiciously made use of expressions which, by their double meaning, will bear a very gross interpretation, and will be so interpreted by many; 'central potency,' and 'pierce through the texture,' in the following extract, will convince our readers that our observation is well-founded:

'When passion's tides thro' man's strong arteries roar,
His heart resists them like a flinty shore;
But our frail frames, like mould'ring banks, give way,
Our mind's unhelm'd, our attributes decay—
His bright, his keen, his fascinating eyes,
Like wond'rous basilisks, seduce their prize.

Go

Go not, ye nymphs, you'll perish if you gaze;
For necromancy warms their weakest blaze;
If in the vortex of his arts you're found,
Your agency will die, your sense run round.
There ruin's baneful circles never cease,
Till *central potency* ingulphs your peace!

And again:

'O woman! woman! alien to control,
Whom infidels deny the gift of soul;
But may not half their obloquy be right,
As heaven has made our fence of worth too slight?
That weak-wrought barrier wily men survey,
Pierce through the texture and consume their prey.'

This short extract, which is a just specimen of the poem, is likewise faulty in other respects. Here we have 'tides of passion roaring through the strong arteries of man;'—'the weakest blaze of the fascinating eyes of Henry warmed by—'necromancy;' and Gabrielle is made to think, as women are formed by heaven of such weak materials that they have only *half a soul*. A little farther on the poet—

—————'Draws forth a half-created beam
Which flies enjoyment.'—————

If any of our readers has a conception of the *pleasures* and *enjoyments of a half-created beam*, we must acknowledge his faculties to be far more acute than ours. In some places Gabrielle puzzles us with her metaphysics:

'Tis hard to act obedient to those *laws*
Which makes th' event superior to the cause.'

This, putting grammar out of the question, is contrary to the common rules of cause and effect. At other times she talks so much in the style of *les precieuses ridicules* that we cannot think her passion real. Speaking of her yielding to the passion of Henry, she says,

—————'For you I've trod
On honour's *apotegms*;'

and in another place she informs us that the French monarch taught her

'To wound the influence of moral truth;

a strange periphrasis for that science in which he was her master. At other times she is stark mad, and threatens to follow

follow her lover to the camp, to attack him in his chariot, and to tell, to the soldiers and their wives, how naughty he has been; nay, she vows she will not only tell the story, but sing it:

‘ I’ll seek my monarch ’mid the din of war,
Upbraid his falsehood, and assail his car;
Sing of my grief and shame to vulgar ears.’——

We are the less surprised at this extraordinary resolution, when we find afterwards that the Gallic hero had used her very ill, had made her feel variety of pain, and beat her so unmercifully about the head that he had *bruised* her *brain* and maddened her intellects:

————— ‘ Gallia’s lord,
Who taught his slave variety of pain,
Madden’d my intellects, and *bruise’d* my brain.’

This is so unlike the gallant Henry, that we could not have believed it had it not have come from Gabrielle’s own mouth.

But, to be serious, there is a total want of judgment and taste through the whole of this performance. In a few places there appears a vein of poetry, which gives some hopes that, if the author be a young man, he may hereafter produce something better.

The conclusion of the dedication is disgustingly fulsome: ‘ I should not have given you this trouble, if you had not dignified a liberal profession by your *immeasurable* ability, and adorned human nature by your existence.’ Mr. Erskine has too much taste to relish such coarse daubing, and too much good sense to be the dupe of *immeasurable* praise.

ART. VII. *Sir Joseph Banks and the Emperor of Morocco. A Tale.* By Peter Pindar, Esq. 4to. 1s. 6d. Kearsley. London, 1788.

PETER still continues to laugh at the President of the Royal Society, ranking him with the triflers in natural history. In the present Tale the president is represented as an enthusiastic collector of butterflies; and his pursuit of the *emperor of Morocco* (the name of a certain species of butterfly) is very ludicrously described. Sir Joseph’s hunt, which commences, like the great attempts of ancient heroes, with prayer, is painted with much animation and drollery. In the course of it many untoward accidents happen, which, while they appear natural, are happily selected to place the hero in various ridiculous situations.

situations. After a long and spirited pursuit, for the circumstances of which we must refer our readers to the publication, the emperor foils the president, and escapes, leaving him to exclaim,

‘Gone! by the God that made me!—d—n his bones!
O Lord! no disappointment mine surpasses——
Gone is my soul’s desire, for ever gone!—
The emperor of Morocco, thought my own!
To unknown fields behold the monarch fly.
Zounds! not to catch him what an afs was I!’

As a specimen of the work, we shall select ‘The Virtuoso’s Prayer;’ not that it is superior to the rest, but that it is more of a *whole* than any other extract we could conveniently give:

‘THE VIRTUOSO’S PRAYER.

‘O Thou! whose wisdom plann’d the skies,
And form’d the wings of butterflies,
Attend my humble pray’r:
Like Egypt, as in days of yore,
Let earth with flies be cover’d o’er,
And darken’d all the air.

This, Lord, would be the best of news——
Then might thy servant pick and chuse
From such a glorious heap:
Forth to the world I’d boldly rush,
Put all museums to the blush,
And hold them all dog cheap.

Pharaoh had not one grain of taste——
The flies on *him* were thrown to waste,
Nay, met with strong objection;
But had thy servant, Lord, been there,
I should have made, or much I err,
A wonderful collection!

O Lord! if not my mem’ry fails,
Thou once didst rain on people quails——
Again the world surprise;
And, ’stead of such a trifling bird,
Rain, on thy servant Joseph, Lord,
Show’rs of rare butterflies!

Since monsters are my great delight,
With monsters charm thy servant’s fight,
Turn feathers into hair:
Make legs where legs were never seen,
And eyes, no bigger than a pin,
As broad as saucers stare.

The reptiles that are born with claws,
 O! let thy pow'r supply with paws,
 Adorn'd with human nails;
 In value more to make them rise,
 Transplant from all their heads their eyes,
 And place them in their tails.

And if thou wisely wouldst contrive
 To make me butterflies alive,
 To fly without a head;
 To skim the hedges and the fields,
 Nay, eat the meat thy bounty yields;
 Such wonders were indeed!

Blagden should puff them at our meeting;
 Members would press around me greeting;
 The journals swell with thanks;
 And, more to magnify their fame,
 Those headless flies should have a name——
 My name——Sir Joseph Banks!

Our bard still continues superior in his line, leaving all his antagonists and imitators far behind him, who, like Jack in the Tale of a Tub, at best make only rags of Peter's finery.

ART. VIII. *The History of the Rise, Progress, and Establishment of the Independence of the United States of America; including an Account of the late War, and of the Thirteen Colonies, from their Origin to that Period. By William Gordon, D.D. 8vo. 4 vols. 1l. 4s. boards. Dilly. London, 1788.*

[*Concluded.*]

DOCTOR Gordon's second letter begins, p. 96, with 'some special transactions, subsequent to the glorious revolution;' and contains, he might have added, some special transactions of several colonies from that epoch to the conclusion of the peace of 1763. We were sorry to observe, in our progress, the same systematic spirit for the same apologetical purpose. In the fabrication of this long epistle, the doctor carries away materials, sometimes with the consent of the owner, and often without, from buildings that were not erected till long after the date of this letter in July 1772. In this manner does our author fill up the measure of his first volume, and even part of his second, with fictitious letters on the American revolution, which are all dated before he conceived the thought of writing his history in 1776. But there is in history, as there is in architecture, a *congruity*, the violation of which never

never fails to injure the understanding, and to offend the eye. The doctor's *incongruities* may, however, be owing more to the unhappiness of his plan than to the obliquity of his genius. With the usual laxity of epistolary correspondence, he not unfrequently gives some part of a story in one letter, a little more in the second, and the conclusion in the third epistle. Thus the reader is taken up, is put down, and is at length deserted, weary and disgusted, by his guide. Anxious as we are to repress this licence of historiographers, we cannot too often repeat, that the several parts of history should be

‘ All rang’d in order, and dispos’d with grace.’

Dr. Gordon opens his second letter with an account of the remarkable affairs of New-York at the revolution. On the authority of ‘ William Smith’s History,’ who seems not much more intelligent than himself, he would have us believe that Jacob Leisler was tried and executed for having headed the insurgents, and forcibly possessed himself of King William’s letter to the governor and council. Were this man’s story related by an able pen, it would inform the head, and at the same time melt the heart. Leisler was a Dutchman, illiterate and zealous, who, when he heard of the Prince of Orange’s landing in England, pressed forward with the populace of New-York to proclaim King William, and to seize the fort, which gave him the command of the government. Had Leisler done no more, he had received probably some profit, or at least some praise. But when King William’s governor, Colonel Sloughter, arrived, Leisler refused to deliver up the fortress to the king’s authority; he fired upon the king’s troops; he killed the king’s subjects walking peacefully in the streets. For this treason, and this murder, Leisler was condemned and executed. King William’s privy-council approved of the trial as regular, and of the sentence as just; but advised the king to restore his estate to the unoffending son, in consideration of the early zeal of the father. The parliament of England, actuated by the intrigues of the Boston agents, annulled this provincial trial at a subsequent day; and, though the English legislature proceeded upon false suggestions, it left a memorable example of parliamentary power over a colonial judicature. But for these particulars, which display the true grounds of Leisler’s trial, and the genuine result of his fate, the ‘ History of William Smith,’ who is now chief-justice of Canada, affords no more light than Dr. Gordon’s, with regard to an event which once interested a people, and long distracted a province. It is, however, too much to expect of us *English* Reviewers not only to revise the text of

American writers, but to shew them the facts of their history, and to teach them the inferences of their law.

Dr. Gordon exhibits, in p. 97, the forward shoots of independence which some of the colonies put forth at the Revolution. He observes King William's ministers applying the pruning-knife to the most luxuriant plants in his absence. And he insinuates rather than asserts, that a sovereign, who was sufficiently attentive to his prerogative, would rather have watered the roots than lopped the branches of independence, had he been present in England. But what system or prejudice must domineer in that mind which, for a moment, can suppose that King William understood the jurisprudence of England and her colonies better than those illustrious lawyers and constitutional whigs, Holt, Treby, and Somers? The doctor finds delight in discovering a congress in 1693, a congress in 1709, and a congress in 1711; yet he has no gratification in telling that every congress was assembled in the colonies under English authority till the inauspicious congress of 1765. Thus every page, perhaps every paragraph, of Dr. Gordon's history requires some qualification, or prompts some remark. But we cannot accompany him any farther, step by step, through his devious journey. Were we to trace him through all the meanders of his system, of his politics, of his prejudices, the reader would not enjoy instruction or amusement in proportion to the tediousness of the task of adjusting misrepresentation and detecting fallacy.

The American troubles begin to dawn in Dr. Gordon's third letter, p. 148, which repeats the stale story of the stamp-act, as it was found in the newspapers and remembrancers, in the monthly magazines, and parliamentary speeches. But over these we have no jurisdiction. From the same authorities the doctor relates, in his fourth letter, how the declaratory act was passed and opposed; how the glass-tax was laid and circumvented by non-importation agreements; till at length he lands the king's troops at Boston. He now fills twenty pages with the massacre of the mob and the trial of Preston, the captain of the guard, who, being attacked by the populace, only defended his post; and, after proving him innocent, the historian celebrates the Boston jurors, merely, for acting honestly. But, with all his minuteness, the doctor neither explains the true principles of law, on which the defence was made, nor states the real fact, on which the acquittal of Preston was obtained. Our author seems not to know that, by an allowable artifice, during times of high passion, proper persons were placed in court for the sheriff to summon, in the room of the jurymen, whom the prisoner was instructed to challenge. It is an observation, which applies equally to this whole history, that, after perseverance has

conquered

Conquered tediousness, the reader gains nothing new for the pain of perusal. With whatever diligence the doctor may have gleaned, he has very seldom gathered the real secret, on this ample field. Indeed, what he does collect with care he sometimes keeps with caution. He plainly knows something about the notorious transmission, of Whateley's letters to Boston by Temple or Franklin, which he does not choose to develop: 'There is something mysterious in this business; which, it is apprehended,' says our author, p. 349, 'will not bear a discovery at present.'

We thought it our duty to make the foregoing animadversions on the *civil* transactions which led to the American war, as they are related by Dr. Gordon, in order to mark his spirit and his manner. We will now make a few remarks on his narrative of *military* events, which ended in the American revolution.

The doctor gives an account of the battle of Lexington in his twelfth letter, which is dated from the neighbourhood of Boston, long before he thought of detailing present events for future times. Without much inquiry he pointedly answers the difficult question, Whether the king's troops, or the New-English insurgents, fired the first shot? He names the very officer who began bloodshed, by drawing the first trigger. He even particularises the weapon. And he makes Major Pitcairn discharge his pistol, and order his advanced party to fire. Mr. Samuel Adams, retiring from the bloody fray, exclaimed, says our author, *O! what a glorious morning is this!* Thus happy that a civil war had begun, which might liberate the colonies from the subjection of Great-Britain. Yet, in this exclamation, and in this happiness, our historian saw not premeditation and contrivance. The king's troops were forced to retreat. 'One of the wounded soldiers, attempting to get up, was assaulted,' says the doctor, by a young fellow, who barbarously broke his skull with a small hatchet, and let out his brains.' Yet, he adds with genuine incredulity, the poor object, having his brains thus beat out with a hatchet, lived two hours after! To cover the fatiguing retreat of the fugitives the doctor detaches Lord Percy with nine hundred men, 'who marched out playing *Tankee Doodle*.' Lord Percy, however, stops the brigade to question a boy who stood laughing in his way. 'Why do you laugh so heartily,' quoth Lord Percy. 'To think,' answers the boy, archly no doubt, *how you will dance to Chevy Chase*.' Lord Percy marches on; 'but the *partee*,' says our author, without naming his authority, *'stuck by his lordship the whole day.'* A heavy firing is heard from every house and from every hedge. Yet the doctor once more

halts the line of march. But for what cause, gentle-reader? 'You may wish to know the origin of the term *Yankee*,' says our most consistent historian.

After this well-timed discussion Dr. Gordon details the battle of Bunker's-Hill, on the peninsula of Charlestown. He sends Colonel Williams with a thousand provincials to entrench on its declivious front. They laboured with such silence that their works first attracted the *sight* of the Lively man of war at four in the morning. The firing of her guns roused Boston, the camp, and the fleet, to behold this alarming novelty, which commanded the town, the troops, and the shipping. Weary of being *cooped up* in Boston, the British generals determined to secure *elbow-room*. The doctor, with his accustomed propriety, delays the attack till he explains the interesting circumstance of Cop's-Hill having been once called Cope's-Hill. At length he lands General Howe in the vicinity of Charlestown with *near upon three thousand men*. The historian forms them into two lines, and makes them advance deliberately to the attack, which gives the provincials an opportunity to take *cooler aim*. The American fire does such execution that *the regulars retreat in disorder, and seek refuge even in their loats*. The British grenadiers are *pushed forward with the swords of the British officers*. They are at length rallied, but advance with reluctance. The Americans then fire their well-directed pieces, and *put them a second time to flight*. The strenuous efforts of their officers again bring up the British troops, though they discover an *insuperable aversion* to the attack. The British officers in the rear *goad on the soldiers to a decisive push*. The Americans being now in want of powder are unable to beat them back; and the provincials are of necessity ordered to retreat. This marvellous narrative puts us in mind of a well-vouched story of the famous General Lee. The general, who commanded the American army at the battle of Monmouth, was attended by Colonel Ramfay: 'See, general, *the British grenadiers run*,' said the colonel: '*It is a damned lie, Sir*,' replied Lee dryly; '*British grenadiers may change their ground, but never run*.' Such are the anecdotes, which, as they are characteristic, are so interesting in the French memoirs, but which we no where find in Dr. Gordon's historical letters.

We have already given two specimens of the doctor's talents as a general. We shall now produce a memorable example of his address as an engineer: and we shall select the siege of Gibraltar, where so many powerful energies were employed in the attack, and such skilful fortitude was called forth in the defence. The historian seems to catch a spark from the bombs as they fly, to rise in his narrative with their elevation, and to write with the

the marked precision of their decisive burst. In language elegant and technical, he describes the stupendous works which the efforts of the Spanish monarchy raised against that impenetrable fortress. In terms of uncommon propriety he speaks of the genius and machinery of D'Arcon, the French artist; and he conducts the operations of this decisive day with extraordinary spirit, distinctness, and effect. We were ready to exclaim, with a celebrated critic, '*Had all been like this!*' But we soon recollected that we had somewhere seen all this before. We looked into Mr. Doddsley's Register for 1782; and we had the mortification to find that Dr. Gordon's letter, dated from Paris on the 3d of December 1782, and printed in volume fourth from page 318 to 331, is transcribed literally from that well-known publication, page 227 to 244, though its diffusion is sometimes contracted, its flights are somewhat restrained, and its praises of British commanders are often diminished. With such exactness, we were going to say servility, does our author borrow without acknowledgment from his original, that he even transcribes the blunders of the brilliant but inaccurate compiler of the historical department of the Register. 'No means were neglected, *nor* expence spared, to insure the success of this design,' says the original: 'No mean was neglected, *nor* expence spared, to insure success,' repeats the copy. It is unnecessary to waste much erudition in proving that grammatical purity required the disjunctive *or* in the fabrication of the quoted passages.

We have hitherto performed the irksome duty of animadverting on Dr. Gordon's *manner*: and we shall now subjoin a few remarks on the doctor's *manner*.

The slightest perusal of our historian's pages sufficiently evinces that he understands not English grammar upon settled principles. By repeating the inaccuracy which has just been mentioned of *nor* for *or*, he shews clearly that he does not err from accident, but unskilfulness. In imitation of what is called the mercantile style, he leaves out the *nominative*, as in volume I. p. 393, 'Shall keep the letter open, that, if the sense of congress *is* received time enough, it may be forwarded.' In this short sentence we have three grammatical faults: the essential pronoun *I* is thrown out as superfluous; the article *the* is ejected from congress, whereby the English reader is obliged to ask what congress, the *general* congress, or the provincial congress? and there plainly ought to have been, after the conditional *if*, the subjunctive *be*. Candour must, however, allow that the dereliction of the article *the* is not so much the doctor's peculiarity as it is an American anomaly: as congress for *the* congress throughout; his majesty gave his assent to both [the] bills. Yet

he has *confort* for *concert*, in Vol. IV. p. 259, we think, without knowing the distinction, as *confort* is not among the errata at the end. Let not this be considered as *minute* criticism; we owe it to our country to guard with care the avenues of our language against the intrusion of foreign barbarisms, which would contaminate its purity, and rob it of its beauties.

Our author interlards his narratives with French phrases without understanding the French language. He has, in Vol. IV. p. 252, *livres tournais* for *tournois*; and this is no blunder of the printer. The future compilers of the canting dictionaries may gather a plentiful harvest of vulgarisms from our historian's volumes: Plymouthians and New-Plymouthians, Yorkers and New-Yorkers, Yankees and Yankee-doodle, green mountain-boys, pine-barrens, canebrakes, warhoop, 'halloo-fire-and-be-damned,' (Vol. I. p. 285); and our divine is so enamoured of the epithet *damned*, that he repeats it, in other passages of frightful sound. He has *whig* and *tory* for the *pros* and *cons*, *Ty* for Tyconderoga, *Statia* for St. Eustatia, *Charly* for Charles. The doctor not only deals in vulgar words, but coins new ones. He sends Samuel Adams to make a *concus* in the evening. It is related of the celebrated Menage, the French philologist, that while he could tell whence every word came he could foretell whither it went. We will venture to pronounce that our author's *concus* had defied his memory and acumen, as Sir Thomas More's *witherenamia* puzzled inextricably the subtle doctor. Our author not only fondles *tarry*, the good old word of Shakespeare's days, but even adopts her bastard; in Vol. IV. p. 402, 'M'Leod preserved every thing during his *tarriance* there.'

Our historian is studious to introduce military terms, without understanding accurately their real meaning. Having read in Tobit that he who gives help is denominated *an aid*, he makes the *aid* ride back in Vol. III. p. 141, though his purpose was to send the military messenger, whom the general entrusts to convey his orders. In Vol. III. p. 147 our author '*discharges several grapes of shot*,' intending only to say, as an engineer would say, that the cannon fired several discharges of grape-shot. He has the address to degrade the dignity of grave transactions by using improper language: 'Let me pass from hence,' says he, 'to relate *the doings* of the Massachusetts assembly respecting the judges.' Arnold appeared in the action *so beside himself*, as scarcely to know what he did. Captain Cornwallis having vanquished the French Hector left her *to be picked up* by a frigate. This will be *an ugly bone of contention*. Vol. IV. p. 275, 356, 383. Other ships came up *in the heel of the action*. Where he intends to make the tear start in the reader's

reader's eye he provokes laughter, by using some ridiculous phrase. Having related the unhappy fate of Miss Macrae, who was murdered by the Indians, he tells that Mr. Jones, her lover, offered *a barrel of rum* as a reward for delivering her safe to his anxious embrace. On an occasion so affecting every grave historian must avoid the contamination of ideas and words which are appropriated to vulgar use. On the style of this history, which is certainly below criticism, we should have fore-born to animadvert were it not that Dr. Gordon, though an Englishman, is one of the American writers who, without grammatical lore, arrogates the right of coining words, of changing idioms, and of overturning the massy fabric of the English language.

Our author closes his fourth and last volume with an unexampled flight. At the conclusion of such a contest, historians there are who would have called forth all the energies of their minds, who would have culled all the flowers of their language to have imprest upon the reader at parting, 'how oft ambition's aims are cross'd ;' how small had been the gain of the American states ; how little the British isles have felt their loss ; how France had been entangled in her own web ; how Spain had fostered a rival people within her jealous bosom ; how Holland had been since rescued by the very power which she had been incited to injure. In all this there had been some instruction, perhaps some amusement. On the contrary, the doctor exhibits, *to the admiration of all orders of people*, a subject *entirely novel*. He fills a linen globe with inflammable air ; he annexes a gallery to 'this aerostatic machine, alias air-balloon ;' he makes it rise *in a majestic manner*. 'Its passage was such that all Paris had an opportunity of beholding it.' *Some thought it mounted to the lunar sphere*. But the Duke of Polinac, the Duke of Guines, and Dr. Benjamin Franklin,

'Well pleas'd, pursue its progress thro' the skies.'

ART. IX. *Aphorisms on Man* : translated from the original Manuscript of the Rev. John Caspar Lavater, Citizen of Zurich. Small 8vo. 3s. sewed. Johnson. London, 1788.

APHORISMS, or proverbs, are of the highest antiquity, and have been adopted by the sage as well as the vulgar for current wisdom, in every country, and in all ages. The well-known physiognomist of Zurich has here given us a collection of aphorisms or maxims, the result of his own observation and experience, which indicate a vigorous and discerning mind ;
and

and from the perusal of which every one, who reads with attention, will reap instruction and improvement. Such is the general character of the work. But aphorisms should always be clear; the reader should never be forced to labour for a meaning; they should strike the mind at once; and Mr. Lavater is not every where free from metaphysical obscurity; for example:

‘As the medium of self-enjoyment, as the objects of love—so the value, the character, and manner of existence in man—as his *thou*, for his *I*—penetrate the one and you know the other.

‘That mind alone is great, in which the infinity of every point, and the tides and ebbs of power that support or shrink from that infinity, can fluctuate with ease.’

Sometimes there is a play upon words, mixed with *truism*:

‘The loss of taste for what is right, is loss of all right taste.’

Sometimes the maxim seems to be without a meaning; at least we could discover none:

‘The oppressive is hard. If ten, chosen from the crowd by yourself, call you oppressive, it is more than probable that you have a raw, hard, indelicate side.’

Sometimes it is either false, or without a meaning:

‘He is good enough for the present and future world who is content with a fourth, is grateful for the half, and gives more than measure.’

We can only say that the man who acts thus is a fool; and a fool is good for nothing.

At other times Mr. Lavater's characteristic enthusiasm leads him to expressions which extort a reluctant smile from the reader, when the author is in the most serious mood:

‘Calmness of will is a sign of grandeur. The vulgar, far from hiding their *will*, blab their wishes—a single spark of occasion discharges the child of passions into a thousand crackers of desire.

‘That most uncommon of all mortals, him who can, whilst advancing to fame, enter into the detail of all the wants of an unknown good character, and who would lose the whole enjoyment of it if he knew he had been observed—him I should wish to know, and to address him, Saint of saints, pray for us!

‘Him who is hurried on by the furies of immature, impetuous wishes, stern repentance shall drag, bound and reluctant, back to the place from which he sallied: where you hear the crackling of wishes expect intolerable vapours or repining grief.’

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The two following we select as instances of a certain quaintness at the close, which is to be met with in many of the aphorisms :

‘ He who laughed at you till he got to your door, flattered you as you opened it—felt the force of your argument whilst he was with you—applauded when he rose, and, after he went away, blasts you—has the most indisputable title to an archdukedom in hell.

‘ A great woman not imperious, a fair woman not vain, a woman of common talents not jealous, an accomplished woman who scorns to shine—are four wonders, just great enough to be divided among the four quarters of the globe.’

We shall just remark on an expression in the last of these aphorisms, that though we may say *fair lady*, addressing ourselves to a woman, yet we never say ‘ a *fair woman*,’ meaning a *beautiful* woman, whether speaking of an individual, or of the sex in general.

With the above exceptions, we subscribe to the editor’s character of these Aphorisms; they are ‘ acute and perspicuous; ‘ they are not infected by the cant of sects, or circumscribed by ‘ local notions, but general as the passions and feelings of the ‘ human race.’

The frontispiece to this work is much superior to the general run of frontispieces. The drawing seems to be in the style of Fuseli. In the advertisement the editor promises another volume of Aphorisms on Art, with characters and examples, by a different author; which, if well executed, will be a curious and useful performance.

ART. X. *Sketch of the Life and Paintings of Thomas Gainsborough, Esq.* By Philip Thicknesse. 8vo. 1s. 6d. Fores. London, 1788.

A Very slight sketch indeed. Of Mr. Gainsborough’s life we have not much, and as little of his paintings. We are told that he was born at Sudbury, in Suffolk, in the year 1727; that, by the advice of Mr. Thicknesse, he removed to Bath; that a quarrel with the same Mr. Thicknesse drove him to London; that he was an humourist, and somewhat henpecked; that he died of a cancer in his neck, and was buried in Kew churchyard. Of his paintings we have no scientific account; nothing to distinguish him from contemporary artists; the reader must be satisfied with the following or similar general expressions: ‘ While the portraits of Lord Kilmorrey, Mr. ‘ Quin, &c. exist, his talents as a portrait painter must be
admired

'admired for their strong likenesses, elegance of attitude, and 'the permanency of their colouring.' Permanency of colouring puts Mr. Thicknesse in mind that he has an opportunity of employing his own blacking-brush; this produces a note, in which he says that he means it 'as a hint to the knight.' Mr. Gainborough's genius for landscape is very justly celebrated; yet we have some difficulty in giving credit to his biographer when he says that the first time he took up a pencil he painted a group of trees 'not unworthy of a place in one of 'his best landscapes.'

Had the writer of the Sketch said less of himself, his publication would have been fully as acceptable. Why should fifteen pages out of sixty-one be dedicated to the story of Mrs. Thicknesse's *Viol di Gamba*? It is true it produced Mr. Gainborough's emigration from Bath; yet it would not have suffered by compression.

As to the composition of the Sketch, it is only necessary to inform the reader that the first sentence consists of two pages four lines and an half.

ART. XI. *A Treatise on female, nervous, hysterical, hypochondriacal, bilious, convulsive Diseases; Apoplexy and Palsy; with Thoughts on Madness, Suicide, &c. In which the principal Disorders are explained from anatomical Facts, and the Treatment formed on several new Principles. By William Rowley, M.D. Member of the University of Oxford, the Royal College of Physicians in London, &c. 8vo. 7s. 6d. boards. Nourse. London, 1788.*

THIS Treatise, we are informed, was originally devoted only to female diseases; but the hysterical are so nearly allied to many others of the nervous class, that it was determined to comprehend the whole, with their numerous symptoms, in this volume. Whether the treatise was intended for the use of the medical faculty or the public, is a point which admits of some question. There is every reason for thinking, and it is even insinuated, in the introduction, that the author designed it for both purposes; yet, from the prescriptions being generally given in Latin, it cannot be considered as well adapted to domestic utility. To the detailing of the dissections in the same language there occurs no reasonable objection; but what just pretext can be urged for not delineating the symptoms in English? Besides, the observations which Dr. Rowley has classed under the head of *symptomata*, are really not so much symptoms, as a vague, desultory, and imperfect history of diseases.

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In regard to the practical part of the work, it is executed with much perspicuity and good-sense; though the author's opinion, in a few cases, and those too of a very important nature, will admit of some doubt. We select the following as an instance of this kind:

' In all sudden violent pains of the head, joined with a depressed and slow pulse, bleeding in the jugular, arm, or cupping in the neck, and extracting blood, is proper; unless contraindicated by some momentous cause, as dropsy, &c. in which case depletion by a smart hydragogue purge may be eligible.

' The vessels are turgid indubitably with fluids; diminish those fluids, and the turgency cannot possibly continue. Neither bleeding nor purging can effect such a rational purpose, except *pro tempore*, if patients are indulged in their usual quantity of liquids; or, what is still worse, if *diluting liquors* are recommended.

' Plenitude or fullness of vessels from redundancy of liquids, and increased arterial action, are allowed to be the principal causes of inflammation, or distension of vessels; evacuations of bleeding, vomiting, purging, are directed; then diluting, as it is called, or rather filling again, in the same breath. How inconsistent! how incongruous! The blood is supposed capable of dilution by aqueous liquids; but a number of facts, drawn from experiments, in many disorders, prove the contrary.

' Neither in a turgency, nor overfulness of vessels from an inflammatory diathesis, nor from relaxation of the vascular coats, should diluting or over large quantities of drinks be admitted, but in as moderate portions as possible to sustain the patient; the less the patients drink, the sooner the disorder will be cured.'

It is admitted that the inflammatory *diathesis* of the blood may frequently resist the power of dilution by aqueous liquids; but certainly the casual failure of such an attempt cannot justify the dereliction of it in an inflammatory state of the fluids. Though the use of aqueous liquids alone may prove unsuccessful, it is well known that, when joined to saponaceous substances, and aided by saline medicines, it often proves of the greatest advantage. We presume, however, that Dr. Rowley means only to caution against the unnecessary and too free use of diluents in diseases not accompanied with inflammation.

We entirely agree with our author that intermittent fevers or agues should not be suffered to continue a limited time before they are cured; but we must, from our own experience, dissent from the opinion, which he would establish universally, that 'the ague is not the cure of any disorder;' as we have, in several cases, known previous complaints effectually removed by some paroxysms of this disease.

The author appearing to be particularly decided with respect to the best method of curing the ague, we shall lay before our readers a part of his observations on this subject:

' Bark

• Bark alone is pronounced a *specific* in the ague; I assert the contrary is the case in many instances: hundreds have been cured, in the manner I have already communicated, without a particle of bark; nor am I without hopes of still improving those plans of cure, which have been so successful: Perhaps centaury, wormwood, or other bitters, would answer every purpose of chamomile flowers, which is merely a bitter stomachic of no great efficacy.

• The *bark alone* is never so efficacious as when aromatics and vitriolic preparations are added to it; the ague, by these modes, is cured immediately, often without a second fit; and certainly a prompt is preferable to a slow, languid cure.

• When the bark *purges* it is frequently not inefficacious, as has been supposed; on the contrary, it perhaps carries off from the intestines what would diminish its *tonic* effects. Bark does not enter the lacteal system, nor is absorbed by inhalent veins; its *tonic* qualities act on the coats of the stomach and intestines only, which a number of experiments made by me prove. When, however, it continues purging for two or three days, prepared chalk, terra japonica, or extractum ligni campechensis, and some aromatic, should be added; which much better accords with the bracing power of the bark than *opiates*.

• Opiates diminish the moving powers, and create costiveness, both which should be avoided in all low nervous or intermittent fevers; for these complaints commonly arise from relaxation, a depraved relaxed texture of the blood, and a weakened force of the arterial system, notwithstanding the pulsations are accelerated.

• *Vomits* in the intermittent fevers, and indeed most other fevers, are unnecessary; they force an immense quantity of blood to the head, and consequently distend vessels which should preserve their diameters: this distension from vomits in the commencement of fevers, may be a principal cause of the *delirium* towards the crisis: but more of this in another place.

• In the intermittent fever or ague the viscera, such as the liver and spleen, are often diseased; all judicious physicians know, or should know, that vomiting is contraindicated in diseased *viscera*; and, unless there be *saburra*, bile, or other matter in the stomach, which cannot be carried down through the intestinal canal, *vomits* should certainly be excluded.

• It is solemnly asserted, from experience on thousands, that the ague cannot be cured always without *vomits*, and the obstructions of the viscera prevented, or removed safely, by a small dose of calomel and any aloetic or bitter purgative, repeated every other night, after the bowels have been first thoroughly cleansed.

• The *liver* or *spleen* being diseased, or the bile ducts obstructed, are the principal impediments in curing the intermittent fever, or ague; therefore, removing those impediments by aloetic pills with calomel, or soap with any aloetic, or by sal diureticus, &c. are methods commonly crowned with success. I have always attempted in agues, and indeed all intermittent complaints, the prevention or removal of visceral or intestinal obstruction, by giving *alterna quaque nocte*,

note, while the bark or other tonics were administered, half a grain of calomel, and from three to six grains of the *pilula Rufi*.

When the fit of the ague is expected, a few grains of James's powder, or from the fourth to the eighth part of a grain of *tartarum antimoniale*, so as neither to occasion nausea nor vomiting, are proper; and they should be repeated every two, three, or four hours, to excite perspiration, remove obstruction, and shorten the duration of the cold and hot fits.

A dram of the true *crude sal ammoniac* dissolved in any proper vehicle, and given an hour or two before the fit, has been recommended as a sovereign cure for the ague; but as I have not tried it, and as I cannot perceive any tonic qualities in the remedy, I have thought it most humane to proceed in the modes which scarce ever fail of succeeding.

Through the whole of this treatise the author evinces a laudable freedom of sentiment, divested of all medical prejudice; and we find much to commend, in his observations and suggestions on different diseases.

ART. XII. *The Question solved; or, The Right of the Prince of Wales to be sole, immediate, and unlimited Regent, demonstrated from the Nature of the Constitution and the Law of the Land.* 8vo. 1s. 6d. Elliot, Edinburgh; Elliot and Kay, London. 1788.

THIS pamphlet, which has been attributed, we are informed, to a young lawyer of the highest reputation for genius and learning at the Scotch bar, merits a perusal more extensive than its provincial origin will probably procure it. It pleads for the claim of the heir-apparent with energy and eloquence; and those in whom its reasonings may fail of producing conviction, will not withhold from them the praise of ingenuity. The substance of the arguments may be comprised in the following *dilemma*: Either the frame of government is dissolved, or it is not. If it is not, there must exist a right to the exercise of the executive power in some individual; and that individual, in the absence of precedent and silence of statute, legal analogy declares to be the prince. If, on the other hand, the frame of government be dissolved, the two houses of parliament can have no more authority than any equal number of private men. On the one supposition, therefore, the two houses have trenched on the executive power; on the other, they have usurped the rights of the people. This reasoning is forcibly urged and happily illustrated by our author. The allusion to ancient philosophy is just and elegant; 'The Revolution was a time when
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‘ the original principles of freedom, pure and unembodied, *un-*
‘ *manacled with membrane, joint, or limb*, attached to and flowing
‘ from no form of constitution, exerted themselves to create
‘ and renovate a free and legal government. These principles
‘ cannot, in any sound sense, be called *legal* themselves. They
‘ were more than legal; they were of a higher order; they
‘ were in fact no other than those from which all legality is
‘ derived, of which every free constitution is an emanation.
‘ Like those archetypal ideas, from which ancient philosophy
‘ derived all subordinate existences, the principles of the Re-
‘ volution contained in themselves the source of legitimate go-
‘ vernment, without being the actually component parts of any
‘ one form of government whatever. Immortal and unchanged,
‘ they survive the perishable materials of constitutional forms,
‘ and their vivid energy pervading the political mass, recalls
‘ and reanimates these very forms after they have sunk into non-
‘ existence.’ The composition is marked by a redundancy and
luxuriance which the austerity of criticism might reprehend;
but this excess is to us more tolerable than the frigid correct-
ness of a lame and barren imagination. If the youthful mind
pours forth, in general, too profusely its learning and orna-
ments, we ought to pardon some ostentation in the display of
opulence that is recently acquired.

ART. XIII. *The Sorrows of Werter; a Poem. By Amelia*
Pickering. 4to. 5s. Cadell. London, 1788.

WILL the sorrows of Werter never have an end? That dangerous, though well-written book, seems to have fascinated the public mind, and that of the female sex in particular. It is with regret we see this; for though we do not apprehend that the reading of it, in the present state of society, will produce many catastrophes similar to that of Werter; yet we are afraid it may be productive of much harm to the youth of both sexes.

The story of Werter and Charlotte is told by Miss Pickering in thirteen elegiac epistles; these may be read with much less danger than the original, as all the warm descriptions and critical situations are passed over. In the management of these consists the merit of the original; as they are wanting in the copy, that merit too must be wanting. We wish not to say more on the production of a female pen; but give the following extract as a favourable specimen:

• Ah,

Ah, toward nature! wherefore dost thou fear?
 Why cling so close to life's tempestuous shore?
 Oh! break the ten-fold cord that binds thee here,
 And, wing'd with hope, to happier regions soar.

Far, far above yon distant orbs aspire;
 For soon, my soul, unfetter'd shalt thou be:
 Yes, heavenly inmate, yes, thou vital fire,
 I'll give thee freedom, if thou dar'st be free.

Then farewell, hope! delusive source of woe!
 Despair has arm'd me for a firmer part:
 One painful struggle, one decisive blow,
 Cures all the sorrows of this bleeding heart.

Shouldst thou, my Charlotte, chance thy way to bend
 Where oft delighted we together stray'd;
 Give all thy thoughts, thy sorrows to a friend,
 By love, alas! but not by thee, betray'd.

And when at eve the sun's declining rays
 Gild the proud summit of yon mountain's brow,
 Think on thy Werter's once enraptur'd days;
 Ah! think, my Charlotte, what is Werter now.

O'er each affecting scene let memory rove;
 Trace back my soft attention, tender fears;
 Oh! let it paint a too impassion'd love,
 By broken sighs express'd, or falling tears.

Yet, my lov'd Charlotte, yonder humble grave
 Demands a tribute from thy streaming eyes.
 See, to the wind those slender poppies wave,
 And mark the spot where wretched Werter lies.

We congratulate the fair authoress on the splendid list of subscribers which precedes her poem.

ART. XIV. *An Account of the Advantages and Method of Watering Meadows by Art, as practis'd in the County of Gloucester. By the Rev. T. Wright.* 8vo. 1s. 6d. Scatcherd and Whitaker: London, 1789.

THE author of this useful pamphlet, with great modesty, apologises for writing on this subject, as it is not in the direct line of his office. He may, however, rest satisfied that the majority of the people in England will never think a clergyman is in a censurable line of procedure when he is attempting to benefit his fellow-creatures by instructing them in the first rudiments of an art so useful to society as agriculture.

ENG. REV. VOL. XIII. FEB. 1789.

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This

This little work is divided into the four following heads—The advantages of watering—The method—Directions in each month—and, Answers to objections.

As the watering of fields by art is not so generally practised in Britain as could be wished, we shall beg leave to transcribe from this sensible performance a few of the remarks that occur under the *first* head, hoping it will stimulate such of our readers as are unacquainted with it to apply to the pamphlet for farther information on the subject.

After remarking that by this practice land of every kind is rendered of twice its former value at least; that it stands in need of no recruit of dung, but, on the contrary, affords a perpetual source of manure for enriching other lands; and that the crop is no less valuable on account of its certainty than its earliness, he thus proceeds: 'Every intelligent farmer is sensible of the great value of grass very early in the spring; and we, by watering, have plenty of grass at the beginning of March, and, when the season is mild, somewhat earlier. The good effect this grass has upon cattle that have been unhealthy or hard-wintered, is truly astonishing. The second week after turning into the meadows a very visible change is made in all cows, horses, and sheep. And the farmers here are enabled to begin cheese-making at least a month sooner than their neighbours who enjoy not the benefit of watering their land. And in fattening of lambs the value of this grass is inestimable.'

To give a more precise idea of the value of this improvement our author states the actual product of a watered field, by no means one of the best, for the last year, as under; its extent six acres and an half.

	£.	s.	d.
The spring feed of it was let for	-	-	7 7 0
The hay was sold for	-	-	33 12 0
The latter math for	-	-	6 6 0
In all	-	-	47 5 0

or somewhat more than 7*l.* 5*s.* 4*d.* per acre: a great value to be drawn from land that can be managed with little or no expence.

'Thus,' he afterwards adds, 'encouraged by experience, the rage for watering is become so prevalent with us, that the most diminutive spring or rivulet is never suffered to pass unnoticed and unstrained. Even wherever a sudden shower occasions a temporary flood, there proper ditches are made to take the water, and spread it equally over the land, till it is completely drained of its fertilising contents. Necessity, indeed,

indeed, compels us to make the most of every drop; for we have now near three hundred acres in this parish that must be all watered; and the streams that must afford the water, seldom exceeds five yards in width, and one in depth. Therefore I may say, that a scarcity of water is as much dreaded by us, as by the celebrated inhabitants of the banks of the Nile.

We hope our readers are by this time so much convinced of the great benefits that may be derived from this mode of improvement, as to induce them to be desirous of availing themselves of it wherever their situation admits of it. To the pamphlet we beg leave to refer them for instructions, which are satisfactory and concise. Were every stream in this kingdom as usefully employed as that above specified, who can compute the total value of the improvement it would produce! We hope to see the practice spread wider and wider from year to year till this shall be the case.

We are not told how long it is since this practice was introduced into Gloucestershire, or from whence they learned it; but it is evidently not of very long standing. Water is, we know, employed to the same beneficial use in some other districts of this country, with some variation in the mode of management. We hope the present little work will call out some other benevolent person to communicate to the public the particulars of these several modes of practice. This information cannot be too soon or too generally communicated.

ART. XV. *The Child of Nature. A Dramatic Piece, in Four Acts. From the French of the Marchioness of Sillery, formerly Countess of Genlis. Performing at the Theatre-Royal, Covent-Garden. By Mrs. Inchbald. 8vo. 1s. 6d. Robinsons. London, 1788.*

THE style of the advertisement prefixed to this publication has much firmness, and an air of conscious merit. It is true the Child of Nature is no more than a translation; but its fair midwife informs us 'that it has, *with much care and attention*, been prepared for the English stage. 'That care,' she adds, 'has been amply recompensed by the reception the piece has met, and *more especially* in those parts of it which she has taken the liberty to add from her own invention.' In remarking upon these passages, we do not hesitate to declare ourselves partial to firmness and the air of conscious merit. They are the proper handmaids of genius; they give dignity to her appearance, and infuse energy and vigour into her performances.

ances. But partial as we are, we cannot consent to indulge a language of this sort without some shadow of excellence to bear it out. What is dignity upon one supposition, is impertinence upon another; and what we call laudable pride when it associates with worth, is mere vanity and folly when it appears without it.

One of the first things that struck us in the *Child of Nature* is the singular appellations with which Mrs. Inchbald has decorated her characters. We have Marquis Almanga and Marchioness Merida, Duke Murcia and Count Valentià, or, as it is here elegantly spelled, Valantia. Now this is just as if, supposing the scene to have been in England, we had been treated with Duke Wales, Marquis Scotland, Marchioness Chester, and Count Brister. But this humour is carried still farther, and the very servants are called Seville and Granada; that is, when translated into English, Francis Botany-Bay, and Dick Jamaica. We would recommend it to the future children of nature, to consider, whether it would not give more dignity to their dramas, to borrow their names only from metropolises, as Duke Constantinople and Marquis Ispahan, Marchioness Pekin and Count Grand-Cairo. The servants, in that case, might bear the names of the different quarters of the world, Europe, Asia, Africa, and America.

Our attention is called by Mrs. Inchbald ‘*more especially to the parts which she has taken the liberty to add from her own invention.*’ Now, with these parts we cannot profess to be so well pleased as, from the account of the author, it appears that the public have been. In the conception of the piece, as we find it in *Madame Genlis*, there is infinite delicacy. The idea of a female of perfect innocence and rectitude is never lost sight of for a moment. We see every where the attachment, the love of Zélia for her protector, and her indifference for any other man. It is, indeed, skilfully contrived by the author that the marquis should be kept in suspense, that he should be distracted with doubt, jealousy and despair; but the character of the heroine is not sacrificed to this object. The audience are always acquainted with her simplicity and loveliness; and they are only the deep interest and the ardent passion of the marquis that mislead him. Mrs. Inchbald, it is probable, did not think this spectacle sufficiently striking for an English audience. She believed that the spectator ought to doubt, as well as the hero; and she could find no other means to effect this, than to make her gentle Amanthis, her child of nature, as arrant a coquette as ever flirted at a ball. Let the reader judge from the following examples.

Amanthis

Amanthis is unexpectedly met by the worthless presumer, who expects to alienate her affections from her patron. She runs away, and is met in her flight by the marquis, to whom she relates what she has seen. In this situation the words of Madame Genlis are literally these: 'I thought him very well dressed, and his countenance is mild and interesting; but is it not very extraordinary that, in the unfortunate state of his intellects, they should let him walk about without a guard?' Instead of these words it stands in the translation, 'And yet he did not look frightful either. He had a beautiful dress on too—and he looked so—so—I don't know how—His face is very handsome, his shape and all his mien engaging.'

A second instance: The marquis directs her, when she sees her conceited admirer again, to tell him 'her sentiments of his behaviour—your sentiments exactly such as they are, and such as his behaviour inspires.' To this Amanthis answers: 'And, if he should chance to behave well, I'll tell him I like him.' The marquis starts, and informs her of the vanity of his character, and the profligacy of his principles. 'What a pity,' cries she; 'I'll tell him to grow better.' There is nothing that answers to the former of these speeches in the original; and, in the latter case, her words are, 'I want to know nothing about his character. I am afraid of him; and therefore shall certainly run away from him.'

In the subsequent conversation on the same subject Amanthis exclaims, 'He is agreeable notwithstanding all his wildness! And, if he would but keep at a distance, I should like to look at him, and hear him talk.' And, in an interview that immediately follows, she says to him, 'I assure you I like you very well—and, did you not behave so strangely, I should like you better; for you are very handsome—therefore be not uneasy, and think you are not admired; for I can see that would vex you more than any thing.'

ART. XVI. *A Poem on the Bill lately passed for regulating the Slave-Trade.* By Helen Maria Williams. 4to. 1s. 6d. Cadell. London, 1788.

THERE are few subjects more interesting to the enlightened and liberal mind than that which forms the topic of this poem. Slavery is an object of so much horror, and its horrors are so aggravated, if indeed they admit of aggravation, by the circumstance of its unfortunate victims being dragged the length of half the globe from their native residence, that it excites in

us the extremest detestation for its supporters, and the most ardent enthusiasm for its destruction. This enthusiasm our amiable poetess is desirous of encouraging; and her intention labours under no more than one defect, which is elegantly touched upon in the conclusion of her poem:

' But Fancy o'er the tale of woe
In vain one heighten'd tint would throw;
For ah! the truth is all we guess
Of anguish in its last excess:
Fancy may dress in deeper shade
The storm that hangs along the glade,
Spreads o'er the ruffled stream its wing,
And chills awhile the flowers of spring;
But where the wintry tempests sweep
In madness o'er the darken'd deep;
Where the wild surge, the raging wave,
Point to the hopeless wretch a grave;
And death surrounds the threatening shore—
Can fancy add one horror more?'

Before we proceed to any particular observations, we will cite one passage more, which appears entitled to considerable applause:

' Who, from his far-divided shore,
The half-expiring captive bore?
Those whom the traffic of their race
Has robb'd of every human grace:
Whose harden'd souls no more retain
Impressions Nature stamp'd in vain;
All that distinguishes their kind—
For ever blotted from their mind;
As streams that once the landscape gave,
Reflected on the trembling wave,
Their substance change, when lock'd in frost,
And rest in dead contraction lost.'

But whatever merit may be possessed by this performance, it is not without its blemishes. There are many lines strikingly prosaic; as when it is said of the beams of the morning:

' They chase the hideous forms of night,
And promise day *more richly bright*.'

Of the avaricious:

' Who creep in interest's crooked ways,
Nor ever pass her narrow maze.'

Of

Of crimes, that they

‘Darken a work *so perfect made*,
And cast the universe in shade.’

A single instance we perceive of bad taste and tinsel brilliancy, as where suicide is illustrated by the following simile :

‘So when rude winds the sailor urge
On polar seas, near earth’s last verge,
Long with the blast he struggles hard
To save his bark, in ice imbar’d ;
But finds at length, o’ercome with pain,
The conflict with his fate is vain ;
Then heaves no more the useless groan,
But hardens, like the wave, to stone.’

If we have not bestowed a higher degree of applause upon this performance, Miss Williams is indebted for the circumstance to her prior productions. There are passages in it that would do high credit to a meaner pen ; and the style of the performance is constantly easy, flowing, and poetical ; but we cannot discover in it that unity, that lucid arrangement, that compression, and that energy, which we should have expected. We recollect the Ode found in a dark Passage of the Tower, The Morai, and The Peru ; and we cannot indulge so far to our politeness as to say that the present publication will add much to the fame that those pieces have acquired. We are anxious to see talents so considerable exerted with more completeness and vigour. No object can be less pleasing to the true critic than to observe past fame subtracting from future improvement, and the applause that has been justly earned and generously bestowed, damping the efforts it ought to animate.

ART. XVII. *An Essay on the Recovery of the Apparently Dead.*
By Charles Kite, Member of the Corporation of Surgeons in London, and Surgeon at Gravesend, in Kent. Being the Essay to which the Humane Society’s Medal was adjudged. To which is prefixed Dr. Lettsom’s Address on the Delivery of the Medal.
8vo. 5s. boards. Dilly, London, 1788.

A Dissertation, to which an honorary prize has been impartially adjudged, in preference to six other productions, must be admitted to possess at least a relative degree of merit and superiority. But the character of the present essay rests not upon any comparative standard ; it has so strong a claim to approbation,

approbation, that we should be guilty of injustice not to rank it among those which are most distinguished in this province of philosophical inquiry. Our limits will not permit us to follow the author through his subject with that minuteness which inclination would prompt us to adopt; but we shall lay before our readers such a general account of the work as may enable them to form an idea of the principles and observations which it contains.

The author begins with considering the suspension of the vital powers from drowning; and, first, he inquires into the internal immediate cause of death, and the manner in which this is effected in those who die by drowning. On this subject various opinions have been entertained by medical writers. Some have ascribed the effect to that species of apoplexy which arises from an over distension of the stomach; others, to the blood being rendered unfit for performing its offices, by the want of the action of the air in respiration; while others impute it to water in the lungs; a fourth class, to the contraction of the parts about the larynx preventing the air from passing into or out of the lungs, and producing death, either by the inclosed air being rendered highly phlogisticated; by suffocation, or a congestion of blood about the heart and lungs; or by apoplexy. Mr. Kite examines each of these opinions with much precision and ability. He observes that those who have attributed the death of drowned persons to the first of the abovementioned causes, have, on dissection, found the stomach much distended from a large quantity of water; which, they think, by pressing on the aorta, stop the passage of the blood to the inferior extremities; the vessels of the brain will then become overloaded, whence apoplexy and death will ensue. That water has sometimes been found in the stomach of drowned men, and other animals, will admit of no doubt; but that it is constantly, or even generally the case, is denied by the concurrent testimony of many respectable authors; from whose experiments it appears that frequently no water is taken into the stomach, at least not in a quantity sufficient to produce the effect ascribed to it. Dr. De Haen, in thirteen dogs which he dissected, found no fulness in their stomachs; and Mr. Kite informs us that the experiments which he himself has made on kittens coincide entirely with those of De Haen; for not one drop of water was found in the stomach of any of them.

With regard to the second opinion abovementioned, our author observes it is well known that the blood, in its passage through the lungs, undergoes some very important change. According to the most celebrated physiologists of the present time, it is supposed that a portion of pure, dephlogisticated, or vital

vital air, is imbibed from the atmosphere; and that noxious or phlogisticated air is discharged. If by any means this process is stopped, or even impeded, for a very short time, it is urged, by the supporters of this doctrine, that the blood will be immediately overcharged with phlogiston, or some noxious principle; and hence, when it circulates through the brain, and other vital parts, the nerves will cease to perform their office, and the action of the heart and lungs must necessarily be interrupted.

This idea, however, our author remarks, is opposed, and with great success, by observing that it would be impracticable ever to recover either drowned persons or still-born children, on account of the impossibility of altering the state of the blood previously to restoring the circulation. The contrary of this, as our author remarks, every day happens; for it is no uncommon thing for life to be renewed without any attempt to correct the foul properties of the blood, by imitating natural respiration; and the experiments which he has made on animals shew that they often recover spontaneously, some time after the vital and voluntary motions have ceased.

In answer to those who maintain the third opinion, our author observes that though water has doubtless often been found in the lungs of drowned animals, yet that it is frequently absent is evident from the experiments of men of unquestionable authority. The generality of writers seem to think that water is much more frequently found in young than in adult animals: this, however, Mr. Kite cannot allow, as it is in a great measure contradicted by his experiments.

Our author next proceeds to examine the opinion of those who maintain that death is caused by the contraction of the parts about the larynx stopping respiration; and allowing what is, he thinks, clearly proved, that death is caused by a contraction of the parts about the larynx stopping respiration, he afterwards inquires concerning the manner in which this stoppage of respiration acts, so as to occasion that effect. This subject he prosecutes with great accuracy, considering each of the principal opinions, and suggesting such hints as appear either to favour or oppose the principles on which they are formed. He has likewise called to his aid the testimony of experiments, which we are sorry we cannot recite, without greatly exceeding the necessary limits of this article. Our author's own opinion on the subject is, that death ensues from an apoplexy, arising from the stoppage of respiration; and he supports this doctrine by the following observations:

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• The blood returning from all parts of the body, by the superior and inferior venæ cavæ, is collected in the right auricle and ventricle of the heart; from whence, in a state of health, it is transmitted through the pulmonary artery and veins into the left auricle and ventricle; but, in the present instance, the motion of the lungs being stopped, only a small quantity can pass through that viscous, so that the right auricle and ventricle soon become full and overdistended; in consequence of this, the right sinus venosus and the venæ cavæ will not be able to empty themselves, and the blood will be accumulated throughout the whole venal system; but as the quantity of blood sent to the brain is infinitely larger in proportion than to any other part of the body, it necessarily follows, that the obstruction of the vessels of the head, and the symptoms depending upon it, will take place sooner, as well as be more remarkable, than in any other part of the body. And if to these considerations we add the exquisitely fine texture of the vessels of the brain, which far surpasses that in any other organ, we shall consequently be led to conclude that the effects cannot fail of being more considerable. The jugular veins, therefore, and the sinuses of the dura mater, which immediately communicate with each other, cannot possibly expel their contents into the superior cava, because it is already filled; and the same causes being extended to the tender and delicate vessels of the brain, will compress its substance. Hence its faculties will immediately be affected, its functions interrupted, and, finally, its influence over the rest of the vital, as well as the natural and animal actions, must either be suspended or entirely destroyed.

• In all those drowned people which I have had occasion to see the face has been remarkably swelled, and of a dark red or livid colour; the eyes violently suffused with blood, enlarged, prominent, and sometimes so protuberating, that the eyelids seemed insufficient to cover them; the features of the countenance generally distorted; and the tongue in part thrust out of the mouth. I appeal to those who have been in the habit of seeing drowned people, whether this is not their usual state; and I ask if it is possible to proceed from any other cause than apoplexy, or an enormous distention of the vessels of the head?

• There are but few cases in the Reports of the Humane Society where notice is taken of the patients account of their sensations in the act of drowning; and those are but slightly mentioned. It is said, however, that, on falling into the water, they immediately lost their senses, and had not the smallest recollection of what passed till they appeared tolerably recovered. Not a word is mentioned of oppression, or even anxiety, at the breast, or any one symptom which can induce us to think that death took place from a cause residing in the chest: but the senses every one agree in allowing to be dependent on the brain; the loss of them, therefore, must be owing to its diminished energy.

• Their symptoms, at the time of recovery, and after life has returned, require our attention, as those parts which have suffered most from the accident will exhibit symptoms of injury some time after

after recovery, and in this manner may probably indicate the part principally affected by drowning.

Before I attend to those cases which are generally known, I will notice one which happened some time since under my own direction, and is quite in point. A man fell overboard, and was taken up without any symptom of life; his pulse and respiration soon returned; some glimmering of sense was likewise evident, but in a few minutes he fell into a profound apoplectic fit, from which I expected he would never recover; when, however, he did recover, there was no cough or uneasiness about the chest; but the head remained heavy and confused for some time.

One hundred and two cases are mentioned where the symptoms, at the time of and after recovery, appeared to arise evidently in consequence of the head being affected; and thirty-nine shewed symptoms of some part within the thorax being injured; it is to be remarked, however, that, in the greater number of these, symptoms of the head being affected occurred at the same time; several of them therefore, with equal propriety, might be placed under the former head.

From this account it appears that the brain is generally affected; but that now and then the heart or lungs seem to sustain the principal mischief.

That oppression at the breast, with pain and difficulty of breathing, should sometimes occur, is surely as little as can be expected from the distention which the heart and lungs suffer in the act of submersion; and in proportion as those parts are more or less weakened or diseased, the effects will be more or less severely felt. There are few people in whom the lungs are perfectly sound; when that is fortunately the case, little inconvenience, I apprehend, would arise; but in those whose heart or lungs have long been in a morbid state, such, for instance, as have been affected with angina pectoris, asthma, consumption, &c. death may very probably sometimes take place, by rupturing some of their vessels before a sufficient quantity can be accumulated to occasion a fulness of the brain.

From the whole of the author's observations on this subject we think he adduces sufficient evidence to prove, beyond a doubt, that persons who die by drowning suffer from the intervention of apoplexy.

Our author next treats of the uncertainty of recovery, and its probable causes, which he points out with his usual accuracy; attempting afterwards to ascertain whether there be any positive sign of the absolute extinction of life. He very properly determines that the only true distinction between life and death is, the irritability, or what has been called, the vital principle; and he describes the various signs by which its total absence is most certainly indicated. From this he proceeds to relate the method

method of recovery, which he delineates with great perspicuity and much practical observation.

Mr. Kite, having copiously treated of the suspension of the vital powers from drowning, next inquires into their suspension from other causes; such as hanging, noxious vapours, syncope, and lightning; each of which is particularly investigated. We afterwards meet with hints on the propriety of having recourse to the operation of the trepan, in certain cases of suspended animation; with reflections on the preservation of those unborn children who survive the death of the mother; and the description of a pocket case of instruments for the recovery of the apparently dead. The volume likewise contains some ingenious and well-constructed tables, calculated to shew the proportions of premature deaths, and of successful recoveries; with the particular circumstances of the body, the symptoms of life and death, and the means employed for recovery, whether successful or otherwise. To conclude: this essay does honour to the author's abilities, exerted in the cause of science, as well as to the disposition of his heart, manifested in that of humanity; and it merits the particular attention of all who would wish to promote the laudable views of the Society for which it has been written.

FOREIGN LITERATURE.

ART. XVIII. *Literary News.*

Paris, Jan. 7, 1789.

M. BRIGANT, a native of Brittany, having applied himself assiduously to the study of languages, was surprised to find a great affinity between the words of all those of which he had acquired a knowledge, and those of his mother tongue, a dialect of the Gaelic, or ancient Celtic, spoken in that part of France. By prosecuting his studies he at length became versed in a surprising number of languages; and the farther he proceeded, the more he was induced to believe that his language had once been universal. What seemed to give some weight to his opinion was, its being composed entirely of monosyllable words compounded with one another, so that every syllable had a distinct sense. To give the matter farther evidence, he determined

determined to compare a sentence of all the living and dead languages with which he was acquainted, with the same words of his native tongue, and chose for that purpose the very proposition he wished to prove; that is, *that the whole world had once the same tongue, and the same words*. Strictly preserving the sense of this sentence, but employing words sometimes of a literal, and sometimes of a figurative meaning, he found his comparison successful, and that it produced, in every instance, a resemblance so striking that it seemed evidently more than the effect of chance. This encouraged him to propose the publication of a dictionary of his language, which he calls the Gomerick; but so little is learning, unsupported by intrigue, encouraged in this country, that he could not obtain more than thirty subscribers. During M. de Calonne's administration the king, who calls him the most learned man in his kingdom, gave orders for two thousand copies of his work to be struck off in the royal presses; but, on M. de Calonne's dismissal, the order was recalled, and M. Brigant was left, and is still, in a state of indigence shameful to his country. His merit as a linguist had, however, reached the ears of the imperial Catherine, who is ambitious of every kind of glory, and a few days since he received, by a courier, a present of a dictionary in an hundred and twelve languages, accompanied with a letter from the empress, making him an offer of her services. He has since sent her his answer, returning his thanks, and representing, in the most delicate manner, the disorder of his finances. Should the empress's notice of him prove only a barren compliment, it is much to be regretted that no Mécenas, either of his own or any other nation, will step forth to forward the publication of his work, which is, at any rate, an object of curiosity, or to rescue so much erudition from an unpleasant situation.

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The Comte de Mirabeau, well known by his political and historical writings, has lately drawn upon himself the indignation of the public, and the reproaches of M. Cerutti, an jesuit, and a man of considerable abilities, by publishing a private correspondence on political matters between himself and that gentleman, without asking his consent, or even intimating his design.

ART. XVI. *Nouveau Voyage en Espagne; ou Tableau de l'État actuelle de cette Monarchie, &c.*

ART. XVI. *Travels in Spain; or, Picture of the present State of that Monarchy: containing the latest Accounts concerning the Inquisition, the political Constitution of Spain, it's Tribunals, Sea and Land Forces, Commerce and Manufactures, principally those of Silk and Wool; concerning the new Establishments, such as the Bank of St. Charles, the Philippine Company, and other Institutions that tend to give new Vigour to the Nation; as also concerning the national Manners, Literature, and Theatres, the late Siege of Gibraltar, and the Journey of the Count d'Artois. A Work in which every thing new, well ascertained and interesting from 1782 to the present Time, is impartially represented. With a coloured Map and Copper-plates. 8vo. 3 vols. Paris, 1788.*

THE author of this publication, which is ushered into the world without a name, is said to be the Chevalier de Bourgoanne, a gentleman belonging to the profession of the law. A stay of a considerable number of years in the country, and an assiduous study of the language, enable him to speak with much information of the Spanish nation; and, if we may credit his professions in his preface, we have a right to expect equal impartiality. While acknowledging much merit in the works of Mr. Twiss, Mr. Swinburne, and some other gentlemen who have written on the same subject, he observes that all their penetration could not compensate for the shortness of their stay in Spain, and imperfect knowledge of the language; and thence concludes that the necessity of his work is not superseded by their previous labours.

Spain, which two centuries ago held the foremost place among the powers of Europe, is certainly now of far inferior importance. Like Midas, cursed with an abundance of gold, it has lost the real riches that supply the wants of mankind; and, seeming to recede while all the neighbouring states have been advancing in arts, sciences, arms, and politics, can no longer boast any particular eminence in either. Yet still is it a country worthy of attention: it contains some remarkable remains of antiquity; the national character of its inhabitants is marked by strong distinctive features; and the speculative eye of the philosopher may find much matter for contemplation, in beholding a whole people kept in leading-strings by an obscure order of men, who have abjured all commerce with the world.

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The bill of fare presented in the title-page is ample and various, and promises much entertainment. Should we not be disappointed in our expectations, we will give our readers a few extracts from the parts we may deem most agreeable to the general taste.

Our traveller, after bidding farewell to his native country, enters Biscay, of which he gives a pleasing description, speaking in high terms of the pleasant appearance of the country, and of the cheerful temper of its inhabitants: 'This prosperity,' says he, 'is principally owing to the three provinces of Biscay being the asylum of industry and liberty. It is well known what wonders these two sisters, who are generally found in each other's company, are capable of producing. The traveller, in passing through Biscay, observes that every thing is animated by their presence; nothing can be more pleasing to the eye than the picturesque appearance of its hills, and the cultivation of its vallies. In the thirty leagues from Bidassa to Vittoria you do not advance a mile without meeting with a village, or at least a cottage. The towns of Villafranca, Villareal, and Mondragon, wear the appearance of opulence. What a difference between the face of this country, and the country on which it borders! I am far from wishing to ridicule the Castillians, whose virtues I esteem; but they are taciturn and grave, and bear the image of poverty and care on their brown and awful countenances. In Biscay you see quite another complexion, another cast of features, and a different disposition; frank, gay, and hospitable, the Biscayners seem sensible of their happiness, and as if they wished to make all those who are witnesses to it partakers of their felicity.'—This sudden contrast between such near neighbours, and subjects of the same king, has been noticed by several writers, and is described in a very picturesque, though whimsical manner, by Voltaire, in his philosophical tale called *The Princess of Babylon*.

After some account of the privileges, manufactures, sea-ports, and towns of Biscay, our traveller enters Old Castille, and, giving a rapid description, *en passant*, of Burgos, Valladolid, and some other towns of smaller note, arrives at Segovia.

Nothing at Segovia is more worthy the attention of the curious than its aqueduct, one of the most stupendous and majestic remains of the Roman power. Most antiquarians are of opinion that it is as ancient as the reign of Trajan; yet it is still entire, and still serves the purpose for which it was erected, though sixteen centuries have elapsed, and though it is only composed of square hewn stones, fitted upon one another without any external appearance of cement; whether it was originally

originally constructed without any, or whether the mortar employed has yielded to the revolution of so many centuries. In our opinion the former conjecture is the more probable, for it is well known that the cement employed by the Romans has, in general, bid almost as obstinate a defiance to the corroding tooth of time as the stones themselves. Nor would this be the only instance of a building erected by the ancients without the use of mortar.

When at Segovia, it is natural for our author to speak of the wool for which it is so famous; and accordingly he gives us many curious particulars, which shew that he has not been negligent in procuring information. There is one part of it which an Englishman, a friend to the commerce of his country, perhaps would not read with pleasure, if we were permitted to feel concern at the prosperity of our neighbours, and that is, that at Guadalaxara, an adjacent town, there are hardly less than seven hundred looms for weaving woollen cloth set up within these few years. In describing the skilful and ingenious process employed by the Spaniards in washing their wool, our traveller vindicates them from the imputation of laziness and ignorance that have so often been brought against them. And here let it be observed that, throughout his book, he speaks of them with more indulgence than the generality of writers, though he disdains at the same time the smallest inclination to partiality.

From Segovia our author proceeds to St. Ildephonso, and gives us a well-contrasted picture of the gloomy and barren country he met with on his approach, and the enchanting appearance of the gardens of the palace. His enthusiastic description of the beauties of the place borders on the 'fine phrenzy' of the poet: he first finds out spots worthy to be the habitation of Dryads and Naiads, and then fancies them there. Making allowance, however, for hyperbole, the favourite figure of the French, we cannot help concluding St. Ildephonso to be an earthly paradise; nor can we wonder at it, when we find that no less than forty-five millions of dollars were expended in its embellishment.

Our author next makes an excursion to Madrid, for the purpose of giving us a pompous description of the Count d'Artois' journey to the siege of Gibraltar, and of his meeting with Charles the Third. This an English reader may pass over as as fastidious, especially as the disappointment that followed covers it with a shade of ridicule. Next follows a detail of the different dignities in Spain, and of the contention for precedence between the *grandees* of that country and the peers of France, little interesting to the generality of readers, who perhaps will be better pleased to see 'that these *grandees*,
' although

although not very modest in their pretensions, are for the most part affable and engaging, and are so far from that haughtiness attributed to them by the prejudices of Europe, that they substitute, on the contrary, a great deal of unaffected good humour in the place of the forbidding reserve assumed by the noblemen of other courts.

In giving a hasty sketch of the government, our author remarks that the assembly of the states, or *cortes*, having fallen entirely into disuse, or the shadow of it at most remaining, Spain, from a limited monarchy, is become a despotic government. This is an useful lesson to other countries, and proves that the forbearing to assert our rights may sometimes lead to their proscription. We come next to a list of the Spanish ministers, and of their functions; after which the author reverts to the palace of St. Ildephonso, to speak of its internal decorations and pictures; of which, however, he does not say a great deal, and of which we will say nothing, because they have been described more at length by Messrs. Twiss and Swinburne. What interests us more is, an infant manufactory of linen, established by the King of Spain at the very gates of his palace, and promising to rescue Spain from its dependance on other nations for that necessary article.

From St. Ildephonso our traveller conducts us to the Escorial. The reader who knows that entire volumes have been filled with the description of this palace, will perhaps be surprised to find that only forty pages are employed for that purpose; yet, on reflection, he may deem even those forty too many. It is certain that there is no kind of reading that leaves so confused a jumble of unprofitable ideas in the mind as a detail of columns, porticos, cornices, architraves, staircases, windows, pictures, relics, dancing fawns, and holy families; unless that detail be accompanied by frequent anecdotes and reflections to give it animation; otherwise it better deserves insertion in the Gentleman's Vade-Mecum than in the travels of men of taste and letters. Almost the only lucid passage in the description before us is the following remarks on a picture of Raphael: 'I have seen several connoisseurs standing lost in ecstasy, and weeping with admiration, before this sublime production, without feeling the delightful impression made on their minds at all diminished by the whimsical assemblage of personages that make the most conspicuous figure in the picture; it contains the Virgin Mary and her child Jesus, with St. Jerom, in the habit of a cardinal, reading the bible, while the angel Raphael brings into the midst of the divine group the young Tobias, who approaches, with an air of timidity, to make them an offering of his fish.' The picture is indebted to this

last circumstance for the name of the *Madonna del Pez*. It is strange that the genius of Raphael should have submitted to this absurd composition, which without doubt was prescribed to him; nor is it less difficult to conceive how he could contrive to prevent the execution from suffering by such a restraint.

[*To be continued.*]

MONTHLY CATALOGUE

For FEBRUARY 1789.

MISCELLANEOUS.

ART. 20. *Mrs. Stewart's Case*; written by herself, and respectfully submitted to the enlightened Part of the Public; including her Letter to Lord Rawdon. 4to. 1s. 6d. Kirby. London, 1788.

THIS letter from Margaret Carolina Stewart [alias Rudd, of celebrated memory] is a performance highly worthy of its author. The heroine, in her distress, had applied to Lord Rawdon, to whom she claims relation, for relief, which he afforded her politely and generously at three different times. This is *her own account* of his lordship's behaviour. Does she therefore, in the present work celebrate his liberality, and prove humble and thankful for the favours she received? No, good reader. Her publication is to insult her benefactor, because he declined further supplies. Nay, she goes farther; and, with effrontery and impudence that we think is without a parallel in the annals of mankind, declares that her sex alone prevents her from demanding satisfaction adequate to the injury she has sustained; the particulars of which injury, literally testified, in what we have impartially stated.

It is a pity that a regard to civil liberty should prevent the suppression of such abominable and profligate effusions.

ART. 21. *An Account of the Trial of William Brodie and George Smith, before the High Court of Justiciary, on the 27th and 28th Days of August, 1788, for breaking into and robbing the General Excise Office of Scotland, on the 5th Day of March last. Illustrated with Notes and Anecdotes, and the Portraits of Brodie and Smith: to which is added an Appendix, containing several curious Papers relative to the Trial, and the Persons tried. By William Creech. Second Edition.* 4to. 4s. boards. Cadell, London, 1789.

Few trials, even of capital state prisoners, have been ushered into the world with an air of greater importance than is assumed in the introduction to the present narrative, which relates to two private citizens

citizens of Edinburgh, who had broke into and robbed the general excise office of Scotland of bank notes and cash to the amount of sixteen pounds sterling. Mr. Creech, as being himself a citizen of Edinburgh, and having been likewise one of the jury on this trial, has naturally viewed the transaction with peculiar anxiety and attention; and we greatly approve of the solicitude with which he holds forth to the public the example of such dangerous malefactors. But their conduct, we must own, does not impress us with equal astonishment, when we find that Brodie, whatever may have been his situation formerly, had, at the time of his committing the burglary, addicted himself to gambling, dissipation, and extravagance. His fatal resource, however previously unsuspected, was a step which often terminates the career of the profligate. The trial is related minutely, and, we doubt not, faithfully, by Mr. Creech. The offenders appear to have been convicted upon unquestionable evidence; and, from the account of their behaviour previous to and at the execution, Brodie seems to have conducted himself with a fortitude which, in a virtuous cause, would have done honour to his memory.

ART. 22. *The Trial of William Brodie, Wright and Cabinet-Maker in Edinburgh, and of George Smith, Grocer there, before the High Court of Justiciary, held at Edinburgh, on Wednesday the 27th and Thursday the 28th of August, 1788, for breaking into the General Excise Office at Edinburgh on the 5th of March last; containing the Evidence at large for and against the Prisoners; accurate Statements of the Pleadings of the Counsel; and the Opinion of the Judges on many important Points of Law: with the whole Proceedings. By Aeneas Morison, Writer in Edinburgh, and Agent appointed by the Court to conduct the Defence of George Smith. 8vo. 3s. Elliot and Kay. London, 1788.*

As an additional argument for the publication of this trial, Mr. Morison urges the imperfect and perplexed state of the criminal laws of Scotland, which have not hitherto been reduced to any regular system; so that practitioners are often much at a loss for want both of principles and precedents by which they might be regulated. This account of the trial seems likewise to be accurate, and differs from the former only in not being accompanied with portraits, or any account of the behaviour of the criminals.

ART. 23. *A Letter to the Right Hon. Lord Rodney, K. B. on the Subject of the St. Eustatius Prize-Money; containing a Plan for the speedy and final Division of it. By a Naval Officer. 8vo. 1s. 6d. London, 1788.*

There are few publications, to those who are any ways interested in the subject of discussion, out of which some good may not be gleaned; and probably this is of the number. The purport of the letter is to request his lordship and General Vaughan to petition the lords of appeal to suspend their decisions on any claims of the merchants at St. Eustatius till the captors have had twelve months to inquire into the character and circumstances of the claimants at the

time of the capture, and then to call a meeting of the officers concerned in this business, and form from among them a committee, who should first inquire into the manner in which the criminating papers were given up; secondly, into the conduct of the agents, in whose accounts, it appears, there is great inaccuracy; and, lastly, that they should employ persons to go to Holland, the Leeward Islands, and America, to get all the information possible respecting the captured property of every individual in the island. Our author then proposes that the reverend secretary of the noble lord, and the agents with their clerks, should be questioned on oath in a multiplicity of interrogatories respecting every minute particular that concerns the captured property; he then adds, 'If, in the course of these examinations, or afterwards, we can prove, by the intelligence which our commissioners of inquiry have brought us, any agent, clerk, auctioneer, or other person intrusted with our property, to have been guilty of perjury, peculation, defraud, or of any act of forgery, injustice, treachery, cancelments, or of destroying any of the vouchers which they ever possessed, of our rights to the property of the said capture, the person or persons proved guilty of one or more of these criminalities should not only undergo some ignominious personal punishment, and as many years imprisonment in Newgate as the captors have been kept out of their prize-money, but at London, Amsterdam, or at whatever place his or their estates lie, every part of such estates, both real and personal, should be sold off, and the sum total received for them should be laid out in repaying the captors the expenditures of their meetings, of their commissioners of inquiry, and in discharging all the just demands of the St. Eustatius claimants.'

This mode of recommending that a few individuals should take upon them to do themselves justice, and sovereignly dispose of the property of others, seems to us rather novel. He then concludes with two resolutions to be proposed at the next general meeting, which are by no means deficient in spirit: first, that the millions of our capture in the bank be immediately required in legal form, and transferred to such persons as we shall appoint, for our use; secondly, that we take the agents into custody, and oblige them to give security for the unpaid monies and property unaccounted for.

ART. 24. *A Letter to the Court of Directors of the Society for improving the British Fisheries; with a Plan for the Erection of Villages, humbly submitted to their Consideration.* 12mo. 1s. Cadell. London, 1788.

The object of this pamphlet is to recommend to the Society for improving the British fisheries instead of the plan of building villages, buying boats, &c. or that of leasing out land, to purchase a large tract of arable and meadow land, with a considerable quantity of moor, and to let the arable land, in very small lots, on building leases for twenty-one years, to which should be annexed the right of common. The quantity of arable land our author proposes for each village to be four hundred acres, which he would have divided into an hundred shares; to each village there should be annexed

annexed a moor, consisting of about fourteen hundred acres; and likewise a stipulation made that the tenants are to follow no other occupation but that of fishermen. For this ground it seems that they must pay a small annual rent; and, on the houses being erected by the tenants, money is to be advanced by the Society for the purchasing of boats, nets, &c. they assigning over their houses as a security for the repayment of the money. Such are the heads of this pamphlet. For the objections which our author makes to the two former plans, and the manner in which he solves those which may be made to his own, we must refer the reader to the author's letter, which, to those who have any concern with the British fisheries, may prove instructive.

ART. 25. *Speculations upon Law and Lawyers; applicable to the manifest Hardships, Uncertainty, and abusive Practice of the Common Law.* 8vo. 2s. Robson and Clarke. London, 1788.

The subject of this pamphlet is interesting to every Englishman. The growing intricacy and uncertainty of our law, with the abuses and enormities which too frequently attend the practice of it, are matters truly alarming. Our author inveighs against this evil with considerable humour, and proposes some remedies, which evince both learning and good-sense. But we are afraid the evil is too deeply rooted; that instruments more powerful than reason must be employed to shake the foundations of a fabric so firmly established. The whole body of lawyers (the most powerful body in the kingdom) will eagerly oppose every attempt at a sober and regular reformation: we must therefore wait with patience till some political convulsion achieve what reason and argument will ever attempt in vain.

ART. 26. *A Sketch of Universal History. To which is added a brief Chronology of the most remarkable Events in the History of England. Embellished with Thirty-Six Heads of the Kings, from Egbert to George the Third inclusive.* 12mo. 1s. 6d. Stockdale. London, 1789.

A proper book to be put into the hands of children. That part, however, which contains the sketch of universal history, should have entered more into a detail of facts; at present it is too short and general. It will nevertheless instruct the youthful mind.

ART. 27. *Maria Cecilia; or, Life and Adventures of the Daughter of Achmet the Third, Emperor of the Turks. From the French.* 2 vols. 12mo. 5s. Lane. London, 1788.

The story of this performance is, in a double sense, abortive. The pretended editor assures us of the authenticity of his narrative; and it carries with it the most decisive evidence of its being fictitious. But it has a fault more miserable than this. The story is conducted with a slow and tardy pace to the middle of the second volume, and nothing is then finished. The remaining events, the interview of the heroine with her father, of which great expectations are excited,

her unfortunate love, and a thousand other incidents, are indistinctly huddled together in a few concluding pages. But we cannot dismiss the work without bestowing one tribute of applause upon the translator. We remarked a few mistakes, such as turning the French word *joli* by the English word *jolly*, and the introduction, or perhaps he will call it the revival, of so strange a word as *profession*. But in general his task is so respectably executed, that we heartily wish to see him employed about a better original.

ART. 28. *Observations on the Political Life of Mr. Pitt.* 8vo. 1s. Ridgeway. London, 1788.

The author of these Observations writes neither with candour nor impartiality. He derogates from the merit of Mr. Pitt where his conduct, as a minister, is evidently entitled to praise; and where the propriety of public measures will admit of the smallest doubt, his censure is as intemperate as his freedom is indecent. Such publications may gratify the spleen of an author, but never can be received with any approbation by the public.

ART. 29. *The Lady's Complete Guide; or, Cookery and Confectionary in all their Branches, &c. &c.* By Mrs. Mary Cole. 8vo. 6s. boards. Hearsey. London, 1789.

That there are many publications on the subject of cookery, Mrs. Cole is ready to admit; but, however extraordinary it may appear, she informs us that the number of treatises on that useful art have rendered another absolutely necessary. In most of them she has found something to approve, and something to condemn. The receipts of both kinds, therefore, she has either retained or rejected, according to her own judgment, assisted by the opinion of others who are conversant in the culinary profession.

To render the work more generally useful, Mrs. Cole has added, by way of supplement, instructions for brewing in all its branches; with a system of domestic medicine, under the title of The Family Physician. So far as we can judge, without any experimental proof of Mrs. Cole's abilities, she appears to be an intelligent cook; and her performance, we doubt not, will be found extremely useful. It is accompanied with a marketing-table; another for buying and selling; and a specimen of a housekeeping-book.

ART. 30. *A Short Account of the African Slave Trade; collected from local Knowledge, from the Evidence given at the Bar of both Houses of Parliament; and from Tracts written upon that Subject.* 8vo. 1s. Braith, Liverpool. 1788.

This is the most satisfactory account we have hitherto perused of the slave-trade. It appears to be drawn from the most authentic sources of information; and the author's remarks appear to be no less judicious than well-founded. We find that a bill, to obviate every abuse, and establish every necessary regulation in the African trade, is now forming against the ensuing session of parliament.

- ART. 31. *A Practical Examination of Mr. Harris's Scriptural Researches on the Licitness of the Slave-Trade.* By Henry Dannett, M. A. 8vo. 2s. London, 1788.

This author seems to have examined the Scriptural Researches with much attention. After pointing out the weakness of Mr. Harris's arguments by clear and candid reasoning, he endeavours to shew that the principles maintained in the Researches will, by inevitable consequence, establish the licitness of cruelty to slaves, and of religious persecution and concubinage. Such principles, therefore, he very justly contends, must be destitute of all solid foundation; and indeed, that they are so, he evinces by the most forcible arguments.

MEDICAL.

- ART. 32. *A Treatise on Elastic Girdles, &c.* 8vo. 1s. London, 1788.

That the use of elastic girdles may be attended with advantage, in ruptures and a weak state of the abdominal muscles, no doubt can be entertained. But with respect to the peculiar modes of exercise practised by this author, as he has not specified them by the most distant intimation, it might be considered as premature to deliver any positive opinion. In the mean time, we can be at no loss to guess at the modes of exercise which the author has thought proper to conceal. We have only to suggest that he should be cautious in advising them, where there is any degree of inflammation, particularly about the joints.

- ART. 33. *An Essay on the Rupture called Hydrocele; explaining the Anatomy of the Parts affected; with Objections to the Incision, Seton, &c. In which is communicated an improved Method of radically curing that Disorder with more Certainty and less Pain.* By Benjamin Humpage, Surgeon. 8vo. 1s. Murray. London, 1788.

After a brief anatomical account of the genital parts, and observations on authors who have treated of the hydrocele, Mr. Humpage describes an improved method of cure for this complaint. Having discharged the water, either by the lancet or trochar, but rather by the latter, he introduces a small sponge tent, about half an inch in length, into the perforation. This he repeats twice every day, to discharge any matter or water that might be accumulated after the operation. If pain, or too great a degree of inflammation should succeed, the tent is immediately withdrawn, and introduced again occasionally, to keep up a sufficient degree of inflammation, for causing an adhesion of the tunics, and to prevent the healing of the wound.

In this Essay Mr. Humpage discovers a perfect knowledge of the disorder; and he communicates his remarks not only with perspicuity, but with practical information and judgment.

DIVINITY.

- ART. 34.** *Appendix to a Dissertation on Baptism. In a Series of Letters addressed to Mr. M'Lean, of Edinburgh. By Alexander Pirie,* 12mo. 2s. sewed. Murray. London, 1788.

This Appendix and these Letters, as we learn from the title-page, and more fully from the preface, are 'intended to expose the fallacy and absurdity of the ideas of the baptists, concerning circumcision and baptism; the two churches of the Old and New Testament; the two covenants and two seeds of Abraham: containing a full answer to all that Messrs. M'Lean and Booth have advanced on these subjects.'

For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right;
In faith and hope the world will disagree;
But all mankind's concern is charity.

- ART. 35.** *Critical and Practical Observations on Scripture Texts. By Alexander Pirie.* 12mo. 2s. Murray. London, 1788.

Of different commentaries and various constructions of the sacred text there is literally *no end*; but where is the preacher in the habit of making his own sermons not equal to such a publication as this, solely from his common-place book. We look upon all this logical refinement only as a particular mode of searching for the philosopher's stone; and very sincerely regret that minds capable of public utility should be thus lost to their country, the world, and themselves, by the idle project of building castles in the air.

- ART. 36.** *Sermons on Education. By the Rev. E. W. Whitaker.* 8vo. 4s. Rivingtons. London, 1788.

These are plain discourses, originating in the best intentions, and containing much good and necessary advice on matters peculiarly interesting to parents, guardians, and preceptors. And though our author discovers no very extraordinary powers of invention, no peculiar nicety or refinement of taste, and no great felicity in the art of composition, his industry is at least laudable. His observations on the management and tuition of youth are for the most part judicious and sensible; and his appropriating the pulpit to a subject of all others the most important, is exemplary, and may be useful.

For

For the ENGLISH REVIEW,

NATIONAL AFFAIRS

For FEBRUARY 1789.

THE portentous cloud which, during almost four months, has shed general apprehension and anxiety on the British dominions, is at length happily dispelled; and the health of our gracious sovereign, by the goodness of Heaven, triumphantly restored to the supplications of his affectionate people. May he long continue to enjoy the return of every private and public felicity! And may the auspicious example of his mild administration extend its beneficial influence to the latest ages of our monarchy!

RETROSPECT.

Let us now indulge a short retrospect of the late public transactions, and the danger from which the nation has so narrowly escaped by this sudden interposition of Providence.

After a parliamentary contest, the longest and most animated almost that occurs in the British history, between the friends of the constitution and the sovereign on one hand, and the opponents of both upon the other, a plan of regency, founded in expedience, was, through the magnanimous exertions of the former, on the point of being completed. But, though the majority of the two houses of parliament concurred with the general sentiments of the people respecting this great transaction, there is reason to conclude that their united desires would have proved ineffectual towards preventing that fatal catastrophe, the consequences of which it was their object as much as possible to avert. The voice of opposition incessantly proclaimed, both in and out of parliament, and in language as insulting to the liberties of the nation, as to the dignity of the sovereign, that those ministers, whose wisdom and exertions had raised their country to an extraordinary pitch of exaltation, must quit the helm of government, to make room for men who, so far from enjoying the good opinion and confidence of the people, were, on the contrary, the objects not only of suspicion and distrust, but of almost universal execration.

REASONS.

REASONS.

By what means these men have incurred the general odium of the nation, a few public facts, of great notoriety, will be sufficient to elucidate.

The individuals of this motley party, from living long in the habits of political animosity, and unremitting accusations against the profligate conduct of each other, assumed at last the unexampled resolution of uniting together in one general conspiracy, for seizing the government of the state. The attempt succeeding to their wishes, and having actually taken the cabinet by storm, they became so much emboldened in the plenitude of their career, that they even planned the design of establishing for themselves a perpetual power, erected upon the ruins of the royal prerogative, and the ancient constitution of the kingdom. By every art of corruption which unprincipled men can employ, they had unfortunately triumphed over the virtue of *one* of the houses of parliament, and were pushing, with all their influence, their ambitious project through the other, when, by a happy exertion of prerogative, which will immortalise the name of our sovereign, they were driven from that elevated situation, on which they had constructed an engine to overthrow the liberties of their country. Ever since that memorable era, it has been the constant endeavour of this bold faction to impede, as much as possible, all the measures of executive government; and, despairing of being ever more admitted into any ministerial participation during the reign of his present majesty, unless by another act of successful violence, they confined not their opposition within the common limits either of moderation or decency.

Such was the turbulent spirit which actuated this party when his majesty's late indisposition afforded them the prospect of an eventual resumption of power; and this unexpected incident they most industriously improved to their own advantage, by practising all the arts of flattery, intrigue, and persuasion, upon the unsuspecting temper of the heir-apparent, who would, they knew, be appointed to the regency.

PECUNIARY EMBARRASSMENT OF THE P— OF W—.

More than a year and an half had elapsed since an embarrassment in the circumstances of the Prince of Wales had become an object of parliamentary attention. The inconsiderate conduct of a son is, at all times, a source of displeasure and regret to the most indulgent of parents. The king, therefore, could not be insensible to the effects of this unfortunate incident; and,

and, in the desire to prevent in future the repetition of the causes, whatever they were, of the embarrassment, it is natural to suppose that his prudential views and instructions would be faithfully adopted by his ministers. This circumstance might alone have been a sufficient motive with the faction not to bring the affair before parliament; but such a step was recommended by a variety of interesting considerations. It was not only conformable to their uniform purpose of throwing every possible impediment in the way of the servants of the crown; but, by espousing the cause of the heir-apparent, they enjoyed the satisfaction of abetting domestic revolt against a sovereign whose confidence, and therefore whose esteem, they had forfeited; at the same time that they hoped to expose the ministers to the resentment of the prince, whose future favour they would thereby exclusively secure to themselves; an object which, though seemingly distant, was still within the verge of contingency, and, as such, became of importance in the speculation of political adventurers. The affair of the Prince of Wales, therefore, was zealously adopted by the party. His princely virtues were extolled in strains of the highest admiration; the most indecent insinuations were thrown out, even against the discretionary use of the parental authority of the sovereign; and, above all, the minister was accused of being particularly hostile to the claims of the royal insolvent. It has been credibly affirmed, that the vehemence with which they urged this pecuniary liquidation was not a little increased by certain *debts of honour* due to some of the leaders of the party, and which could not otherwise be discharged but by the interference of parliament. Certain, however, it is, that under the veil of pretended friendship for the prince, they were all the while prosecuting their own interests and indulging their own passions, which their Principal, unsuspectingly, seems to have mistaken for the effects of a personal attachment.

The transaction abovementioned unfortunately produced, or at least confirmed, the connexion between the Prince of Wales and this party; a connexion which has lately threatened the most disastrous consequences to the public. But by his majesty's providential recovery, not only has the nation been rescued from the impending evil, but the prince has been saved from effectually incurring imputations of such a nature as would have transmitted his name, as a son and a regent, with indelible dishonour to posterity.

CONSEQUENCES

CONSEQUENCES OF THE RECOVERY.

From the state of health to which his majesty, after a gradual progress through convalescence, has at length happily attained, it is now doubtful whether there will exist any necessity of delegating the royal power. But should a regency be appointed during some limited time, for the temporary relaxation of the sovereign, it will probably be accompanied with a fixed council, which will entirely guard the nation from the danger that has of late been so generally apprehended. This ought, from the beginning, to have been the model of the intended regency; but the proposal of such a constitution by ministers, might perhaps have been considered, and would certainly have been represented, as a political expedient, calculated with no other view than to retain in their own hands the whole executive government of the country; for where public good and private interest coincided so closely together, it would have been difficult to determine, with any degree of certainty, whether they had been actuated in their policy most by ambition or patriotism.

Among the civil contests that have most warmly agitated the passions and interests of men, there occur perhaps few instances in which the hopes and fears of the different parties have operated more strongly, or where the imbecility of human foresight, and the deceitfulness of political attachment, have been more conspicuously displayed than on the present occasion. It would be invidious to point out those who, during this fluctuating period, have either abandoned established principles of speculative polity, or deviated from consistency of conduct; but they neither can escape the observation nor censure of the public; and though their apostacy may never incur the resentment which unfaithfulness usually provokes, they must henceforth be regarded at least as the dupes of ambition or avarice, and a precarious acquisition to any party.

IRELAND.

The Irish nation have lately acted one of the most singular parts to be found in the whole compass of history. At the same time that they maintained with arms the cause of England against her foreign enemies, they asserted their own right to equal laws, and political independence. The two nations, branching out into distinct and independent parliaments, were united only by the identity of their king. While the British ministry protract the time in endeavouring to fortify themselves in power according to some, or in anxious concern for the individual rights of the king

king according to others; the Irish parliament declare the Prince of Wales regent of Ireland, with the power of the sovereign, unlimited. This is nothing less than a claim, on the part of the Irish nation, of independent, sovereign, paramount, and imperial power. By uninterrupted practice, as well as by sundry acts of parliament in Ireland, that realm, we know not well whether to say *was* or *is* for ever united to the imperial crown of England, and annexed to this kingdom as the member of a body governed by one head. Whoever is king of England is, *de jure et facto*, king of Ireland. But the Irish parliament, before the Prince of Wales was formally and duly constituted regent of England, and consequently before his royal highness could discharge the functions of the regal office for Ireland, have invited him to accept the regency of this kingdom; and that without making any provision that he shall not continue to be regent of Ireland longer than he shall be regent of Great-Britain. It is an article, indeed, in the address of the Irish parliament that he is invited to be their regent *during the incapacity of the king, and no longer*; but who are to be the judges of that incapacity? As the Irish parliament have made a tender of the regency to the Prince of Wales, before he was appointed regent in England, so he may be continued in that character in Ireland after the period of his regency in England is over. Neither the good dispositions of the Prince of Wales, nor the good-sense of his principal political friends, leave any room for the apprehension that such an order of affairs will in fact take place. The prince has never shewn such an inordinate love of power, as to grasp at divided empire with his royal and most amiable father; nor would such men as the Duke of Portland, the Earl of Fitzwilliam, the Duke of Devonshire, Lord Stormont, Lord Rawdon, Mr. Wyndham, &c. &c. adhere to his cause if he did. There is, in both kingdoms, too much good-sense, and too much at stake, ever to hazard such a situation. But the resolution of the Irish parliament will stand on record, and serve to feed and inflame the high spirit of independence.

The conduct of the lord-lieutenant in refusing to transmit the address of both houses was proper, manly, and becoming his situation.

As, on the one hand, it is natural to reflect on the consequences that might have followed the prince's acceptance, or that may flow from the very offer that has been made to him of the Regency of Ireland; so, on the other, it is not unnatural to inquire into the motives from which that offer proceeded. It is affirmed that the most profuse promises have been made to great Irish commoners of peerages. But this

circumstance, though of weight, is not alone sufficient to account for the majorities that voted for an unlimited regent. The pride of power, and the ambition of displaying independence on Great-Britain, seems to have been the grand spring that moved the political body on this occasion. Perhaps, too, a degree of gallantry to the Prince of Wales, who is allowed to possess many amiable qualities and virtues, as well as princely accomplishments, may have influenced the councils of a nation gay and sprightly, and disposed her to overlook little slips of life in a character naturally generous and noble.

GENEVA.

The ancient spirit of liberty, which has long been declining in Geneva, and was totally extinguished in 1782 by an aristocratical faction, is again revived, and has excited the majority of the people to make a resolute attack on the troops of their oppressors. Whether the discomfited party will be supported by those powers which abetted their late usurpations, must depend on particular circumstances; but should the revival of its free constitution not be checked by any violence from abroad, this celebrated place will again acquire a degree of splendour and importance to which, from the intrigues of France, and the corruption of her own citizens, she has for many years been a stranger.

To the EDITOR of the ENGLISH REVIEW.

SIR,

HAVING just read a letter in your postscript to the last Review, calculated to correct a slight notice in your Reviewer's animadversions upon Mr. Gibbon, I beg leave to enter my protest against the correction.

Your Reviewer observed a strange sort of credulity in Mr. Gibbon, who said 'several populous villages of Lusatia were inhabited by Vandals,' even now. This assertion, however, adds your letter-writer, is true. 'Whatever may be Mr. Gibbon's mistakes in other respects,' he says, 'in this he is right enough.' Let us therefore see how he proves his point.

These VANDALS, Mr. Gibbon tells us, '*serve with secret or voluntary allegiance the descendant of their ancient kings, who, in his garb and present fortunes, is confounded with the meanest of his vassals.*' Who then is there, that must not laugh with the Reviewer,

Reviewer, at 'this unknown race of VANDALS, with their unknown sovereign at the head and at the tail of them?' Even your letter-writer cannot assert this great and striking circumstance, to be true. 'I will not answer for the truth,' he honestly informs us, 'of their serving the descendant of their ancient kings;' and much less can he answer for their serving him 'with secret or voluntary allegiance,' and of his being, 'in garb and present fortunes, confounded with the meanest of his vassals; at least the circumstance is unknown to me; and I have never heard it mentioned by any one.' The letter-writer, therefore, gives up all the singular and marvellous circumstances of the story at once.

Yet he asserts the general position to be true. But how does he prove it to be so? By this extraordinary mode of reasoning. 'The people certainly exist,' he avers. Yet what is the people? 'A small tribe of VANDALS,' he answers; 'who inhabit part of Lusatia, and chiefly that part which is subject to the Elector of Saxony.' What then is the evidence for this tribe of VANDALS? It follows thus: 'They are called in Saxony WENDEN, i. e. Wendts, or Vandals, or Wendish.' The author thus assumes the one only point, which he was to prove. And the VANDALICK origin is shown, by an arbitrary conversion of Wenden into Vandals.

Nor is this conversion merely arbitrary. It is, also, historically false. This author has not yet learned, that there was actually a tribe of VENEDI in ancient Germany. Tacitus speaks of them particularly thus: 'Peacinatorum, Venedorumque, et Fennorum nationes, Germanis an Sarmatis ascribam, dubito,' &c. (De Mor. Germ. 46). Those Wenden, therefore, if their appellation be national and ancient, are apparently derived from the Venedi. And their very language confirms this obvious etymology. 'Their language,' the letter-writer assures us, 'is—a branch of the Slavonian.' In exact conformity with this says Jornandes, concerning 'Venidarum natio populosa—; quorum nomina, licet nunc per varias familias et loca mutentur, principaliter tamen *Slavi* et *lentes* nominantur.'

But were not, it may be asked by the pertinacity of disputation, the Venedi and the Vandals the same? Certainly not, upon any principles of historical identity. The Venedi are noticed by Tacitus, as on the doubtful confines of Sarmatia and Germany. Pliny, who may be considered as a cotemporary with Tacitus, speaks to the same effect: 'quidam hæc habitari ad Vistulam usque fluvium, a Sarmatis, Venedis, Scyris, Hiris, tradunt' (iv. 13). And yet Pliny himself speaks of the Vandals, as totally different: 'Germanorum genera v, Vindili, quorum

'rum pars Burgundiones, Varini, Carini, Guttones' (iv. 14). These two names, we see, were cotemporary: that of *Vandals* was a generic appellation, including the Guttones, the Carini, the Varini, and the Burgundiones. And that of *Venedi* was a specific one, totally distinct from it, and from all.

Your letter-writer, then, has failed egregiously in his attempt, to assist Mr. Gibbon in this moment of distress. But, what is very remarkable, Mr. Gibbon himself declines his assistance. He was not at all aware of this. Yet it is very certain. Mr. Gibbon acknowledges expressly in a note at the end, as the Reviewer has observed, that 'the veracity—of Tollius,' the relater of the story, 'may justly be suspected.' He thus dashes the whole anecdote at once out of the system of *real* history; and ranks it among the dubious and suspected incidents of man, those thin shades and spectres of history, that float in a kind of neutral state between existence and non-entity. And by this movement of dexterity, he steals out at the back-door, while the letter-writer is waiting for him at the fore-door, and slips off from him and from his own assertion together.

Rebus omiffis,
Atria servantem pastico fallit amicum.

Jan. 4, 1789,
Temple.

I am, Sir, yours,

Another Reader of the English Review.

• • Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

ENGLISH REVIEW,

For MARCH 1789.

ART. I. *A Journey through the Crimea to Constantinople. In a Series of Letters from the Right Hon. Elizabeth, Lady Craven, to his Serene Highness the Margrave of Brandenburg, Anspach, and Bareith. Written in the Year 1786. 4to. 18s. boards. Robinsons. London, 1789.*

THE efforts of female writers we always consider with a mixture of pleasure and concern; and while we foresee so much advantage to the community from this direction of their wit and talents, we feel sorry for the necessity our duty too frequently imposes upon us of damping their ardour of composition by exposing its errors and defects. This duty, however, it is our object to discharge with as much respect and delicacy as its nature allows, feeling ourselves, as guardians of the moralities of literature, considerably indebted to those sensible and spirited females whose compositions have greatly promoted an elegant and purified manner in the writings of the present age, and persuaded us to reject the indecencies of the last century, leaving to vulgar spirits the patrimony of coarse jests and sensual buffoonery. We shall take care, however, that this respect shall operate so as to leave our integrity unimpeachable; and, while it provokes a peculiar attention to every part of the performance under review which is entitled to praise, it shall leave us at full liberty to pass our censures wherever either a part or the whole appears ill executed.

ENG. REV. VOL. XIII. MARCH 1789.

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- That species of composition which is distinguished by the title of journey or tour, is perhaps exempted, by its particular nature and design, from many of the rules with which graver forms of writing must comply. While the dignity of travel promises something like a regular course of historical inquiry, the tour pretends only to the eccentric, though not less pleasing, detail of anecdotes and memoirs. While we require from the writer of travels a labor display of important facts, and a perfect developement of national character and manners, we are content, in the livelier conduct of the tour, with detached observations, broken incidents, and occasional hints. We demand from the one a structure complete in every part; we expect only from the other the materials for erecting one, with a few scattered directions for their use and management. But we are by no means satisfied if the quantities only of these materials be sufficient for our purpose; their quality must also be excellent; they must be well chosen, easy of application, substantial, solid, and consistent. To drop the allegory, let it suffice to observe that, though the relation may be broken and unconnected, the facts should all unite in their tendencies and conclusions, and enable the mind of the reader to make up a perfect whole, and arrive at some general judgment from the proofs they unite in displaying. Much impertinence and error frequently grow out of this liberty and indulgence extended to the writers of tours; standing in the same relation to the author of travels as the publisher of memoirs to the historian, like him they often assume the graver carriage of their superiors, and enlarge with unbecoming prolixity on circumstances which have taken possession of their fancies and affections, while they hasten to compensate for this trespass upon their readers' patience by a rapidity not less blameable in the relation of other facts of equal importance; and thus endeavour to repay the fatigue they have occasioned us in one place by disappointing our expectations in another.

Much more might follow here upon the particular laws and duties to which this species of composition should conform; but, as these may perhaps be better illustrated by comparing them occasionally with the different parts of the performance before us, we will keep them in reserve; and, in the first place, give some account of the progress of the journey, and the most remarkable occurrences that attended it.

The noble authoress, having chosen a series of letters for the channel of her communication, may seem, at first view, to found a second claim of exemption from the severities of criticism upon the loose nature of epistolary writing. But, besides that it is fair that the public should pass sentence freely upon whatever is laid before them, and challenges a high price, it is plain

plain that, as the author's object was originally to publish them otherwise, she might have spared herself the description of the German people to a Margrave of Brandenburg.

The authoress commences her route from Paris, whence she proceeds through Orleans and Touraine, till she arrives at Tours, the capital of the last mentioned province. In her way hither the palace of Blois attracted her attention by its strange mixture of different orders of architecture. She observes also of Touraine that it does not deserve the appellation with which it is honoured, *i. e.* le Jardin de France. The principal objects at Tours appear to be a fine walk called the Mail, which, by an uncommon happiness, had escaped the injuries of the shears; and a large church, named St. Martin, remarkable for a beautiful frieze, executed by Michael Angelo. In her road from this place to Lyons she passes through Richlieu, a town built by the cardinal of that name; and by the church, near the village of Lillebouchard, whence Joan of Arc took her invincible sword, placed there by divine power. The people of Lyons treat with shameful neglect the many valuable remains of antiquity which adorn their city; many carvings and inscriptions of value appear in old houses and walls; and the writer complains that a beautiful sarcophagus served as a cistern in a lawyer's court-yard. The next place she particularly notices is Marseilles; but in the way hither from Avignon she is agreeably detained by the famous Fontaine de Vaucluse, the source of the clear and rapid stream of the Sorgue. The river, at this part, is said to be of an unfathomable depth. Monstrous rocks rise on each side a craggy arch, and present a thousand fantastic shapes. This was the scene that the plaintive Petrarch was constantly contemplating, and which helped to inspire him with those melancholy ideas which seem to have taken such hold of his imagination. She does not esteem Marseilles a beautiful town; and the environs, which are there called *Bastides*, are extremely unpleasing. The rocks just out of this harbour are fortunately situated for the defence of the port. Her ladyship next proceeds to Hyeres through Toulon; at which last place she is refused the liberty of inspecting the dock-yards, on account of some misconduct of an English nobleman who had been there before her. In approaching Hyeres the road grows more delightful at every step, being hedged with myrtle, pomegranate, and wild vine, and gradually letting in the charming prospect that encircles the town. Hyeres she describes as a most inviting spot, the islands of Portecroix and Pourquerolle are beautiful objects, and the peninsula of Gien affords a very striking landscape; in short, she advises invalids to choose this place in preference to Montpellier or

Nice, both on account of the greater salubrity of the air, and the irresistible invitation it offers to solitude and study.

In proceeding to Genoa she stops at Monacho, where, in the prince's chateau, she is shewn the room in which the Duke of York died. The situation of Genoa is particular; it is so much confined between the sea and high mountains, and the churches, convents, and gardens, take up so much room, that the mercantile people can scarcely find habitations. Some of the palaces excite her astonishment by their extreme magnificence; and it seems also that they are equally admirable for their solidity, many of them having stood seven or eight hundred years. She sets out from this place in a felucca for Leghorn, but contrary winds oblige her to land at an Italian port called Via Regia, near the town of Pisa; here she views, with much pleasure, the cathedral, the baptistres, and the campo santo, and, with different sensations, an old and ill-shaped tower, in which Ugolino and his innocent family were starved to death. From Pisa the authoress visits the little republic of Lucca, proud of the inestimable inheritance of an unswayed liberty. The motto over the gate is *Libertas*. It is remarkable that our authoress denies Italy to be a beautiful country. We next behold her arrived at the elegant city of Florence. This place she remarks might be made a paradise, if the sovereign would adopt that gaiety and magnificence in his court, which is necessary to gain the affections and promote the cheerfulness of his people. From Florence she begins to direct her course to the north, and passes through Bologna and Ferrara, the birth-place of Ariosto, in her road to Venice. She declares herself disappointed in the appearance of Venice, which had been represented to her as a gay, clean-looking town. The houses are in the water, and look dirty and uncomfortable on the outside. The famous Rialto is built across a large canal, the arch of which is extremely noble and light; but its effect is very much diminished by a triple row of shops on the top of it. The *casini*, which are small houses hired by one person, or a set of people, for evening societies, fitted up in a most elegant manner; and the piazza San Marco, which is filled with lounging-shops and coffee-houses; form together the principal entertainments of the Venetian nobles and gentry.

As the intervening posts from Venice to Vienna present no incident of much value, we need not follow the noble authoress through this part of her journey; indeed we shall think ourselves at liberty to make the same expedition in our journey from Vienna to Warsaw, and from Warsaw to Petersburg, as we think that there is nothing which the writer has thrown in

OUR

our way, between these important places, that can reasonably detain us.

At Vienna the writer is presented to the emperor, who, she observes, converses very agreeably and politely. He stood the whole time, while she herself was seated upon a sofa; and it is his custom, when he can spare no more time, to say civilly, he will detain you no longer. His first minister, Prince Kautnitz, is a very extraordinary personage, and, in our authoress' opinion, has the good of the people exceedingly at heart, and wisdom enough to promote it. The manners of the German ladies she professes herself much pleased with; they are equally free from the silence and reserve of the English, and the impertinence of the French. The public works, such as sweeping the streets, &c. are done by malefactors, chained two by two, and attended by a guard. No drug can be bought here of an apothecary without an order from a physician: a prudent caution against the fatal purposes of those who wish to terminate their own or their neighbour's existence by laudanum or arsenic.

These circumstances appear to us to contain all the most important information we receive from the writer with regard to Vienna. We think we can collect and state in still smaller compass all that is interesting in her account of Warsaw.

As soon as she arrives she is presented to the king by the Russian minister, and is honoured by a great deal of his majesty's conversation, which is exceedingly sensible and elegant, and its value greatly enhanced by the effect of a very pleasing voice and manner. The Polish ladies are exceedingly polite, spirited, and accomplished. The servants are the absolute property of their masters; and their fidelity, which, to the credit of the Polish nobles, is seldom without its reward, is equal to their subjection. The road from Wénau to Petersburg she represents as exhibiting a perpetual flat, and affording no object worthy of remark.

At Petersburg, as at Vienna and Warsaw, the first incident is the writer's introduction at court. She speaks in high terms of the empress's politeness to her. Petersburg is a cheerful, fine looking town, with very broad and long streets. The houses are stuccoed, to imitate white stone. She thinks, however, that not only the town, but also the manner of living in it, is upon too large a scale, the nobles rivaling each other in foreign luxuries and fashions. Russia would be one of the cheapest countries in the world to live in if French fashions and English comforts could be dispensed with. The Empress and the Princess Askow are the only ladies who wear the Russian dress, which, in our authoress' opinion, is very handsome. She complains much

of the want of that cleanliness by which his own country is so endeared to every Englishman that has travelled.

Notwithstanding the unfavourable representations of the country, and the modes of travelling, the authoress determines to pursue her journey to the Crimea; and accordingly she leaves her coach at Petersburg, and hires the carriages of the country, called kibitkas, a sort of vehicle like cradles, which are drawn upon sledges, and hurried on with great velocity. She describes the Russian peasant as a fine, straight, handsome man; and the women, in general, as pretty, with teeth uncommonly white and even. Their houses and dresses are by no means uncomfortable; their houses are generally composed of wood, and enclosed by a strong wall constructed by trees laid horizontally upon one another; their dresses are made of sheepskins.

She passes through the immense town of Moscow, which gives her no other idea than that of a succession of straggling villages. At Pultowa she is shewn the spot so memorable for the first check given to the wild spirit of Charles the Twelfth. She crosses the Dnieper, the ancient Boristhenes at Cherson, a very handsome town, and at last arrives at Perekop. Here she procures a pass; and the horses, flying along with her over a country of the finest turf, soon transport her among the Tartars of Crimea. Our authoress is escorted by a party of Cossacs, and describes several manœuvres of these people to divert her, which discovered much good-nature and gallantry. Her reception and entertainment at the houses of the Tartars exhibit a pleasing picture of simple manners. Their ignorance is as great as their simplicity; and the Khan's prime minister is totally unacquainted with the geography of his country. Batchererai seems to be the principal town; though there are some others of considerable magnitude. At Savastopole she is much surprised with the singularity of the coast, and the peculiar situation of the harbour. It is a long creek, formed by two ridges of land, so high as to be above the pendant of the largest ship in the Russian navy. Here she finds a frigate waiting to carry her to Constantinople. A letter of recommendation introduces her to the protection and friendship of M. de Choiseul, the French minister, of whose attention and politeness she speaks as highly as of his understanding and taste. The streets, both of Pera and Constantinople, are so narrow that few of them admit a carriage; and the windows of every story project beyond those which are under them; so that the people on the upper story may sometimes shake hands across the street. Every Turk of consequence visits on horseback. The women, when abroad, resemble so many walking mummies, from their being

so

so wrapped up and disguised. The writer affirms that she has seen no country where the women enjoy so much liberty as in Turkey. If a Turkish husband finds a pair of slippers at the door of his haram, his respect for the sex prevents his intruding while a stranger is there upon a visit. She remarks the extreme indolence of the Turkish character, which appears in the languor and inoccupation depicted in his looks, gestures, and attitudes. Her acquaintance seems to be almost confined to the diplomatique circle. M. de Choiseul is the means of procuring her much gratification; and she appears exceedingly sensible of his obliging conduct. He accompanies her to some of the islands in the Egean sea, particularly Naxos and Antiparos; at which last place she inspects the famous grotto with equal astonishment and pleasure. Her curiosity seems to increase with indulgence, and she ventures to Athens, and afterwards to the coast of Asia, in defiance of the dangers of the plague and the ocean. After having enjoyed the sensations which the sight of so much classical ground is fitted to convey, she returns to Constantinople, and thence prosecutes her journey to Vienna through the fertile countries of Wallachia and Transilvania, and the rich and romantic wilds of Hungary.

This may serve as an outline of this very hazardous tour, which does considerable honour to female curiosity and female spirit, by exhibiting a scerie wherein the one is directed to valuable ends, and the other is exerted in a laudable enterprise. Thus much we dare affirm is abundantly proved by the undertaking and the performance of the journey; but we should think any man bold in asserting that the representation and detail of the facts and incidents contained in the volume before us give equal proofs of her ladyship's judgment and selection.

In perusing the present performance we felt ourselves too violently hurried from place to place. The picture is no where held up to us long enough to impress any settled or accurate notions on our minds. Owing to this manifest hurry in the relation, the writer herself seems sometimes to forget those discriminations which are necessary to make her readers sensible of the variety of countries through which their attention is transported. They are carried, without much sensible difference, in the cast of anecdote and description, out of the frugal precincts of a trading commonwealth to the sprightlier regions of limited monarchy; from the vivacity and luxury of Christian courts to the sensual and voluptuous, and at the same time the close and jealous, scenes of Eastern despotism. This quick succession of various countries could only be sensibly and strongly marked and distinguished by the adoption of incidents and facts most ex-

clusively representative, and most strikingly characteristic, of each particular people. A detail of the mere forms of breeding and polite reception; un-descriptive anecdotes, and facts so single and unconnected, so confined to the individual concerned in them, as to afford no general inference respecting the character and condition of the people collectively considered, may satisfy curiosity without speculation, or the mere appetite of novelty without the love of knowledge; but, in the opinion of more judicious and contemplative readers, facts are tasteless when they terminate in themselves, and open the mind to no conclusions; the arrangements of civility and breeding formal and fatiguing; and descriptions, which have no local peculiarity, but might serve for any objects of the same general character, which have no taste of the freshness of recent observation, but might have been formed before the objects occurred which are pretended to have excited them; have no power to strike or interest, and are equally destitute of amusement and instruction.

We will not, however, do such injustice to the fair writer as to affirm that all her anecdotes and descriptions are of this insignificant and censurable sort; but we are sorry to say that the greater part deserve reprehension upon the foregoing principles. We will mention a few of those numerous instances in which we think these rules are neglected.

The story of the lad in the third letter is surely a tale destitute of any interest of its own, and without any reflected importance from any light it affords to aid our general conceptions of the manners and condition of the people.—The Lyons merchant's observation in the ninth, and the dialogue in the thirteenth, are likewise dull and insignificant.—But the account of the chase in the twenty-third is an intolerable excess, that impeaches something more than her ladyship's judgment, as it betrays no common portion of conceit and self-importance. Indeed, her ladyship premises, in the beginning of the letter, that statues and pictures have deranged her so much, that she fears she shall not prove rational; and in this she appears to know her own mind, and is her own critic; but in many other places, with less discretion and with less success, she attempts to become her own herald. Her proficiency in painting and music, as well as her knowledge in gardening, and her poetical talents, are themes she seems to be not a little partial to. Much labour is also used, at the expence of much propriety, to convince and remind us of her knowledge of the French language. Too large a part of the volume is dedicated to a frivolous history of the modes and arrangements of good-breeding, and the forms of polite reception, which prevail in the different

different courts that come under her observation ; and, as if it were necessary to increase the weight of these incumbrances, a mass of much unmeaning conversation is very industriously accumulated.

[*To be continued.*]

ART. II. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Volumes IV, V, and VI. 4to. 3l. 3s. boards. Cadell. London, 1788.

[*Continued from our last.*]

HAVING gone over the fourth and fifth volumes of this extensive history, we now come to the SIXTH and last.

Chapter FIRST or fifty-eighth.—In this we have the preaching up of the first crusade by Peter the Hermit, 1—3; the pope calling a council to promote it, 3—5; his calling a second council, 5—8; an inquiry into the justice of the crusade, 8—11; the spiritual motives to it, 11—14; the temporal, 14—17; the march of the vanguard of crusaders to Constantinople, 16—21; the leaders of the main body, 21—26; the march of this to Constantinople, 26—32; the conduct of the emperor towards them, 32—34; their doing homage to him, 34—37; the insolence of one of their officers to him, 37—38; the numbers, nations, and character of their army, when reviewed in Asia, 38—40; Nice, the capital of the Turks, taken by them, 40—42; their defeat of the Turkish sultan, 42—44; their march through Asia Minor, 44—45; one of them founding a principality *beyond the bounds of the empire*, 45; their reduction of Antioch, 46—48; their being besieged in it themselves, 48—49; their sallying out and defeating the besiegers, 49; their distress before they sallied out, 49—51; their sallying out in consequence of a pretended miracle, 51—53; their defeating the Mahometans in consequence of this and another, 53—54; the former endeavoured to be proved a fiction, 54—55; the state of the Turks and Saracens at this period, 55—56; the slow proceedings of the crusaders, 56—57; their march towards Jerusalem, 57; their siege and reduction of Jerusalem, 59—61; their appointment of one of them to the throne of Jerusalem, 61—62; their defeating the Saracens of Egypt, 62; the extent and strength of their kingdom of Jerusalem, 63—66; its feudal tenures, 66—67; its feudal courts, 67—68; its mode

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of determining suits by combats, 68—70; its court of burgesses, 70; its Syrian subjects, 70—71; and its villains and slaves, 71. From this detail, therefore, the chapter appears to be all a string of digressions. In a history of the *crusades*, perhaps in a *full* history of the *empire*, or of *Mahometanism*, Mr. Gibbon might allowably take this ample sweep of particular narration. But in a history of the *decline* and *fall* of the empire, he is only adding digression to digression; and piling one mountain upon the head of another, that he may lose himself in the clouds. None of these accounts marks any symptom of decline, or shews any tendency of falling, in the empire. They all indeed unite to note the very reverse. The empire, the extinction of which was threatened in the danger of the capital, is rescued from every danger, and saved from every threat. The narrow dimensions of the empire are enlarged. The lost provinces are recovered, by the homagers of the empire. The internal power of it is augmented, by strong colonies of foreigners. And the two great kingdoms of the Mahometans, that had successively menaced the destruction of it, are now humbled by the armies of its spirited auxiliaries from the West. Yet all this is related, with a circumstantial minuteness of narrative, and with digressional dissertations concerning the justice of the expedition, its spiritual and temporal motives, the falsehood of one of the miracles in it, the extent and strength of the kingdom erected in it at Jerusalem, and its laws and customs; in a history, that professes to give us *only* the *decline* and *fall* of the empire, and that promises to produce *merely* the *important* circumstances of it. The decline of the empire is shewn—in the restoration of it. The fall is exhibited—in the enlargement. And the appearance behind the mirror, is totally different from the figure before it.

P. 9—11. Mr. Gibbon inquires into the justice of the crusade. He urges, that the Christians of the West might equitably preserve the endangered empire of Constantinople, and relieve their oppressed brethren of the eastern churches; ‘but this salutary purpose might have been accomplished by a moderate succour; and our calmer reason must disclaim the innumerable hosts and *remote operations*, which overwhelmed Asia and depopulated Europe.’ Their resolution also to recover *Jerusalem*, was a wild one, he adds: as ‘Palestine could add nothing to the strength and safety of the Latins, and fanaticism alone could pretend to justify the conquest of that distant and narrow province.’ And he farther adds, that the Mahometans had as good a right to their conquered territory in the East, as the Christians themselves had to theirs in the West; both

both being equally the result of conquest. With these arguments does Mr. Gibbon mean to condemn the crusades. He, who, at the eruption of the Saracens from the deserts of Arabia, institutes no inquiry into the justice of *their* proceedings, and throws no formal stain upon the honesty of *their* arms; institutes one of condemnation against the Christians. But the crusades may be justified, upon the plainest principles of honest policy. 1. A nation had burst from the wilds of Tartary, had embraced the military religion of Mahometanism, had in the course of a few years reduced all the European side of Asia, and now menaced the immediate destruction of the empire. In these circumstances of alarm and danger, well might the nations of the West be apprehensive for themselves. They had recently seen their own folly in their own sufferings; when they had permitted the first flight of these Mahometan locusts, to make the same settlements unresisted. The Saracens had then reduced Africa, to its western frontier; had subdued Sicily and Spain; and had ravaged France and Italy. The Turks were the Saracens revived, with *their* religion, *their* enthusiasm, and *their* victoriousness. And the same consequences would be sure to result, from the same inattention to their progress in the nations of the West. Thus reflecting, and they could not but reflect in this manner if they thought at all; they must naturally wish to prevent the re-invasion of Europe, by dispossessing these formidable Tartars of their nearer conquests in Asia. The long line of coast, that ranges from the Euxine to Egypt, would be their object. And to beat back these fanatic savages into the inland countries, perhaps beyond the Euphrates, and perhaps into Tartary, would be their wish. They would thus think as HANNIBAL thought, and thus act as HANNIBAL acted, with the spreading conquerors of the West. So indeed every man must act and think, who has discernment enough, to apprehend clearly the future from the past; and who has vigour enough, to resolve upon preventing the evils by his resolution, which he cannot but foresee in his sagacity. Even Mr. Gibbon objects not to the principle. He only makes exception to the numbers, with which it was pursued. But the exception is surely a very poor one, the petty effort of a mind, that *would* make exceptions though it *could* not object. The principle of HANNIBAL's warfare, on this mode of reasoning, was equally just and wise; *but* why should he carry such a large army with him, for the execution of his views? His 'salutary purpose' of keeping the Romans from Africa, by invading their own country of Italy, 'might have been accomplished by a moderate succour' to the Gauls of Italy. 'And our calmer reason must disclaim;' *not* indeed, as Mr. Gibbon disclaims
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History of the Decline and Fall of the Roman Empire.

in the crusaders, 'the remote operations' of Hannibal in Italy, because the 'operations' there would be equally 'remote,' either with a large or with a moderate army; but 'the innumerable hosts' of Africans and Spaniards, 'with which' he 'overwhelmed' the regions of Italy; 'and depopulated' those of Carthage. So truly ridiculous does Mr. Gibbon's exception appear, when applied to an expedition, projected upon a similar principle, and executed nearly in the same manner.—2. Yet the resolution of wresting *Palestine* out of the hands of the Mahometans, adds Mr. Gibbon, was very fanatick. It was not so in itself, as we have already shewn. And, if it was made so by the leaders or by accident, it was so made very usefully. Those elder brothers in fanaticism, the Saracens, who had become so truly formidable from the military genius of Mahometanism; and their younger brothers, the Turks, who had imbibed their spirit, and were treading in their steps; could only have been encountered by an equal principle of fanaticism or of religion, in the endangered kingdoms of the West. Nothing less than such a strong principle as this, which by the novelty, the grandeur, and the affectingness of its object, would strike powerfully upon the soul, push with a vigorous fermentation through all the substance of its hopes and fears, and even rouse them to an energy unfelt before; could possibly have done this. And the introduction of recovering *Palestine* from the Mahometans, and rescuing the sepulchre of our Saviour out of the polluting hands of the infidels; was certainly one of the happiest strokes of policy, or one of the luckiest incidents of chance, that could come in aid of such a rational policy. It became the active spirit, that vivified the whole mass. In vain would the remote concerns of futurity have been held up, to the generality of the world. They would have heard, have been convinced, and still slept over the danger. But when an object of their religion was exhibited along with it; when the sepulchre of Him, in whom they all believed, and from whom they all hoped for salvation, was exhibited to them, as polluted by the hands of his and their enemies; and when to rescue this was considered as an act of high religion, a glorious exertion of faith, and a deed of Christian heroism; all were struck, all were wrought upon. The wicked had still their inward reverence, for all that was sacred in their religion. This reverence was now touched in its tenderest string. It vibrated therefore very feelingly from the impulse. And the heart, which would not be holy in order to gain heaven, and yet still fostered the vain hope of gaining heaven without holiness, readily caught at this surer way of gaining it, by the easier mode of fighting for it. Nor was this delusive kind of reasoning peculiar to those times,

We see the same continually in our own; external deeds substituted for internal rectitude. But the good felt the impulse much more powerfully. Their practice continually cherished the vital flame in their heart. Their spirits were ready to kindle, at any offered incentive of religion. And Shakespeare has accordingly stated in an age of commencing protestantism, this motive for a crusade in such a manner, as *is felt* (we believe) by our own age, and was more felt probably in his:

—therefore, friends;
As far as to the sepulchre of Christ
(Whose soldiers now, under whose blessed cross.
We are impressed, and engag'd to fight)
Forthwith a power of English shall we levy;
Whose arms were moulded in their mothers' wombs
To chase these pagans in those holy fields,
Over whose acres walk'd those blessed feet,
Which, fourteen hundred years ago, were nail'd,
For our advantage, on the bitter cross.

3. Yet Mr. Gibbon objects, that the Christians had no more right to dispossess the Turks of Palestine, than the Turks had to deprive them of their dominions in the West; and that they fanatically supposed Palestine to be theirs, because of their Saviour's sufferings in it. So supposing, they were only thinking with a portion of that over-religiousness or fanaticism, which was requisite to the general undertaking. This was only a mark of the height, to which the necessary spring-tide of religion was risen. Nor was there any injustice in it. The Turks had no right, and the Saracens had none; except what the sword of conquest had given them. To this right of theirs, might with equal justice be opposed the right of a *new* conquest. But the only nation besides, that claimed the country, the Romans, urged more equitably against it their long possession, their recent loss, and their present claim. On this footing stand all the national rights in the world. Take away this; and the world becomes one great scene of national scrambles, without right, or possibility of right, in any of the nations. And the Romans solicited the assistance of their brother Christians of the West, for the preservation of the empire and the recovery of its provinces. What then, but the rank and foetid fanaticism of the Koran, can pretend to doubt the right of the Christians, to assist the reduced empire, and to wrest back its provinces from the plunderers?—On these solid and substantial grounds of justice, and with this strong body of policy animated with that lively soul of religion; did the nations of the West come gallantly forward to the crusade. Their conduct forms a very wonderful

wonderful object of curiosity, to the philosopher, the politician, and the historian. The disunited kingdoms of the late empire of the West, that had been overwhelmed with a deluge of barbarians from Germany and the Baltick; that had however subdued this wild accession of foreign soil, had incorporated it into its own substance, and had risen at last the stronger and the more luxuriant from it; now united into a kind of loose republick again, under the seeming sovereignty of the ecclesiastical king of Rome too, and in order to relieve and restore the remaining half of the empire. They thus shewed an attention to that grand principle of modern policy, of which we feel the want in all the progress of the Roman arms, and which we vainly fancy to be the refinement of these latter days. They also carried their attention to a length, to which the poor and feeble policy of modern times has never been capable of going. And this extraordinary display of policy, and this astonishing eruption of religion, unite to make one of the most singular epochs in the history of human nature; and served, with wisdom and with justice, to save the empire of Constantinople for ages, and to keep the Turks out of western Europe for ever.

P. 9. 'If the reader will turn to the first scene of the First Part of Henry the Fourth, he will see in the text of Shakespeare the natural feelings of enthusiasm; and in the notes of Dr. Johnson, the workings of a bigotted though vigorous mind, greedy of every pretence to hate and persecute those who dissent from his creed.' The reader has already turned to the text; let him now turn to the notes. 'The lawfulness and justice of the holy wars,' says Johnson, 'have been much disputed; but perhaps there is a principle, on which the question may be easily determined. If it be part of the religion of the Mahometans, to extirpate by the sword all other religions; it is, by the law of self-defence, lawful for men of every other religion, and for Christians among others, to make war upon the Mahometans, simply as Mahometans, as men obliged by their own principles to make war upon Christians, and only lying in wait till opportunity shall promise them success.' Are these then *all* 'the workings of a bigotted though vigorous mind,' that we were to see here? Is this then *that* striking evidence to which we were referred, for Johnson being 'greedy of every pretence, to hate and persecute those who dissent from his creed?' The charge recoils forcibly upon the bringer of it. And the *bigotry*, the *hatred*, and the *persecution*, are beaten back in the face of the accuser. Mr. Gibbon evidently caught at this opportunity of insulting the dead lion, for the many triumphs which it had made in its life, over the prostrated carcase of infidelity. He thus defeated his purpose
by

by his eagerness. There is *not* much 'vigour' in the short passage. Nor is there *one* particle of 'bigotry,' of 'hatred,' or of 'persecution,' in it. There is only one mistake, in supposing it to be 'part of the religion of the Mahometans, to *extirpate* by the sword all other religions.' This indeed was *actually* practised, on the *first* ground of their religion. 'Under the reign of Omar,' the second successor of Mahomet, says Mr. Gibbon himself, 'the Jews of Chaibar were *transplanted* to Syria; and the caliph alleged the injunction of his dying master, that *one* and the *true* religion should be professed in his native land of Arabia' (v. 237). But the Mahometans *necessarily* refrained from practising it, in their other conquests. And Dr. Johnson only produces the allegation as a *conditional* one, though Mr. Gibbon chooses to consider it as *positive*. 'If it be part of the religion of the Mahometans,' he says, 'to *extirpate*,' &c. But let us change the word *extirpate* into *subdue*, and then the allegation may become *absolute*, and the argument will be decisive. 'As it is part of the religion of the Mahometans,' Dr. Johnson would then say, 'to *subdue* by the sword all other religions; it is, by the law of self-defence, lawful for men of every other religion, and for Christians among others, to make war upon Mahometans, simply as Mahometans, as men obliged by their own principles to make war upon Christians, and only lying in wait till opportunity shall promise them success.' And Mr. Gibbon himself allows us, 'that, in *peace* or *war*, they assert a *divine* and *indefensible* claim of *universal empire*' (vi. 10). We thus vindicate the character and the reasoning of Dr. Johnson, from the abuse of a writer, who, we know, at once hated and dreaded him in his life-time.

In all this history of the first crusade, we see a studied design to shade the glory of the Christians, to place their disorderliness and vices in the fullest point of view; and to break into the great order of narration in order to lessen their victories. We see all this particularly exemplified, in the history of the siege and battle of Antioch. We have first a general and rapid account of the siege; too general to catch the attention much, and too rapid to rest upon it long. Instantly as this ended, without pausing one moment upon the greatness and importance, of winning such a town after such a resistance; we see the Christians within it, surrounded by a large army of Mahometans. The good-fortune of having entered the town, before the Mahometans came up to relieve it; is not touched upon. To have done so, would have betrayed some symptoms of remaining Christianity in Mr. Gibbon's head. And he could not be capable of such a *weakness*. But the deliverance

of the Christians, is as sudden and short as their danger. They 'sallied' out, and 'in a single memorable day annihilated or 'dispersed the host of Turks and Arabians.' Mr. Gibbon then points at 'the human causes' of their victory. 'Their super-natural allies,' he says, 'I shall proceed to consider' hereafter. He thus deprives us of the pleasure, of dwelling upon this victorious battle of the Christians. For he hastens *back*, to tell us of their intemperance from plenty, of their distresses from famine, of their viciousness at the siege of the town, and during their blockade in it by the Mahometans. 'The Christians were seduced,' he says p. 50, 'by every temptation that 'nature either prompts or reprobates;' when his own note to the passage shews only *one single* incident, and that *not* of lust which 'nature reprobates,' but of 'an archdeacon of royal birth—*playing at dice* with a Syrian concubine;' and when *this* serves to refute the infamous calumny in *that*. He then tells us of a pretended miracle that inspirited the Christians; of their marching out to attack the Mahometans; and of another miracle being supposed to be seen by them in their march. But, just as we expect some account of the charge, the battle, the victory, and its glorious consequences; we are instantly turned off with one inquiry, into the reality of the first miracle, and with another into the state of the Turks and Saracens, &c. &c. And thus artfully lost in its effect upon the reader, by being broken into fragments, the battle being separated from the victory, and the interval filled up with invectives against the conquerors; and thus disgraced by falsehoods *more than Mahometan*, against these 'barbarians of the West,' as he presumes to call them p. 55; the history must be spurned at with disdain, by every friend to truth, to honesty, and to Christianity. Indeed in all the narrative of this chapter, we see the Mahometan so rampant in Mr. Gibbon; and the love of anti-christian falsehoods in him, so much stronger than a regard to himself and a reverence for honour, those two pillars of heaven and of history; that we cannot trust his word for a moment, and we cannot but despise his spirit continually.

P. 25. 'The mother of Tancred was Emma, sister of the great Robert Guiscard; his father, the Marquis Odo the Good. 'It is singular enough, that the family and country of so illustrious a person should be unknown.' This is all a mistake, we apprehend. Tancred was not *nephew* to Robert Guiscard, and *son* to Odo. He was the *son* of Roger, Count of Apulia, *nephew* to Bohemond, Prince of Tarento, and grandson to Robert Guiscard. This a letter of Bohemond's own shews. Mr. Gibbon quotes it in p. 43. There, he remarks, 'Tancred is styled *filius*; of whom? certainly not of Roger, nor of Bohemond.'

And

And on this account, and because Godfrey of Bouillon and Hugh are called *brothers* in it, *sworn-brothers* we suppose; he calls it 'a very doubtful letter.' But we have another from Bohemond to his brother Roger. 'I suppose you,' it says from Antioch, 'to have understood by the letters of *your sonne* 'Tancred,' &c. 'I assure you much of the valour of *your sonne* 'Tancred*.' This settles at once the unknown 'family and 'country' of Tancred's paternal ancestors. And Tancred is accordingly called the *nephew* of Bohemond, 'Tancredus nepos 'Boamundi,' by a very respectable historian of the time †.

P. 48. 'At the siege of Antioch,' says Mr. Gibbon, 'Phirouz, 'a Syrian renegado, had acquired the favour of the Emir and 'the command of three towers.—A secret correspondence, for 'their mutual interest, was soon established between Phirouz 'and the Prince of Tarento; and Bohemond declared in the 'council of the chiefs, that he could deliver the city into their 'hands. But he claimed the sovereignty of Antioch, as the 'reward of his service; and the proposal, which had been re- 'jected by the envy, was at length extorted from the distress, of 'his equals.' The town was taken. 'But the citadel still 'refused to surrender; and the victors themselves were *speedily* 'encompassed and besieged' by the Turks. Here are several mistakes, which a letter of the time decisively corrects. 'King 'Cassianus,' says Bohemond himself concerning the Turkish governor of Antioch, 'had required a time of truce,' a circumstance totally omitted by Mr. Gibbon; 'during which our soldiers had free recourse into the citie without danger,' a striking feature in the complexion of these crusades, that is equally unnoticed by Mr. Gibbon; 'untill that by the death of Vollo a 'Frenchman, slain by the enemy, the truce was broken. But, 'whilst it yet seemed an hard matter to winne the citie, one 'Pyrrhus, a citizen of Antioch, of great authority and much devoted unto mee, had conference with me concerning the yeelding up of the citie; yet upon condition, that the government thereof should be committed to me, in whom he had reposed an 'especiall trust. I conferred of the whole matter with the 'princes and great commanders of the armie, and easily obtained 'that the government of the citie was by their generall consent allotted unto me. So our armie, entering by a gate 'opened by Pyrrhus, tooke the citie. Within a few daies after, 'the towne Aretum was by us assaulted, but not without some

* Knolles, 19. † William of Malmesbury, p. 79, edit. 1596. So also in fol. 85 of him and Bohemond, 'haud pudendus 'avunculo nepos.'

‘losse and danger to our person, by reason of a wound I there received *.’ Here we see, that the correspondence between Bohemond and Pyrrhus began, in the extraordinary intercourse permitted by the truce, and that then Pyrrhus had shewn himself *much devoted* to Bohemond; that Bohemond did not carry it on for his *private* interest; that Pyrrhus made it an express stipulation of his opening the gates to the Christians, that Bohemond should have the government of it afterwards; that he did this, uninfluenced by Bohemond, and purely considering his own interest, he being *a citizen of great authority*, and wanting to retain it under a governor, to whom he was *much devoted*, and in whom *he reposed an especial trust*; that Bohemond mentioned the proposal and the stipulation to the other generals, and the latter was *not* ‘rejected by their envy,’ and ‘at length extorted from their distress,’ but was ‘easily obtained’ from them; and that, *after taking the town and before the coming up of the Turks, the town of Aretum was attacked, and Bohemond was wounded in the assault.* Such a number of mistakes have we here, in this short passage!

‘I have been urged to anticipate *on the story of the crusades,*’ 29; ‘their portable treasures *was,*’ 29; ‘had almost reached the first term of his pilgrimage,’ 30. ‘In some oriental tale I have read the fable of a shepherd, who was ruined by the accomplishment of his own wishes:—such was the fortune,’ or at least the apprehension, of the Greek emperor,’ 32. This is the style of a dissertation, and not of a history. But Mr. Gibbon is perpetually confounding the two ideas. And his whole history hitherto is little more, than one extensive and amplified dissertation. ‘He was himself invested,’ says Mr. Gibbon in his very frequent obscurity, ‘with that ducal title, which has been improperly transferred to his lordship of Bouillon in the Ardennes,’ 22; ‘they overran—the hills and sea-coast of Cilicia, from Cogni to the Syrian gates,’ 449; &c. &c.

Abulpharagius is again ‘the Jacobite primate,’ 53; when he was only a physician among the Jacobite Christians. In his first volume Mr. Gibbon, from the littleness of his spite against the Jews, called them ‘the most despised’ portion of the Assyrian slaves; when he had no authority but his spite, for saying they were despised at all. In the same petty malice of infidelity, he says here, that Jerusalem had ‘derived *some* reputation from its sieges’ (p. 57); when its sieges are the most memorable in history. And he speaks in the same page, of

* Knolles, 19.

‘ the valley of *Ben Himmen* ;’ when he means that of *Gebinnom*. Conrad’s wife ‘ confessed the manifold prostitutions, to which she had been exposed by a husband, regardless of her honour and his own.’ So says the text p. 4. ‘ Yet it should seem,’ adds the note, ‘ that the wretched woman was tempted by the priests, to relate or subscribe some infamous stories of herself and her husband.’ *It should seem* then, that the charge in the text is *not true*, or at least the assertion in it is *doubtful*.

‘ Their siege,’ says Mr. Gibbon p. 59 concerning the crusaders before Jerusalem, ‘ was more reasonably directed against the northern and western sides of the city. Godfrey of Bouillon erected his standard on the first swell of Mount Calvary,’ which is on the north-west* ; ‘ to the left,’ which is therefore to the east, ‘ as far as St. Stephen’s ‘ gate,’ which lies about the middle of the eastern side †, ‘ the line of attack was continued by Tancred and the two Roberts ; and Count Raymond established his quarters from the citadel,’ which was (as we shall shew immediately) on the south-west, ‘ to the foot of Mount Sion, which was no longer included within the precincts of the city,’ was not *all*, but was *in part*, and lay to the south of Calvary ‡. What a labyrinth of confusion have we here ! The attack is directed only against the northern and western sides. Godfrey accordingly encamps on the north-western. But then the attack is diverted by Mr. Gibbon’s mistake, from the right to the left, and from the western to the eastern side. Yet we instantly find, that this eastern was meant for the western ; as the line of attack is continued round by the south-west to the south. Where indeed ‘ the citadel’ lies, is not explained here by Mr. Gibbon. But it is hereafter. Two pages afterwards he makes it to be the *Pisan Castle*, which was a little to the north of the south-western angle §. And, as we can know the true history of reducing Antioch and Jerusalem, not from Mr. Gibbon, but from Knolles ; so we may observe the accuracy of Knolles contrasted with the confusedness of Mr. Gibbon, in this very passage. ‘ The Christians,’ he says p. 22, ‘ with their armies approaching the citie, encamped before it on the north ; for that, towards the east and south, it was not well to be besieged, by reason of the broken rocks and mountaines. Next unto the citie lay Godfrey the duke, with the Germanes and Loranois ; neere unto him lay the Earle of Flanders and Robert the Norman ; before the west gate lay Tancred and the Earle of Thoulouse.’

* See Pococke, 11. Part 1. 7. Plan.

† Pococke.

§ Pococke.

† Pococke.

P. 59. At this siege, 'the scanty *springs* and hasty torrents were *dry* in the summer season; nor was the thirst of the besiegers relieved, *as in the city*, by the artificial supply of cisterns and aqueducts.' This is not true. A letter of the time, as given us by Knolles, shews it not to be so. 'After long travell,' says the writer, 'having first taken certaine townes, we came to Jerusalem; which citie is environed with high hills, without rivers or fountaines, *excepting onely that of Solomon's*, and that a *verie little one*. In it are many cisterns, wherein water is kept, *both in the citie and the countrey thereabout* *.'

In storming Jerusalem, says Mr. Gibbon p. 60—61, ever eager to lay load upon the crusaders, 'a bloody sacrifice was offered by his mistaken votaries, to the God of the Christians—; they indulged themselves *three days* in a promiscuous massacre.' A note adds, that 'the *Latins*—are not *ashamed* of the massacre;' but pretends not to point out any of them. After seventy thousand Moslems had been put to the sword, &c. Tancred alone betrayed some sentiments of compassion.' And the selfish lenity of Raymond—granted a capitulation and safe conduct to the garrison of the citadel.' Note adds, that *this* was named 'Castellum Pisanum,' and 'the Tower of David.' It was, as we have noticed before, near the south-western angle of the city; and consequently upon Mount Sion, the seat of David's city. But we have produced this passage, in order to collate it with that original letter of the time, which we have cited in part before. 'In the assault of the citie,' says *Godfrey of Bouillon* himself, 'I first gained that part of the wall that fell to my lot to assaile, and commanded Baldwin to enter the citie; who, having slain certaine companies of the enemies, broke open one of the gates for the Christians to enter. Raymond had the citie of David, with much rich spoile, yeilded unto him. But, when we came unto the temple of Solomon, there we had a great conflict, with so great slaughter of the enemy, that our men stood in blood above the ancles; the night approaching, we could not take the upper part of the temple, which the next day was yeilded, the Turks pitifully crying out for mercie: and so the citie of Jerusalem was by us taken the fifteenth of July—: besides this, the princes with one consent saluted me (against my will) King of Jerusalem.' This is the most authentic account of the storm of Jerusalem, that the nature of history can possibly furnish; because it is a cotemporary one, given by an eye-witness, and

* Knolles, 24.

drawn up by the grand actor and conductor of the whole. Yet how astonishingly does it differ from Mr. Gibbon's! The asserted 'massacre of three days,' of which 'the Latins' are said to be 'not ashamed,' is shewn to be absolutely false by the very general of the Latins. The storm of Jerusalem was like many other storms of cities, a progressive scene of fighting and blood through the streets, up to the level of Mount Moriah. *There* had stood the temple of Solomon. *There* now stood another temple, the present 'mosque, with 'colonades' to it, 'which have a grand appearance, and are of very good *Corinthian* architecture*.' It was therefore a Christian church before, built in the time of the Romans; and had been turned into a mosque, as it is now turned again. To this ground, as to the most retired and defensible part of the whole town, and into this mosque upon it, had many of the Turks retreated. Here they were attacked by the victorious Christians. Instantly there was 'a great conflict.' This was carried on 'with so great a slaughter of the enemy, that' the assailants 'stood in blood above the ankles.' This is a stroke most formidably picturesque, to mark the slaughter of the 'conflict.' But the Turks, though driven from the interior of the temple, still maintained themselves upon the roof of it, and beat off the Christians. 'The night approaching,' they 'could not take the upper part of the temple.' They desisted from their attempts, for the night. But 'the next day' they were preparing to renew them. The Turks, seeing this, 'pitifully cried out for mercy.' Mercy was promised them. The roof 'was yielded' up. 'And so the city of Jerusalem was by them taken,' without any more blood-shed. Such is the *certain* account of this storm! Where then is the horrible 'massacre' of 'three days?' There was no massacre at all. There was even no blood-shed, except such as is always made in a storm, *while the opposition lasts*. Nor was *this* 'for three days.' It was for one only. And the very next morning, when the Turks on the roof of the temple cried out for quarter, it was granted them. What then shall we say to the bold and daring falsehood, in Mr. Gibbon? We *hope* he was deceived by, as he actually refers us to, 'Elmacin (Hist. Saracen: p. 363), Abulpharagius (Dynast. p. 243), and M. de Guignes (tom. II. p. 11. p. 99) from Aboulmahafen.' But at the best, and supposing him *not* to have falsified *their* reports; yet he has certainly been very *credulous*, in leaning upon such *secondary* authorities, when he had such a *primary* one at hand. And his

* Pococke, 14.

credulity, every one must observe, is *never* exerted *except* on the *anti-christian* side. Nor is this all his mistake, in this description of the storm. He chose again to confound the natural course of the narration, which is all regularly given in Knolles p. 23; in order, no doubt, to serve the same purpose as before, of distorting the facts, breaking their unity, and diminishing their force. He thus omits all mention whatever, of the stand at the temple or mosque on Mount Moriah, of the bloody conflict held in it, and of the mercy shewn to those upon the roof of it. This grand and memorable incident in the storm, did not suit with his views of writing history. It would have precluded his 'massacre of three days.' It was therefore suppressed. Yet he says, immediately previous to the passages above, that 'the spoils of the great mosque, seventy lamps and 'massy vases of gold and silver, rewarded the diligence—of 'Tancred.' And he, who notices the spoils of the temple, and takes no notice of the sharp conflict at it, must have wilfully suppressed the latter. But Raymond, he says *finally*, 'granted 'a capitulation and safe conduct to the garrison of the citadel.' This is evidently said, from its final position, in order to single him out as one, who shewed kindness amid the bloody spirit of his massacring companions. Yet the fact is, that it happened in the *very beginning* of the storm. One of the gates, says Godfrey, was 'broke open—for the Christians to enter.' Raymond had '*the citie of David*,' that is, all that part of it which was within the walls, 'with much rich spoile, *yeelded* unto 'him;' but, when we 'came to the temple of Solomon,' &c. *That* was not stormed, but *yeelded* to him; just as the upper part of the temple was afterwards to the rest. And Mr. Gibbon either directly *precludes* the *yielding* of the latter, and the *mercy* shewn at it, by declaring that, 'of these savage heroes of the 'cross, Tancred *alone* betrayed some sentiments of compassion,' as Raymond did of 'selfish lenity;' or else alludes to the mercy at the temple, in what he thus says of Tancred, and in what he also hints of 'the spoils of the great mosque—*displaying the generosity* of Tancred,' and so glances obscurely, at what he *fully knew* and *chose not to reveal*. He fully knew all, no doubt. Yet he chose not to reveal it. He *actually* has *falsified* the alleged evidence of the Latins. And, on the whole, he appears in such a light upon the present occasion, as must blast his historical credit with the critical world, and annihilate his personal reputation with the Christian, for ever.

[*To be continued.*]

ART.

ART. III. *A General Collection of Voyages; undertaken either for Discovery, Conquest, Settlement, or the opening of Trade, from the Commencement of the Portuguese Discoveries to the present Time. Vol. I. 4to. 10s. 6d. boards. Richardson. London, 1788.*

A General collection of voyages, faithfully recited, and selected with judgment, must always be a work well calculated for the purposes of information and entertainment. Several collections of this kind have already been published; but the circumnavigations repeatedly performed of late years have added so much to the fund of geographical discoveries, that there is doubtless room for a more comprehensive and accurate detail of the observations of voyagers than any which has hitherto appeared. The merit of such a work depending entirely on the manner in which it is executed, we shall lay before our readers the outlines of the plan adopted in the present compilation.

This Collection commences soon after the invention of the mariner's compass, which forms a memorable epoch in the history of navigation. Not that the compilers conceive the relation of nautical affairs previously to that era to be unworthy of notice, but that the most celebrated discoveries have undoubtedly been made since that time. That the preceding part, however, may not be entirely neglected, they have determined to combine all that history has preserved on this subject in a concise historical dissertation. It has been resolved upon that all the early voyages shall be printed at large, excepting such parts only as are trivial, and the admission of which would increase the collection unnecessarily. Where any voyager has afterwards pursued the same tract, what is new only will be inserted; but all variations will be carefully marked, and particular attention paid to do justice to every one who, by his discoveries or remarks, has contributed to the information of mankind. Copious prefaces will be annexed to the different voyages, where necessary; and where any authentic information, respecting the adventurer, the motives of the undertaking, or any other circumstance deserving notice, can be obtained. Some voyages will be introduced that have not been translated into English; and others which have not hitherto appeared in print.

The proprietors, we are told, were induced to this undertaking from observing that the most valuable voyages with which this country and the other maritime parts of Europe are furnished, appeared in so detached a state, that many of them were in danger of being lost. As the compilation is intended equally for the use of the mariner and the gentleman, the greatest attention will be paid to rectify or explain the mistakes of any
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former navigators ; and every thing will be retained that can afford information to the professional man, without rendering it tedious to those who read for amusement. The ornamental part will consist of plates of natural history, portraits of the navigators, &c. or views of places, which will be engraved by the best artists.

Such is the general plan of the Collection, the first volume of which lies before us. We shall next give an idea of its contents.

The first book contains the Portuguese voyages in the fifteenth century ; commencing with an account of Prince Henry, infante of Portugal. They consist of the voyages of Juan Gonzalez Zarco and Tristen Vaz Texiera, Lancerota, Gonzales de Sintra, Antonio Gonzalez and Denis Fernandez, Denesianes de Gram, and others, terminating with the voyage of Vases de Gama.

The second book contains the Spanish voyages in the fifteenth century ; namely, those of Columbus, Americus, Vesputius, Ofeda, Alonso Nino, Vincent Yanez Pinzon, and James de Lepe.

Book III. comprehends the Portuguese voyages during the reign of King Emanuel, viz. that of Pedro Alvarez Cabral, Cortereal, with the subsequent voyages of Americus Vesputius, Vasco de Gama, Albuquerque, &c.

Book IV. includes the Spanish voyages in the beginning of the sixteenth century, or those of Bastidos to the West-Indies, Ofeda, Obando, fourth voyage of Columbus, De Solis and Pinzan to Yucutan, Andrea Morales, Nunez de Balboa, James Vasquez, John Ponce de Leon, Dias de Solis, Grifalva, Cordova, Cortez, and Magellan.

The compilers of this work have, in compliance with the example of Astley and the Abbé Prevost in their respective collections, given a place to the story of Macham, extracted from Alcaforado. But had they followed their own judgment, they would have omitted it as fabulous ; for they make some pertinent observations to the prejudice of its authenticity. The story, however, being short, and interesting to Englishmen, we do not blame them for inserting it. Indeed the same considerations will induce us to give it as a specimen. It is, therefore, as follows :

In the reign of Edward the Third of England, one Robert Macham, falling in love with a beautiful young lady, of a noble family, and making his addresses to her, soon won her affections. Her parents, not brooking the thoughts of an inferior alliance, procured a warrant from the king, and kept Robert in custody until they had married the lady to a certain nobleman, who, as soon as

the ceremony was over, took the bride with him to his seat at Bristol.

Thus all being (as they thought) secured, Macham easily obtained a discharge from his confinement; but, stung with a high sense of the injury, and at the same time spurred on by love, he engaged some of his friends to assist him, and carried them down after the new-married couple. One of them he got introduced into the family, in the capacity of a groom, and by his means acquainted the lady with his design, and the measures he proposed to take; to all which she yielded a ready compliance.

When all things were prepared, she rode out on the day appointed, under pretence of airing, attended only by her groom, who brought her to the sea-side, where she was handed into a boat, and carried on board a vessel that lay ready for the purpose.

As soon as Macham had got his treasure on board, he, with his associates, immediately set sail, to get out of reach of pursuit, intending for France; but being ignorant of the sea, and the wind blowing hard, they missed their port, and the next morning found themselves in the middle of the ocean.

In this miserable condition, they were tossed about at the mercy of the waves, without a pilot, for thirteen days; at the end of which they chanced, at break of day, to descry something very near them that looked like land; which, as the sun rose, they could distinctly discern to be such, being covered with trees.

They were not less surprised with several unknown kinds of birds that came off land, and perched on the masts and rigging, without the least signs of fear.

As soon as they could get the boat out, some of them went to search the coast; who, returning with a good report of the place, though uninhabited, it was not long before our adventurer, attended by his best friends, carried his mistress ashore, leaving the rest to take care of the ship. The country, upon their landing, appeared agreeably diversified with hills and vallies; the first thickly shaded with a variety of unknown trees, and the latter enriched with cooling rivulets of fresh water. Several wild beasts came about them, without offering them any violence. Thus encouraged, they marched farther into the land, and presently came to an opening, encircled with a border of laurels, and watered by a small rivulet, which, in a bed of very fine sand, ran through it from the mountains. Here also, upon an eminence, they found a most beautiful tree, whose shade inviting them, they concluded to take up their abode under it, for a while at least; and accordingly with boughs built themselves huts. In this place they passed their time very agreeably, making farther discoveries of the country, and admiring its productions. But their happiness was of short duration; for, three days after, it blew a storm at north-east, which, driving the ship from her anchor, threw her upon the coast of Morocco, where, suffering shipwreck, all the company were taken as slaves by the Moors, and sent to prison.

Next morning those on land missing the ship, concluded she had foundered. This new calamity drove them all to despair, and so much affected the lady that she did not long survive it: the ill
success

success of their first setting out had sunk her spirits; and she continually fed her grief by sad presages of the enterprise ending in some tragical catastrophe; but the shock of this last disaster struck her dumb, and she expired three days after.

'This loss was too great for her lover to survive; he died within five days, notwithstanding all his companions could do to comfort him; begging them at his death to place his body in the same grave with her's, at the foot of an altar which they had erected under the beautiful lofty tree above mentioned. They afterwards set a large wooden cross upon it; and near that an inscription, drawn up by Robert himself, which contained a succinct account of his whole adventure; and concluded with a prayer to the Christians, if any should come there to settle, to build a church in that place to Jesus the Saviour.

'Thus deprived of their leader, the rest immediately prepared to depart; and sitting out the boat set sail, intending for England; but happening to take the same route their companions had been forced upon, unfortunately arrived on the same coast, and accordingly met with a like fate, being carried to the same prison.

'The gails of Morocco then, like those of Algiers at present, were full of Christian slaves of all nations; and among the rest was one John de Morales, a Spaniard, of Seville. This man, being an expert sailor, and one who had been a pilot for many years, took great delight in hearing the adventures of our English captives, from whom he learned the situation and landmarks of the new-discovered country.'

For what reason the compilers have not prefixed to this volume the historical dissertation abovementioned, we know not; but, in chronological arrangement, it should have preceded the later voyages. Some readers, who are in possession of any of the preceding collections of voyages, may be of opinion that to have added the later voyages only, printed in the same size and letter with some of the other collections, might have been a more convenient mode of publication. But if the compilers of the present undertaking adhere strictly to the plan of selection proposed, the work will be an improvement in the narrative of voyages, and may be rendered both instructive and entertaining. The engravings in this volume are portraits of Prince Henry of Portugal, and Albuquerque; maps of Africa, India, the Canary Islands, and the West-Indies; with views of Madeira and Teneriffe.

ART. IV. *The Works of Thomas Sydenham, M. D. on Acute and Chronic Diseases; wherein their Histories and Modes of Cure, as recited by him, are delivered with Accuracy and Perspicuity. To which are subjoined Notes, corrective and explanatory, from the most eminent Medical Writers; adapting the whole to the present improved State of Physic, and shewing under what Classes, Orders, and Genera, most of the Complaints treated of are arranged by Nosologists; with a Variety of Annotations by George Wallis, M.D.* 2 vols. 8vo. 12s. boards. Robinsons. London, 1788.

WITH respect to this translation, the editor acknowledges that he has done little more than compared that of Dr. Swan with the original; and where he has found any errors, which indeed are too few even to mention, he has endeavoured to alter them. Of emendations in point of style, however, he has chosen to be sparing, rather than appear hypercritical; but judged it proper to exercise greater freedom with his predecessor's annotations, many of which he has been induced to obliterate, from their general inconformity to the more recent improvements in medical practice. The notes, therefore, are the part of the work which give the present edition any great superiority to that of Dr. Swan; and these are not only numerous, but judicious, and generally selected from the observations of the latest writers. We shall present our readers with a few of these, as a specimen. The first is taken from paragraph fifty of Sydenham's account of the continued fever of the years 1661, 1662, &c. and relates to the hiccough:

‘ When this occurs in the decline of fevers, it is always a very dangerous symptom. Hippocrates considered the stomach alone the seat; Hoffman, the diaphragm; though others are of the former opinion. It is generally the concomitant of extreme debility, and depression of spirits. Weak opiates have been recommended by some, joined with volatile fetid medicines; these may be used, but the proportion of the opiate should be very small, lest the depression of spirits should be increased, and a fatal stupor be the consequences. Antispasmodics and gentle anodynes are to be preferred, particularly musk, which may be administered in doses of from ten to thirty or forty grains, according to the urgency of the symptom; the efficacy of which may be improved by joining with it camphor and valerian.

‘ Should it proceed from viscid or irritating matter lodged in the stomach, the offensive materials may be evacuated by clearing that organ by a vomit, if the strength of the patient will permit: a restorative diet, and prudent use of wine, will give relief, if the cause be owing to depletion, or immoderate evacuations; if to excoriation, or inflammation from corrosive poison, or any similar stimulus, plenty of warm milk, and oil of almonds or olives frequently

frequently administered, and freely thrown up into the intestines, may produce happy effects.'

The next relates to the iliac passion, mentioned in the same part of Sydenham's works :

' Bleeding is certainly the first step to be taken, except the patients are greatly debilitated, or of weak relaxed habits ; in order to prevent an inflammation coming on, and be a means of taking off the intestinal spasm, consequently stopping the inverted motion of the stomach ; and this must be often repeated, if the fulness and hardness of the pulse, intenseness of pain, the firm texture and siness of the blood, indicate the presence of inflammation.

' The saline mixture should be oftener given, and in a state of fermentation, as it is more effectual in stopping the vomiting in this form. Heat should be applied in a dry or humid form ; a semicupium is the best, or, where that cannot be had, fomenting the abdomen, and bathing the legs in water at the same time ; blistering the abdomen is highly useful, or the upper parts of the thighs. With regard to the pilulæ cochix, less drastic purges should be first tried ; for these may be too powerfully irritating, and tend to bring on or increase inflammation ; and sometimes lenient purgatives will answer better than those which are more stimulant ; such as natron vitriolatum, manna with oleum Ricini, &c. ; but, if the stomach will not bear these, jalap may be tried, mixed with some of the neutral salts, calomel, extractum e colocynthide compositum, as they can be given in a solid form and small quantities, to produce the desired effect.

' Opiates have been recommended by some ; but if we consider the nature of their operation, great caution is necessary before we administer them ; for though they may for a time alleviate the pain, they retard and suspend the peristaltic motion of the bowels so much, as to allow the intestines to fall into constrictions, render the cause of the complaint more obstinate, and prevent the operation of purgatives ; a thing so devoutly to be wished in the cases, and without which little good can be expected. See more on this head, Cullen's *Practice of Physic*, Vol. IV. p. 28.—Glysters should be given every hour, or every two hours ; at first the milder ones, as warm water in pretty large quantity, or that in which salt has been dissolved ; purgative glysters, those mixed with turpentine, or tobacco smoke thrown into the intestines, according to the urgency or obstinacy of the attendant circumstances ; ten or twelve grains of calomel formed into a pill may be given, and a few hours after a purgative glyster injected, which will assist the operation ; or it may be administered in smaller doses, and oftener repeated ; care always being taken before these irritating purgatives have been given, to have sufficiently guarded against inflammation by sanguinary depletion.

' When we are certain there is no inflammation attendant, opiates may be exhibited, but they should be joined with purgatives, or purgatives should immediately succeed them. Linseed tea, or that made

made with the roots of marshmallows, barley water, or some such mild sheathing diluents should be used as common drink, and great care taken for some days after the recovery to persist in such a course as may prevent a relapse.—On this subject see *London Med. cal Observations and Inquiries*, Vol. IV. p. 223, &c.—*Machride's Introduction*.—*Celsus*.—*Hoffman*?

From the references which the editor makes, in the conclusion of the preceding note, to authors who have treated more particularly of the subject, his work will be useful at least to the younger class of practitioners.

One other note, relative to the whooping-cough, may enable our medical readers to form an opinion of the work :

‘ This is acknowledged universally to be a convulsive cough, arranged by Dr. Cullen under the class, *neuroses*; order, *spasmi*; the genus, named *peritussis*; and considered a disease arising in the vital functions, which he concisely defines, ‘ A contagious disease, a convulsive, strangulating cough, with inspiration sonorous and repeated, and often attended with vomiting.’—*Synopsis Nosologia Methodica*, Vol. II.

‘ It is described by Hoffman in the following manner:

‘ This disease makes its attacks with such extreme violence, and with so great concussion of the whole body, that the miserable objects appear very often almost suffocated. Sometimes, and chiefly in the beginning, the cough is dry, and throws off either none or a very small quantity of thin serum, more or less acrid; sometimes it is moist, and then a blackish or blue mucus, often extremely tenacious, is evacuated, at the same time the extremities grow cold; the bowels are costive, the urine is thin, and the vital juices are forced up in large quantity, and with great force, to the superior parts, breast, and head; from whence, during the paroxysm, the face grows turgid with blood, and red; the veins swell; the arteries beat stronger and quicker; the eyes appear prominent, the tears flow, the eyelids puff up, and sometimes the blood itself, a sneezing coming on, is forced out from the nostrils; sometimes the vessels of the lungs are ruptured, and there arises a spitting of blood; a hiccup often accompanies it, and also the stomach is affected with strong vomitings, by which means the feces and urine pass off involuntarily. In some, particularly infants, it occasions ruptures; and Hippocrates remarks, Aph. 46, Sect. 6, they become gibbous. There is a remarkable case recited of the dorsal vertebrae being separated by the vehemence of the cough; nor ought we to forget that from this cause apoplexy may arise; and that Boyle has observed, from such a cough, a sudden loss of memory and the reasoning faculty, and also paralysis of the hands and other limbs, have originated.—*Medicina rationalis Systema*, Vol. III. Sect. 2, Cap. 3, § 12.

‘ To which we may add, that there are some cases where this disease certainly arises from this specific contagion, that appears only like

like a common catarrh; still it is most commonly attended with a peculiar kind of sound, different in different cases, during some part of the coughing fit, distinguished by the term *hooping*, which arises in the following manner: 'When many expirations have been convulsively made, and thereby the air is thrown out in great quantity by the lungs, a full inspiration is necessarily made, which, by the air rushing in through the glottis with unusual velocity, gives that peculiar sound.'—Cullen's *Practice of Physic*, Vol. III.

* Authors are greatly divided with respect to the cause and seat of this disorder.

* Hoffman says that the material cause of this cough resides in a thin, acrid, and almost caustic humour deposited on the sensible tunics of the air vessels, vellicating them greatly; or it may only fix its seat on the larynx and aspera arteria, and then it has for its associate a continued and very troublesome titillation of the fauces; or it may fall lower on the pulmonary bronchiæ, and the effort of coughing is extremely violent; some say it is a convulsion of the diaphragm, excited by sharp humours in the primæ viæ; others, that it proceeds from a disorder in the stomach, or caused by tough viscid matter lodged in its coats. Dr. Butter fixes its seat in the intestines, from a morbid irritability of the mucus glands; and thinks that contagious miasmata are the occasional cause. Dr. Cullen, that it is a specific contagion, having a peculiar determination to the lungs, and producing particular effects there; and besides the symptoms already enumerated, that it is frequently accompanied with febrile affections, sometimes from the very beginning, but more commonly only after the disease has continued for some time, not appearing under any intermittent form, but with evident exacerbations towards evening, continuing till next morning; and also at that time a difficulty of breathing is a frequent concomitant, not only before or after the fits of coughing, but constantly present, though in different degrees in different persons; upon the violence and obstinate continuance of which two symptoms the fatality of the disease chiefly depends, when such is the unhappy termination.

* Though Sydenham speaks with such certainty of this mode of cure by bleeding and repeated purging, still experience convinces us it will not always succeed. The modern practitioners imitating very wisely the efforts of nature, as the proximate cause of this disease, seems to be wrapt in so much obscurity, order in the beginning a bleeding or two, and keeping the body open with gentle laxatives; copious bleeding and strong purgatives being prejudicial in general to spasmodic complaints; and as the fits of coughing cease after free expectoration or vomiting, emetics are often repeated, and expectorants, such as full doses of antimonials, and nauseating ones, which answer these intentions, and determine the fluids to the surface, hindering, or lessening at least, pulmonic accumulation; and, in order to mitigate the cough, gentle narcotics are now and then exhibited. Cicuta has been highly recommended, and thought extremely beneficial, begun in doses of a grain once or twice a day, and gradually increased as the patient can bear it. Infusion of cup moss, castor, bark, and this last, joined with paregoric elixir and tincture

tincture of cantharides, have each of them been separately extolled. But it is best to consider the cough in two points of view; first, as proceeding from the immediate action of contagious miasmata; second, from the result only of habit; and from hence regulate our mode of cure. For the first three or four weeks, bleeding, emetics, small doses of antimonials, and the use of cicuta, with occasional gentle opiates and laxatives, should be adhered to; these will prevent mischief, and weaken the violent effects of miasmatic action. Afterwards stimulants and astringents should be administered; these will strengthen the system, give tone to the parts already weakened by the repetition of the convulsive shocks, and hinder them from being thrown into the same state, which they are apt to be, from debility and custom, induced by violence and long continuance of the disease.'

The editor is, for the most part, indebted for his observations to other writers, particularly to Dr. Cullen. He has anticipated us in the opinion that 'he has not buried his talent;' and as we are always gratified with every well-meant endeavour, we can have no inclination to disturb his self-complacency, which, notwithstanding the partiality of an author to his own productions, is not entirely destitute of foundation.

ART. V. *The Field Engineer; or, Instructions upon every Branch of Field Fortification; demonstrated by Examples which occurred in the Seven Years War between the Prussians, the Austrians, and the Russians; with Plans and Explanatory Notes. Translated from the Fourth Edition of the German Original of J. G. Tielke, late Captain of Artillery in the Service of his Serene Highness the Elector of Saxony, by Edwin Hewgill, Ensign and Adjutant in the Goldstream Regiment of Foot Guards.* 2 vols. 8vo. 1l. 8s. boards. Walter. London, 1789.

THE military talents of Tielke, from whose German original the present work is translated, are too well known to stand in need of any elucidation; and it may be considered as a circumstance fortunate to British officers, that a gentleman of the army, who is qualified for such an undertaking, has now transplanted this valuable treatise into our own language. From the frequent obscurity of the author's expression, the attempt must, we are persuaded, have been a task of great difficulty. But we are glad to find that, in the execution of it, Mr. Hewgill has been favoured by Tielke himself with explanatory communications on the subject.

This work begins with a general view of the duties of a field-engineer, which consist chiefly in reconnoitring a country or the position of the enemy, and in giving a report; in directing and leading

leading the march of an army; in repairing and making roads, bridges, &c.; in choosing, directing, and marking out encampments; in retrenching camps or posts; in surveying and drawing plans of a country; and in making the detailed dispositions for the attack or defence of a post or retrenchment, according to the general arrangement given by the commander in chief of the army. The following short extract, relative to the passage of rivers, shews the author to have been no less acquainted with the writings of the ancients, pertaining to military subjects, than with the modern art of war:

‘ When a river is neither very deep nor rapid, it may be passed without bridges; provided it should appear, upon careful examination, that the fords have not been destroyed by the enemy, and that their bottoms are sufficiently hard; for I have known instances of their having been found so soft, that the troops in the rear of the columns have been unable to march over, particularly when they were headed by cavalry.

‘ Alexander passed the Granicus in sight of Memnon; but, instead of marching in column, and in a straight line, he advanced one of his wings, and went obliquely down the stream, that he might present as large a front as possible to the enemy, and be in readiness to form his army in order of battle when he reached the shore.

‘ The Chevalier Folard says, in his Commentaries on Polybius, that, in marching through rivers, the ranks ought to be somewhat opened, for the purpose of letting the stream pass with as little interruption as possible, and that cavalry should be posted above the infantry; because, by breaking its force, the passage will become less difficult and dangerous.

‘ When Cesar passed the Segra, he made ditches of ten feet in breadth to conduct part of the water aside; and, during the passage of his army, he posted cavalry above and below the place where the infantry marched, that the horses above might break its rapidity, and that the men below might save all those who were in danger of being drowned.

‘ During Marshal Belleisle's passage of the Var in 1747, a row of countrymen were posted in the water to save the soldiers who were carried down by the stream. And in a similar manner the Prince of Orange crossed the Maese in the year 1586.’

The author observes, that the troops must begin to march over the river in the night, that they may be entirely formed before daybreak; and, before the bridges are begun, strong patrols of cavalry ought to be formed, and select troops sent up and down the river in boats, for the purpose of stopping all travellers, vessels, and spies, till the passage of the army is completed.

In treating of marches, camps, and field-fortifications, the instructions and remarks delivered in this work, are highly interesting

interesting to the military reader, and lay claim to his utmost attention. The various species of fascines, likewise, with the methods of constructing them, are accurately described; as well as the construction of parapets, retrenchments, and batteries. M. Tielke observes that no retrenchments are so good as those formed by redouts, which flank and support each other, with fleches and single parapets between them; because the troops can then manœuvre with freedom, or advance to the attack whenever a favourable opportunity may offer; and if the enemy should break through the fleches in front, the second chain of works will probably oblige him to make a precipitate retreat.

In this part of the work; the author treats with great perspicuity of *têtes-de-pont*, *trous-de-loup*, *crows-feet*, &c. *fougassés*, *abbatis*, inundations, methods of retrenching high positions; of defending ravines, valleys, *debouchés*, and *defiles*, by means of retrenchments; of the defence of rivers, church-yards, villages, &c. and of the lines for the defence of an army. On the last of these subjects the author has the following observations:

‘It is perhaps a disputed point, whether such retrenchments are, upon the whole, to be deemed advantageous or otherwise. But, as we find that the greatest generals have adopted the use of them, and that neither the Grecians nor Romans considered them as unnecessary, even when their armies were superior to the enemy; I think we need not hesitate to decide in their favour. And although there are repeated instances of their having been destroyed, we have also several to prove that the most determined troops have not dared to attack them.

‘That retrenched camps are subject to great dangers and inconveniences, is not to be denied. But I am at the same time of opinion that most of those dangers are to be attributed to errors in their formation, and not to the mere application of such a defence.’

After proving the truth of this assertion, M. Tielke points out the grounds on which the objections to such lines or retrenchments have been founded; and, after shewing all their disadvantages, he explains minutely what ought to be particularly attended to by those who are charged with their construction.

The last part of the work treats of taking up ground, and the preparation of military plans; on which subject his observations are very extensive and practical. He describes the manner of taking up ground, both with and without the help of a map; of taking it up entirely by the eye, and with a compass and another instrument, as well as by paces.

The various subjects contained in this work are acknowledged by M. Tielke, in his preface, to have been his favourite study; and, from the number of years which he bestowed in completing

his Field Engineer, some faint idea may be formed of its extraordinary merit. From the justness of the author's observations, the accuracy of his descriptions, and the numerous, well-engraved plates with which the work is accompanied, it cannot but prove a highly valuable acquisition to gentlemen in the military department.

ART. VI. *A Poetical Epistle to a Falling Minister; also an Imitation of the Twelfth Ode of Horace.* By Peter Pindar, Esq. 4to. 2s. 6d. Kearsley. London, 1789.

IN this production our old friend Peter stands forth as a warm partizan for that set of men who are supposed to have been disappointed by the happy recovery of the king. The first part of it (the poetical epistle) is not in the usual playful mood of the author. He has assumed all the serious violence of Juvenal, while to wield the tickling dart of Horace appears more suitable to his genius. We have been so long accustomed to be merry with this laughter-loving bard, that we were somewhat disappointed to see him put on this, shall we call it, *unnatural gravity*? A gravity too which he is not able to support throughout; for we find him sometimes violating the laws of propriety by blending the ludicrous with his most serious and indignant strains. Our readers, we dare say, will be of our opinion when they read the following extract:

‘ Yes—thou most generous youth, thy hostile art
Hath lodg’d a pois’rous shaft in Britain’s heart!
Thy arm hath dragg’d the column to the ground,
The sacred wonder of the realms around!
*To make snug, comfortable habitations
For thee and all thy pitiful relations.*
Barbarian like—how like those sons of spoil,
Whose impious hands on hallow’d structures toil—
Base throng, that through Palmyra’s temple dig
To form a lodging for themselves and pigs.’

Yet, though not quite in his element, Peter rises superior to the herd of rhymsters. There is much point and strength of expression in many passages of the epistle. As instances of this alone, for we answer not for the justice of the satire, the two following extracts may be produced:

‘ Blind to an artful boy’s insidious wiles,
Why rests the Genius of the Queen of Isles?
Whilst Liberty in irons sounds th’ alarm,
Why hangs suspense on Virtue’s coward arm?

Whilst

Whilst Tyranny prepares her gaols and thongs,
 Why sleeps the sword of Justice o'er our wrongs?
 Oh! meanly founding on a father's fame,
 To Britain's highest seat a daring claim;
 Oh! if thy race one blush could ever boast,
 And that lorn sign of Virtue be not lost;
 Now on thy visage let the stranger burn,
 And glow for deeds that bid an empire mourn.
 ' Yet what expect from *thee*, whose icy breast,
 A stranger to their charm, the Loves detest?
 ' *Thee*, o'er whose heart their fascinating pow'r
 Ne'er knew the triumph of one soft'ned hour?
 To give thy flinty soul the tender sigh,
 Vain is the radiance of the brightest eye!
 In vain for thee of beauty blooms the rose;
 In vain the swelling bosom spreads its snows——
 ' A *Jessop* thou, against the sex to strive——
 Dead to those charms that keep the world alive!

Our bard is interrupted, in the midst of his serious philippic, by dame Prudence, who advises him to write an ode in 'praise of Messrs. Pitt and Co. ;' he takes her advice, and concludes with what he calls an imitation of the twelfth ode of the first book of Horace. Perhaps it will be found difficult to trace the imitation; but, to accommodate those who choose to be at that pains, the original ode is printed *at length*! Having finished his epistle, Peter assumes his wonted archness, and appears all himself. He gives us his confabulation with Prudence quite in his own manner:

' Now Prudence gently pull'd the poet's ear,
 And thus the daughter of the blue-ey'd maid,
 In Flatt'ry's soothing sounds; divinely said,
 ' O Peter! eldest born of Phœbus, hear——
 ' Whose verse could ravish kings, relax the claw
 ' Of that gaunt, hungry savage-chri'd law——
 ' Indeed thou wantest worldly wisdom, Peter,
 ' To mix a little oft'ner with thy metre——
 ' Lo! if thine eye dame Fortune's smile pursues,
 ' To oily adulation prompt the muse.
 ' Give for the future all thy rhymes to praise;
 ' Strike to the glorious Pitt thy founding lyre——
 ' Thy head may then be crown'd with Warton's bays,
 ' And mutton twirl with spirit at the fire.
 ' Prudence,' quoth I, ' indeed—indeed I can't——
 ' Don't ask me to turn rogue and sycophant!'

Now with a smile, first cousin to a grin,
 Dame Prudence answer'd, bridling up her chin——

- ‘ Sweet, harmless, pretty, conscientious pigeon !
- ‘ Ah ! Peter, well I ween thou art not rich——
- ‘ Know, that thou’lt die like beggars in a ditch——
- ‘ Know, too, that Hunger is of no religion.
- ‘ Sit down and make a Horace imitation,
- ‘ Like Pope, and let the stanza glow
- ‘ With praise of *Messieurs* Pitt and Co.
- ‘ The present worthy rulers of the nation.’

With purs’d-up, puritanic mouth so prim,
 Thus spoke dame Prudence to the Bard of Whim ;
 Who, with politeness seldom running o’er,
 For inspiration scratch’d his tuneful scone
 To please dame Oracle for once——
 A dame, some say, he never saw before.’

The ode is remarkably severe against the minister and his party, and replete with those peculiarities which give popularity to the productions of this author. Thus singeth Peter of the sp—ker’s wig :

- ‘ Or, muse, suppose we sing the Sp—er’s wig,
- In which, ’tis said, a world of wisdom lies ;
- Which, to a headpiece scarcely worth a fig,
- Importance gives that greatly doth surprise.

When through the chaos of the house he bawls
 For order, that oft flies St. Stephen’s walls ;
 Driv’n by a hoit of scrapes, and hawks, and hums,
 And blowing noses, that distract her drums.

- For, muse, we can’t well sing poor Gr——lle’s head,
- Because it wanteth eyes—imperfect creature !——
- Again—its lining hap’neth to be lead——

Such are the whimsicalities of Nature :
 And thus this speaking headpiece is, no doubt,
 As dark *within* as *certainly* ’tis *without* !

- Yet was this youth proclaim’d a pretty sprig,
- A very promising, a thriving twig,
- That by his parents dear was said would be,
- In time, a very comely tree,
- And, what those parents dear would also suit,
- Produce enormous quantities of fruit,
- By God’s good grace, and much good looking after——
- A thought that now convulseth us with laughter !*

We have had repeated occasions to testify our disapprobation of this writer’s choice of objects for satire. In the present publication his transgressions in this way are more flagrant than ever. There are bounds which neither a good subject, nor a wise man, will overpass.

Had

HAD we any influence over Peter Pindar, we would persuade him to leave local and temporary subjects to inferior bards. Such subjects can never be the foundation of lasting fame; they may please for a moment, but soon pass away, and are heard of no more; the laurels they produce are at best but short-lived *annuals*, which, having flourished for a season, wither and die, without the hope of a second spring.

ART. VII. *Philosophical Transactions of the Royal Society of London, Vol. LXXIII. For the Year 1783. Part 1.* 4to. 8s. 6d. sewed. Davis. London, 1783.

THE first article in this volume is a letter from William Herschel, Esq. F. R. S. In this letter Mr. Herschel gives a name to the new star, which he had pointed out to the Royal Society in March 1781 as a primary planet of the solar system. The appellation he has given it is *Georgium Sidus*, by which name it has now become generally known to the literati of Europe.

Art. II. 'On the Diameter and Magnitude of the *Georgium Sidus*'; with a Description of the dark and lucid Disk and Periphery Micrometers. By William Herschel, Esq. F. R. S. In this paper Mr. Herschel, from the observations which he had then made on the *Georgium Sidus*, concludes that the real diameter of this planet must be between four and five times that of the earth; for, by the calculations of M. de la Lande, contained in a letter with which he had favoured Mr. Herschel, the distance of the *Georgium Sidus* is stated at 18,913, that of the earth being 1.

Art. III. Conclusion of the Experiments and Observations concerning the Attractive Powers of the Mineral Acids. By Richard Kirwan, Esq. F. R. S. Mr. Kirwan having before ascertained, as exactly as he was able, the quantity of each of the mineral acids taken up at the point of saturation by alkalies and earths, and also that taken up by phlogiston, when these acids are converted by it into an aerial form, he next endeavoured to find how much of these acids was taken up at the point of saturation by each of the metallic substances; and for this purpose procured the most saturated solution possible of each metallic substance soluble in any of these acids. These solutions did not, indeed, immediately answer his purpose, as they constantly retained an excess of acid; yet, as they were the foundation of his subsequent observations, he briefly relates their

result, and confines himself chiefly to those circumstances which have not hitherto been satisfactorily explained. This paper contains much ingenious research, and a variety of chemical observations.

Art. IV. A Description of a Species of Sarcocoele, of a most astonishing Size, in a Black Man, in the island of Senegal; with some Account of its being an endemial Disease in the Country of Galam. By J. P. Schotte, M. D. Communicated by Sir Joseph Banks, Bart. P. R. S. The tumour described in this paper had been growing for many years. No particular cause could be assigned for its production; and, though said to be an endemial disease in that part of Africa, the fact is not clearly ascertained.

Art. V. A Description of a new Construction of Eye-Glasses for such Telescopes as may be applied to Mathematical Instruments. By Mr. Ramsden. Communicated by Sir Joseph Banks, Bart. P. R. S. The eye glasses here described are an improvement upon the telescope, and afford additional proof of the scientific abilities of this ingenious artist.

Art. VI. Account of several Lunar Iris. By Marmaduke Tunstall, Esq. F. R. S. in Two Letters to Sir Joseph Banks, Bart. P. R. S. So early as the time of Aristotle lunar rainbows are said to have been observed; and several instances are specified. Those described with most accuracy are by Mr. Plot, in his History of Oxfordshire, seen by him in 1675; and the other seen by a Derbyshire gentleman at Glasswell, in 1710. The author of the present article mentions three phenomena of this kind. The first was seen on the 27th of February, 1782, between seven and eight in the evening; the second, on the 30th of July, about eleven o'clock at night; and the third, on the 18th of October, in the same year. The last of these is described as the most extraordinary of them all. It became visible about nine o'clock at night, and continued, though with very different degrees of brilliancy, till past two in the morning. At first, though a strongly marked bow, it was without colours; but afterwards they were very conspicuous and vivid, in the same form as in the solar, but more faint; the red, green, and purple were most distinguishable. Its arc was a much smaller segment of a circle than that of the solar rainbow.

Art. VII. Account of an Earthquake. By John Lloy, Esq. in a Letter to Sir Joseph Banks, Bart. P. R. S. This earthquake happened on the 5th of October, 1782, and was felt in several parts of the principality of Wales and the isle of Anglesey.

Art. VIII. An Account of a new Eudiometer. By Mr. Cavendish, F. R. S. The construction of this instrument evinces the

the ingenuity of its author. It promises to be of at least as much use for the purpose intended as the expedients now practised in similar cases.

Art. IX. Experiments upon the Resistance of Air. By Richard Lovel Edgeworth, Esq. F.R.S. In a Letter to Sir Joseph Banks, Bart. P.R.S. Many experiments have been made to ascertain the force and velocity of the wind, with a view to the construction and management of different engines, and more particularly for the purposes of navigation. The object to which the author of the present article was desirous of directing his experiments was, to determine the best shape of sails, and the angle to which they should be set, to obtain the greatest progressive effect with the least lee-way; but a more complicated apparatus was necessary than what he could then procure. He therefore only remarks, that the general cause of the different resistance of the air upon surfaces of different shapes is the stagnation of that fluid near the middle of the plane upon which it strikes.

Art. X. An Answer to the Objections stated by M. De la Lande, in the Memoirs of the French Academy for the Year 1776, against the Solar Spots being Excavations in the luminous Matter of the Sun; together with a short Examination of the Views entertained by him upon that Subject. By Alexander Wilson, M.D. Professor of Practical Astronomy in the University of Glasgow. Communicated by Nevil Maskelyne, D.D. F.R.S. and Astronomer-Royal. In this paper Dr. Wilson discovers great extent of astronomical observation; but whether his conclusions will satisfy the abettors of M. De la Lande's opinion, we will not take upon us to determine.

Art. XI. An Account of the Earthquakes which happened in Italy, from February to May 1783. By Sir William Hamilton, Knight of the Bath, F.R.S. In a Letter to Sir Joseph Banks, Bart. P.R.S.

Art. XII. Account of the Earthquake which happened in Calabria, March 28, 1783. In a Letter from Count Francesco Ippolito to Sir William Hamilton, Knight of the Bath, F.R.S. Presented by Sir William Hamilton. This letter is written in Italian; but there is a translation of it in an appendix at the end of the present volume. The tremendous incidents, which form the subject of the two preceding articles, are sufficiently known. They are described by the authors with much precision, and, we doubt not, with fidelity.

Art. XIII. Account of the Black Canker Caterpillar, which destroys the Turnips in Norfolk. By William Marshall, Esq. In a Letter to Charles Morton, M.D. F.R.S.

Art. XIV. A Letter from Mr. Edward Nairne, F. R. S. to Sir Joseph Banks, Bart. P. R. S. containing an Account of Wire being shortened by Lightning. This was an uncommon effect of lightning, which usually rather enlarges than diminishes the volume of metallic substances; and it is not easily accounted for upon the known principles of physics.

Art. XV. An Account of Ambergrise, by Dr. Schwediawer. Presented by Sir Joseph Banks, Bart. P. R. S. This account of ambergrise is related by Dr. Schwediawer with great accuracy. From all his observations he concludes that this substance is universally generated in the bowels of the physeter macrocephalus, or spermaceti whale, and there mixed with the beaks of the sepa octopodia, which is the principal food of that animal. The doctor defines the ambergrise, therefore, to be the preternatural faeces of the physeter macrocephalus, mixed with some indigestible relics of its food.

Art. XVI. Extract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, in 1782. By Thomas Barker, Esq.

ART. VIII. *Philosophical Transactions of the Royal Society of London, Vol. LXXIII. For the Year 1783. Part II. 4to. 8s. 6d. sewed. Davis. London, 1784.*

Art. XVII. **O**N the proper Motion of the Sun and Solar System; with an Account of several Changes that have happened among the Fixed Stars since the Time of Mr. Flamsteed. By William Herschel, Esq. F. R. S. That several of the fixed stars have a proper motion, is a doctrine now so well confirmed by modern observations, that it will not admit of farther doubt. From the time that this was first suspected by Dr. Halley, there have been continued observations, which evince that Arcturus, Sirius, Aldebaran, Procyon, Castor, Rigel, Altair, and many more, are actually in motion. As, on account of their immense distance, a change of place cannot be expected to become visible to us, till after many ages of close observation, though every one of them should have a motion equally great with that of Arcturus; this consideration alone would justify a suspicion that there is not, strictly speaking, one fixed star in the heavens. But many other arguments, adduced by Mr. Herschel, unite in confirming the doctrine, that there is a general motion of all the starry systems, and consequently of the solar one among the rest. In preceding volumes of the *Philosophical Transactions* Mr. Herschel had given an account of

of his general review of this subject; and he now continues his detail. He first mentions stars that are lost, or have undergone some capital change; since Flamsteed's time; he next takes notice of stars that have changed their magnitude since that period; and afterwards of stars newly come to be visible. This is an interesting paper, and merits the attention of astronomers.

Art. XVIII. Some Experiments upon the Ochra Friabilis Nigrofusca of Da Costa, Hist. Foss. p. 102; and called by the Miners of Derbyshire, Black Wadd. By Josiah Wedgwood, F. R. S.

Art. XIX. Memoire sur la Manière de préparer, avec le moins de perte possible, le Sel fusible d'Urine blanc, et pur, et l'Acide phosphorique parfaitement transparent. By the Duke of Chaulnes, F.R.S. Presented by Sir Joseph Banks, Bart. F.R.S. In this memoir, relative to the preparation of the fusible salt of urine, and the phosphorus acid, the Duke of Chaulnes maintains the same character for accuracy in his experiments which he has already manifested in chemical subjects.

Art. XX. Experiments for ascertaining the Point of Mercurial Congelation. By Mr. Thomas Hutchins, Governor of Albany Fort, in Hudson's Bay. This article is accompanied with observations on Mr. Hutchins's Experiments, by Henry Cavendish, Esq. F. R. S.

Art. XXI. History of the Congelation of Quicksilver. By Charles Blagden, M. D. F. R. S. Physician to the Army.—The two last-mentioned articles afford much curious observation in this part of physical inquiry; though they lead not immediately to any important philosophical conclusions.

Art. XXII. Experiments relating to Phlogiston, and the seeming Conversion of Water into Air. By Joseph Priestley, LL.D. F.R.S. These experiments appear to have been conducted by Dr. Priestley with his usual accuracy. The fact to which they relate is one of the most surprising discoveries of the age; and that it should as yet be regarded by some naturalists with a degree of scepticism, is a circumstance not to be wondered at. But rational doubt must at last give way to the force of conviction.

Art. XXIII. Description of an improved Air-Pump, and the Account of some Experiments made with it. By Mr. Tiberius Cavallo, F. R. S. Mr. Cavallo has formerly thrown additional light on some interesting parts of natural knowledge; and, by the present article, he has contributed to the improvement of pneumatics.

Art. XXIV. Extract of a Letter from the Rev. James Augustus Hamilton, M. A. to the Rev. Nevil Maskelyne, D.D. F. R. S. giving an Account of his Observations of the Transit
of

of Mercury over the Sun, of Nov. 12, 1782, observed at Cook's-Town, near Dungannon, in Ireland.

Art. XXV. *Methodus Inveniendi Lineas Curvas ex proprietatibus Variationis Curvaturæ.* Auctore Nicolao Landerbeck, Mathes. Profess. in Acad. Upsaliensi Adjuncto. Communicated by Nevil Maskelyne, D.D. F.R.S. and Astronomer-Royal. This elaborate paper contains much mathematical investigation, and does credit to the author, both as a man of deep science and industry.

Art. XXVI. A Series of Observations on, and a Discovery of, the Period of the Variation of the Light of the bright Star in the Head of Medusa, called Algol. In a Letter from John Goodricke, Esq. to the Rev. Anthony Shepherd, D.D. F.R.S. and Plumian Professor at Cambridge.

A desire of paying up the arrears which we have so long been owing in this part of our Journal, has induced us to comprise an account of a whole volume of the Philosophical Transactions in our present number; and we shall prepare for examining the remaining volumes down to the latest period.

ART. IX. *Authentic Elucidation of the History of Counts Struensee and Brandt, and of the Revolution in Denmark in the Year 1772.* Printed privately, but not published, by a Personage principally interested. Translated from the German, by B. H. Latrobe. Small 8vo. 4s. Stockdale. London, 1789.

THE subject of this performance is of a nature, in some degree, interesting to an English reader, and was in itself not a little curious and extraordinary. But the volume before us is not calculated to afford satisfaction to an accurate inquirer. In the title it advances a considerable claim to our attention. The work it seems was 'printed,' we suppose it means composed, 'by a personage personally interested.' In the preface the ostensible translator descends a little from these elevated pretensions. 'It was written in French by an officer upon separate cards, and the occurrences set down as they happened. A person of first consequence afterwards put the materials into their present form.' This is a most unsatisfactory mode of writing history. Granting, for a moment, every degree of credibility to the anonymous writer of the original minutes, the idea of materials deposited in a series of cards suggests to us something extremely scanty and penurious. Enlarged as they now appear, they must be enlarged chiefly from the imagination of the historian. In that case it is fair to say to the provider of the entertainment,

entertainment, 'If you meant history, you have mistaken your road; and if you meant a romance, you have made a very lame one.'

The tenor of the performance is rather uncommon. The writer puts down private conversations of considerable length. When either of the speakers is interrupted in the course of a period, he knows exactly the word at which the discourse was broken off, and frequently ascribes considerable consequences to this incident. The moral of the writer is not less curious. He extenuates the crime of which Struensee was guilty; he admits explicitly the truth of the allegation, and at the same time seems very desirous of denying it. Having passed over this matter as a trifle, he then expatiates on the unpardonable error of his hero in being a free-thinker, in asserting the liberty of the press, and in determining that emoluments should be distributed only with regard to merit.

There are a class of readers, and among these we presume to insist ourselves, who are not disposed to reject a book because it contains considerable defects; who profess to apply the touchstone of reason and common-sense to such multifarious compilations; and who separate with care the genuine information from the dross with which it is confounded. *The Authentic Elucidation* affords ample scope for an effort of this sort. It brings together the desultory materials which were scattered in newspapers and journals; and it seems to possess some, though not a great deal, of unborrowed information. We will present our readers with an extract or two that probably contain some truth, though we would not vouch for every particular. It is thus that he describes the arrest of the Queen of Denmark:

'But the most dreadful scene of all was still to be acted. Count Ranzau, accompanied by Colonel Eichstädt, and a few other officers, repaired to the chamber where slept the beautiful and amiable Queen Matilda. The noise occasioned by their entrance into the antichamber alarmed her, and she called her attendants. Pale and trembling they entered the apartment; fear had rendered them incapable of answering her questions. Terrified by these appearances, she rose to inquire herself into the cause of their terror; when one of them informed her that Count Ranzau, accompanied by a train of officers, had entered the antichamber, and desired to be announced to her in the name of the king. 'Ranzau!' cried she, 'and in the name of the king? Run to Struensee, and call him to my assistance.' She was then informed that Struensee had been secured and carried to prison. 'I am betrayed, I am undone, I am lost for ever! But,' added she, more composedly, 'let the traitors come in; I am prepared to meet my fate.' Half dressed she went to meet them with the most undaunted fortitude. Ranzau respectfully addressed, and read the orders of the king. She heard him without interruption,

interruption, desired to read them herself, and Ranzau delivered the paper to her. Having read it quite through without betraying the least sign of fear, she threw it upon the ground with contempt, and cried, 'The character of treachery in you, and of weakness in the king, is so strongly stamped upon this whole transaction, that I shall not obey these orders.' Ranzau entreated her to conform to the commands of the monarch. 'Commands!' cried she with indignation, 'commands of which he himself is ignorant—commands forced by the most villainous treachery from foolish imbecility—such commands shall never be obeyed by a queen.' Upon this Ranzau grew more serious in his expostulations, and informed her that his orders must be obeyed, and without loss of time. 'Till I have seen the king,' returned she, 'your orders shall not be executed upon me. Bring me to him immediately; I must, I will see him.' She then stepped forward towards the door, but Ranzau stopped her; he grew impatient, and his entreaties were changed into threats. 'Wretch!' cried the enraged princess, 'is this the language of a subject to his queen? Go, thou most contemptible of beings! go from my sight, covered with your own infamy, but never feared by me!' The pride of Ranzau was touched; he cast an enraged look at his officers, fraught with a dreadful meaning; and the boldest of them stepped forward to seize the defenceless princess. She tore herself from his arms, and called for help with all her strength; but in vain; for no assistance was at hand. Thus, struggling alone against armed men, distracted with rage and despair, she flew to the window, tore it open, and attempted to throw herself out. One of the officers held her in the very moment; her fury now knew no bounds; she seized him by the hair, and dragged him to the ground; a second attacked her; and, with equal strength and courage, she disengaged herself from him. This shocking, this inhuman spectacle, which would have forced the dagger from the hand of the most bloody assassin, made no impression upon the mind of Ranzau and his banditti. They united their coward strength against this noble heroine; and she fell at last, breathless and almost fainting, into the arms of one of the officers. As soon as she had somewhat recovered, and it appeared evident that she could make no further resistance, she was forced to dress herself in an adjoining chamber; and Ranzau, who was mean and cruel enough to insult her with offensive and indecent language, led her to the carriage which waited to carry her to the fortress of Cronenburg.

The scene which follows will be considered as more interesting:

'On the 9th of March they proceeded to Cronenburg, to examine the Queen Matilda; and Baron Schak-Rathlau was appointed to take the lead in this important examination. A long and tedious series of days, spent in the most gloomy solitude, the most exquisite distress, and tormenting suspense, had not yet broke the spirit of this noble princess. She received the commissioners with an unaffected dignity,

dignity, which displayed, in its full extent, the strength of her soul. A long string of captious and distressing questions which were put to her, were not able to disconcert her; her answers were short, pertinent, and precise; she calmly insisted that she could not reproach herself with any crime; and her unexpected fortitude and coolness threw the commissioners into the utmost embarrassment. The cunning Schak saw plainly that he must in vain attempt to cope with the understanding of the queen; but he hoped that her heart was not equally proof against his subtlety; and he promised himself as complete success in an attack upon the tenderness of her disposition as she had in defeating his sophistical reasoning. He therefore made use of a stratagem, in order to procure from her that confession which alone could give validity to the sentence they were previously determined to pronounce, that led him to an action by which his name will be for ever branded with infamy. He was no more that noble-minded man who had formerly sacrificed rank, dignity, and riches, rather than submit to be a member of a board, the long-established rights of which were infringed upon; he was now a supple courtier, ready to go upon any service by which he could insure to himself favour, influence, or money; he had lost all the strength of his mind; every noble feature in his character was effaced; he was ready to flatter the powerful, to insult the weak, and to deceive the unsuspecting. A long and painful disorder had rather deranged his understanding; and, being weary of hopeless poverty, he stooped to the basest means of acquiring wealth, and by degrees lost the good opinion of every honest man. His conduct, upon the present occasion, completed the portrait I have drawn of his character.

‘He abruptly informed the queen that Count Struensee, in his examination on the 21st of February, had made a confession highly disgraceful to the honour and dignity of her majesty. ‘Impossible!’ cried the astonished Matilda; ‘Struensee never could make such a confession; and, if he did, I deny every thing he has said.’ Schak was too cunning to suffer her to recover from her fright and astonishment; but added immediately, that Struensee had not only actually made this confession, but had confirmed it in his examination on the following day, and had even signed it; but that, as the queen denied its truth, nothing but the most excruciating tortures, and the most ignominious death, could atone for so gross a violation of the majesty of the Queen of Denmark.

‘This was a thunderbolt to the unfortunate princess; she fell senseless back upon her chair; her colour left her cheeks, and a deadly paleness occupied its place. Her regard for her honour struggled violently with her feelings. She at last recovered, and said, with a faltering voice, ‘And if I confess what Struensee has said to be true, may he then hope for mercy at the hand of his judges?’ She at the same time cast her beautiful eyes at Count Schak, with a look full of fear and hope, and expressive of every thing her lips dared not to utter. The countenance of Schak immediately cleared up; he bowed assent, in a manner which the queen might interpret as favourably as she pleased; and presented to her a paper, containing

containing the accusations against herself; to which nothing was wanting to complete the triumph of her enemies, but her signature. This dreadful instrument of her destruction renewed in the mind of the queen the most violent emotion, and her whole frame was in the greatest agitation. Suddenly she seemed to exert her utmost fortitude; she took a pen and began, with trembling hand, to write her name. She had already finished the letters CAROL—— when, casting a glance at Schak, she saw his eyes eagerly fixed upon her hand: he trembled with impatience, and betrayed in his face the malicious joy of triumphant treachery. In a moment she was convinced of the base art practised against her; she threw away the pen, and cried with the strongest emotion, ‘I am shamefully deceived; Struensee never accused me; I know him too well; he never could have been guilty of so great a crime.’ She endeavoured to rise, but her strength failed; she sunk down, fainted, and fell back into her seat. With the most impudent audacity Schak then immediately took up the pen, put it between her fingers, and, grasping her hand in his, he guided it; and before the unfortunate princess again recovered, she had added the letters ——INA MATILDA to the former CAROL——. The commissioners immediately departed, and left her alone. Their sudden disappearance had the most dreadful effect upon the mind of the queen; she at once foresaw the whole of her terrible misfortunes. She swooned away successively for a considerable time, grew dangerously ill, and it was with difficulty her life was saved.’

The transaction which formed the first step of this celebrated revolution exhibits a strong picture of the true character of the despot of Denmark:

‘Köller immediately hastened to the apartments of the first minister; the officers dispersed to their different posts; and Queen Juliana, Count Ranzau, and Guldberg, who carried a candle before them, went to the chamber of the king. To their great disappointment they found the door locked, and not one of the keys and picklocks with which they were provided, would open it. The loss of a moment was of consequence to the undertaking. Ranzau flew to the apartment of the page who was in waiting, entered the room with great noise, pretended to be in the utmost consternation, and ordered him to repair immediately to the chamber of the king. The frightened page hastened to assist his master, and met Queen Juliana, Prince Frederic, and Ranzau, at the door, who ordered him to open it immediately. The unusual hour of the night, the known characters of the persons he saw, and the anxious impatience he perceived in them, raised his suspicions, and he refused to comply. The queen was in inexpressible consternation; the prince trembled; and Ranzau and Gulberg, whose candle fell from his shaking hands, did not venture to take the keys from the page by force; he was strong and resolute, and they wished to make no noise. Ranzau therefore endeavoured to effect that by fear which he could not by persuasion; he told him that the whole town was up in arms;

arms; that the rebels were ready to penetrate into the palace; that the guards could not withstand their fury; and that no time was to be lost, if they wished to save the life of the monarch. The queen and her son joined in affecting the utmost solicitude for the safety of the king. The page was first moved, then alarmed; the promise of a considerable reward completely overturned his resolution; he yielded, and led the queen and her suite into the chamber of the sleeping monarch. The curtains of his bed were furiously tore open; he awoke suddenly, and started; no time was left him to recover from his fright. Ranzau denounced ruin and death; placed every image of terror before the eyes of the monarch; and his fruitful brain supplied him with new images of unreal horror; he painted the rage of a rebellious nation, conspired to shake off the yoke to which the Queen and Struensee had subjected them, crying aloud for justice, and determined to be satisfied with nothing less than the death of the victims they demanded. 'What a dreadful misfortune! whither shall I flee?' cried the king, half dead with fear; 'help me, advise me, tell me what I shall do!'—'Sign these orders,' returned Ranzau with double fury; 'this alone can save the king, his royal palace, and his people.' The papers lay ready upon the table, and the queen held the pen, the instrument of the destruction of the king's best friends, and of her complete revenge. The king took it with trembling hand; but the moment he espied, upon the first paper, the name of his queen, Matilda, he threw it away with vehemence; it was as if this name, which had so long seemed wholly indifferent to him, at once roused the dormant powers of his mind. He endeavoured forcibly to rise, but was as forcibly prevented; another torrent of menaces and terrors was poured out upon him. Ranzau accumulated the most horrid falsehoods: 'The people,' cried he, 'are at the gates of the palace, fire and sword in their hands, and direful vengeance in their hearts; escape will soon be in vain; the palace will soon be in flames, and the monarch the first victim of their fury.' The king's courage could not repel this second attack; fear overpowered him, tears ran down his cheeks, his hand trembled, he guided the pen without knowing it, signed the orders, and Ranzau hurried to see them executed.'

We conclude with an extract of the sentence pronounced upon the coadjutor of Struensee:

'Brandt, stung by some satirical observations of the king, resolved to be revenged. He discovered his design to Count Struensee, and by his assistance formed the horrid plan. The time and the manner of the attack were determined upon; the weapons to be used against the monarch were provided; but, upon more mature deliberation, they were laid aside. Struensee brought the news that the king was alone; Brandt ordered the attendants to quit the antichamber, entered the king's apartment, and bolted the door. He then addressed the monarch in the most insulting language, and forced him

to

to a violent mode of resentment; upon which he collared him, wounded him in the neck, and—bit his finger.'

He who rises from the perusal of these incidents cannot but acknowledge that the revolution of 1772 affords ample matter for philosophical reflection.

ART. X. *The Impostors; a Comedy. Performed at the Theatre-Royal, Drury-Lane. By Richard Cumberland, Esq. 8vo. 1s. 6d. Dilly. London, 1789.*

THE merits of the writer of this piece are so well known that they require no encomium from us. But, partial as we are to his excellencies, we are sorry to add, that the *Impostors* cannot contribute to the increase of his reputation. The fable is, in a high degree, meagre. The plot of two servants to pass themselves for their masters, is such as cannot, and ought not, to interest an audience through five acts. If they were punished in the catastrophe, the moral would be trifling and inconsiderable; but they are dismissed in too equivocal a manner to produce any impression.

Such, however, is the nature of comedy, that an eminent exhibition of character would afford an ample atonement for any deficiency of incident. This atonement is not offered in the present instance. Sir Solomon Sapiens, the father of the young lady whose fortune is the bait of the impostors, seems intended to have had some character; but we venture to pronounce upon him, in the words of Mr. Pope, that he has 'no character at all.' Captain Sapiens, his brother, is a feeble copy of a second-rate original, the Captain Arundel of the novel of that name. Mrs. Dorothy, their sister, treads upon the heels of Mrs. Phoebe Latimer in the *Natural Son*. The young lady herself is the most interesting character, but not sufficiently so to keep the audience alive. Mr. Cumberland pretends, in his prologue, that the general fault of dramatic writers is to make their knaves too witty to be hated; and assures us that he has kept his conscience clear in that respect. Yet we believe he would not be very willing we should take him at his word.

But we would not be understood to say that the comedy of *The Impostors* is destitute of merit. The dialogue is natural, polished, and elegant. That grace of diction, which we admire in Mr. Cumberland's other works, is conspicuous here. The wit which is scattered through the piece, though it is less frequent than we could have wished, is of the genuine sort; and the

the following scene between Mrs. Dorothy and Polycarp, a quondam usher at a school and her pretended admirer, will convince our readers that we do not say this at random :

‘ Mrs. Dorothy enters.

My life, my soul ! thus let me fly into your arms.

[Offers to embrace her.

‘ Mrs. Dor. Not so fast, friend, not so fast—keep your distance and I will talk to you.

‘ Polyc. Why keep my distance, my charmer ? are we not alone ? are we not agreed ? What have you now to fear from Solomon or his spies, that you should act with this reserve ?

‘ Mrs. Dor. Mistake me not, I have no reserve from Sir Solomon ; he and I have talked you over very pleasantly, I can assure you.

‘ Polyc. Talked me over very pleasantly !—

‘ Mrs. Dor. Oh yes ; I told him what a fine lover I had got at the sudden. It’s impossible, you know, not to boast of one’s conquests ; I have been hammering my brains to recollect the smart things you have been saying to me.

‘ Polyc. Really ! You have been hammering your brains, have you ? Very pleasant work truly ! And did you hammer out all I have been saying to you ?

‘ Mrs. Dor. There were but few sayings worth recollecting ; them I gave you credit for.

‘ Polyc. And my doings—did not you recollect them too ? I think, all things considered, Mrs. Dorothy, I deserve some credit for them.

‘ Mrs. Dor. Humph ! Impertinence.

‘ Polyc. Well then, take the credit of them to yourself.

‘ Mrs. Dor. Pr’ythee don’t be scurrilous ; recollect yourself ; a man of your sort should be grave and solemn ; and, to act in character, you should set an example of wisdom and morality to youth.

‘ Polyc. Socrates was wise, Madam, and moral too ; yet he sometimes fooled away an hour with the profligate Aspasia.

‘ Mrs. Dor. The more shame for him ! for Socrates, as I take it, was a schoolmaster. What would he have said if one of his petty ushers had so behaved ?

‘ Polyc. So, so ! Sir Solomon talked that over with you too, did he ?

‘ Mrs. Dor. Just so ; and would have persuaded me all your fine speeches were taken out of your schoolboys copybooks.

‘ Polyc. Pleasant, very pleasant truly ! I am to thank my Lord Janus for this retail specimen of his wit.

‘ Mrs. Dor. To be sure you are ; not but we could have discovered it by your air and manner ; there is a good deal of the birch about you.

‘ Polyc. Whatever there is to spare I would very readily bestow upon you.

' *Mrs. Dor.* To be sure Lord Janus made himself rather merry at the idea of your making love. I don't say he has all the wit in the world ; but you know his manner ; he has infinite vivacity.

' *Polyc.* I think he has infinite impudence, at least.

' *Mrs. Dor.* Come, come, you must not quarrel with your patron for a joke ; people in your dependant station must put up with the raillery of their superiors.

' *Polyc.* I shall elevate his lordship still higher before I've done with him.

' *Mrs. Dor.* It is not in the nature of things, you know, to suppose a person of your sort could have serious hopes of marrying me.

' *Polyc.* That's true ; I only thought of it at a distance, as a man thinks of hanging, when he takes a purse upon the road ; the halter might be in my thoughts, though the noose was not round my neck.

' *Mrs. Dor.* You deal in delicate allusions, truly.

' *Polyc.* And yet I had rather take the allusion than the lady at any time ; a good tough rope, that ends all plagues at once, is better than a tough old woman, whose plagues there is no end to.

' *Mrs. Dor.* Well, Sir, I shall recommend you to the alternative ; and yet, to do you justice, you took due pains to obtain the lady and escape the rope.

' *Polyc.* Yes ; I might perhaps have put up with the old hen, if it had not been for her cackling.

' *Mrs. Dor.* And yet 'tis no more than you have been pretty well wonted to ; there are a great many tongues going in a school.

' *Polyc.* Aye ; but there is a joyful time in a school, called breaking-up time ; had I seen my damsel in the way of breaking-up, I might have stood the tug in hopes of holidays hereafter.'

The prologue and epilogue bear the marks of Mr. Cumberland's pen, and afford us pleasure in the perusal.

ART. XI. *The Spectre.* 2 vols. 12mo. 5s. Stockdale.
London, 1789.

IT has lately been a kind of fashion for persons who have acquired reputation in any department of the belles lettres to try their strength in the composition of novel. The author of the *Spectre* has complied with this practice ; and the volumes before us are the offspring of his attempt. His work is of a mixed character. We cannot say he has succeeded ; we cannot say he has failed. The catastrophe of the story is well imagined ; but would assert better with a theatrical representation than a romance ; it would be unexceptionable in neither. A young lady of the island of Barbadoes falls in love with a gentleman who pays the island a temporary visit ; and, hopeless of success

success in any ordinary way, she disguises herself as an African slave, assumes the name of Antonio, and offers her services to Mr. Wilmot, the hero. Wilmot had been early smitten with her charms, but is led away by a warm and uncorrected imagination, and is twice upon the verge of inconstancy, when he is restrained by the appearance of his mistress, whom he takes for a spectre. The objection to this plot is its improbability. But it must be acknowledged that the greatest writers have adopted the idea of disguising a woman in the dress of a man; and that their pieces, built upon this idea, have succeeded. If our notions be formed from real life, it is certainly more practicable that sex should be disguised, by assuming an appearance so extremely unlike the natural one as that of a negro.

The romance of the Spectre is well fancied, but has been turned out by the artist with too much precipitation. We do not see enough of the heroine in her original state to interest us so much as we could wish for the passion of Wilmot. The character of Wilmot, elegant, fantastic, enthusiastical, and passionate, has considerable felicity; but his language sometimes partakes too much of the cold correctness of the writer. Antonio arrests our attention, excites our curiosity, and engages our partiality; but he does none of these in a sufficient degree. There is one defect in the work which we were astonished to find existing in the production of a man inured to literary labours. The story is told in letters; and many of the letters neither interest us by their narration, nor amuse us by their elegance. They are the mere how-d'ye's of a boarding-school miss; they are a dead weight upon the book; and must have a tendency, unless corrected by the cooler judgment of the author, to sink his work in the lake of oblivion.

As a specimen of the performance, we give the following little episode upon duelling:

‘ Miss SACKVILLE to Miss LAWSON.

Bath.

‘ I feel myself greatly obliged to you for your entertaining letter. I cannot yet shake off my uneasiness; and an accident that happened here the other day, which has cast a gloom over the whole place, has not contributed to raise my spirits. Though if seeing infinitely superior degrees of wretchedness fall to the lot of others were the means of consoling our own distress, I have ample room for consolation.

‘ Mr. Edwards, a young gentleman of fortune, came lately to this place with an amiable young woman, to whom he was on the point of being married. They were to stay a month here, while his house in the country was preparing for their reception. They had been contracted almost from their infancy, with the consent of their

parents; and, living near each other in the country, the intimacy and regard of a brother and sister gradually ripened into a softer affection; and, as far as human foresight could judge, there appeared every prospect of connubial happiness, in its most perfect state, and founded on the firmest basis.

But, alas! this was never to be put to the trial. Mr. Edwards, a few days only before the intended marriage, being engaged at billiards, one of those pests of society, a gambler, entered the room, and betted on his play. Being unsuccessful, he let fall some expressions reflecting on the fairness of the proceeding; an insinuation which Mr. Edwards could not avoid warmly resenting. One word produced another, till a challenge was the consequence. They met the next morning on Claverton Down, where Mr. Edwards received a ball through his breast, and instantly expired. His intended bride was so affected by it, that she has entirely lost her intellects, and raves in a manner too shocking for description.

After this melancholy tale, I will relate to you a conversation that happened in consequence of it, upon the fatal custom of duelling, that most dreadful instance of the influence of ancient prejudice on modern manners. The day after this tragical event, we were all sitting after dinner, where, besides the family, Colonel Eccles and Mr. Wilton, a respectable clergyman, were present. The discourse naturally turned on what was so strongly imprinted on our minds, the unfortunate duel; and the absurdity, as well as cruelty, of so savage a custom in an enlightened age, and among a people who boast so much of their wisdom and refinement, was arraigned in the strongest terms. Mrs. Borroughs was moved even to tears, by the reflection that she had a son whom the best heart, and the mildest disposition, might not exempt from the dreadful necessity of one day hazarding his life against a desperate ruffian. The gentlemen acquiesced in general condemnation of the practice; and Colonel Eccles added, that, though a soldier himself, he had nothing to say in vindication of a crime too prevalent among officers of the army. It was true it might have some influence in correcting the roughness of manners, which men, living in habits of the greatest freedom with each other, might be liable to contract; and, in general, among Englishmen at least, it was not so frequent as to have a very dangerous effect. But, while the present dreadful example was before his imagination, he could not but wish some method might be found of putting an entire stop to so fatal a proceeding. Yet, though this was his wish, he confessed he had no hopes of seeing that wish accomplished; as he could not conceive any law could be invented to check it. Capital punishment must be ineffectual to deter men from doing an action which can only be done by those who profess a contempt of death. And how shall a deed be stigmatised as infamous, which all the inhabitants of Europe agree in calling honourable?

‘In regard to the last position,’ replied Mr. Wilton, ‘I have my doubts if that will long be the case, in England at least. Whatever it may be in other nations, and in one especially which is particularly connected with us—in this country, I am certain, the reputation of

of the duellist is rapidly declining. A man who seeks that character, is sure of being universally detested and avoided; and where a person has the misfortune to be forced into an affair of that kind, it will always be considered by his friends as a misfortune, whatever may be the issue of it; and I never yet conversed with a man of sense, who had been reduced to the necessity of fighting a duel, who did not waive the subject as much as possible, whenever it was introduced; or, if he was obliged to mention it, did not always do it in terms of humiliation, rather than triumph.'

'Sir Edward Lawson, now taking up the conversation, said, 'I am so convinced of the truth of Mr. Wilton's observation, that I have hardly a doubt of seeing the savage practice of duelling almost, if not quite, eradicated from this island. And if a brave and warlike people, like the English, who are reckoned by their neighbours to pay a less regard to their lives than perhaps they really do, should universally reprobate this custom, not only as barbarous, but disgraceful, the rest of Europe would soon follow their example. For this reason, and as even at present (notwithstanding the melancholy instance now in our contemplation) the real fatal effects of duelling are very rare; I doubt much whether there is a necessity to check its progress by any new or severer laws. But, if it were necessary, I own I think I have formed a plan from a hint I have met with in some writer, but where I do not recollect, that would not only put a stop to the frequent practice of it, but leave whatever good effects it may be supposed to have in full force. The scheme I mean is this: A law should be passed, compelling the magistrates of any place where a duel is fought, under a severe penalty, to inquire into all the circumstances relating to it, by a respectable jury to be assembled for that purpose; and whoever, after a minute investigation of every thing that gave rise to it, should be found really the aggressor (by this I do not mean universally the challenger, for an innocent person may, by ill treatment, be compelled to give a challenge), should, on conviction, be condemned to three, six, or twelve months solitary confinement, at the discretion of the jury. After such a law, I believe the practice of duelling would be very much disused; and I see no reason why a mode of punishment might not be applied to the higher ranks of society, which, we are told, has been found so efficacious in correcting the enormities of the lower. Though perhaps the introduction of it at all, without an express act of the legislature, was a stretch of judicial authority not perfectly consistent with the free spirit of the British constitution.'

'Thus ended a conversation which, at this time especially, was particularly interesting to us all; which we listened to with great attention; and (though I have only given the heads of it) in which the ladies occasionally joined; who, you may imagine, were not backward in deprecating a practice which sacrifices the peace, the happiness, and sometimes the support, of a family to its capricious cruelty.'

There are letters, however, of a different description, the efforts of a man practised in elegant inquiries and accurate disquisition,

disquisition. Such are those upon the poetry of the modern Greeks, with specimens of translation ; upon the superior advantages of a public education ; the utility of classical learning ; and the merits of Mrs. Smith's romance of *The Orphan of the Castle*.

ART. XII. *The Religion of the Ancients Greeks illustrated, by an Explanation of their Mythology. Translated from the French of M. Le Clerc de Septchenes, Secrétaire du Cabinet du Roi.* 8vo. 4s. boards. Elliot and Kay. London, 1788.

OF all the subjects connected with the history of the ancients, none have more engaged the attention of the learned than their religion and mythology ; nor have the opinions of writers differed more on any subject. When we consider the variety of matter involved in the general question, and the few books that have come to our hand on the subject, we shall not wonder at these difficulties. When to these we add the different passions and motives that have infligated the most authentic writers, from whom we draw many of our proofs, and the obscurity in which they have involved the purest religion, we can only be surprised at the boldness of the attempt to arrange such confused materials.

If we were inclined to trace the gradations of natural religion, we must have recourse to tradition, which, without written documents, must ever be confused and contradictory. These, in the progress of civilisation, would be arranged, deficiencies would be supplied, and superfluities curtailed in such a manner as to leave but faint vestiges of the originals. But while philosophy is thus forming a rational system, poetry embellishes, with all the charms of her art, those fables which are no longer considered as the sacred deposits of hidden truths. Yet even she, with all the sprightliness of her fancy, with all the gaiety of her temper, is anxious for a certain congruity of character and events, a certain order, relation, and harmony, that, while we are surprised, we may not be shocked ; while we are delighted with description and novelty, we may not recover from the delusion by the grossness of absurdity. Thus all the passions assume a form, parents are traced for them, and an offspring is allotted to them. The most striking objects of nature are animated, and act in a manner becoming what we see of their influence ; the ocean is filled with deities suited to such an element ; the sources of rivers and inaccessible woods confess the presence of gods ; and the groves are filled with fantastic groups, which a warm or gloomy imagination is always ready to create.

As

As the mode of writing by hieroglyphics, which often made it necessary to express abstract ideas by visible objects, gave way to alphabetical composition, allegories of every kind were found ready prepared for the poet, and the recluse might fancy every recondite mystery in what was nothing more than an *unlettered* relation of forgotten facts. What can we consider the symbols by which the deities and heroes of old were distinguished, but a species of hieroglyphics? What else the regular and systematic figures which characterise the passions, the virtues and vices, the seasons, and the various parts of the day itself? And shall we not admit their connexions and relationships to be allegories, which the sanction of time had gradually invested with all the authority of tradition. Thus allegory became tradition, and tradition was so modelled according to allegory, that the whole gradually assumed form, and made that beautiful machinery which, aided by a lively fancy, and a language formed for strength and brilliancy, furnishes the most beautiful monuments of antiquity; such as, with all our supercilious arrogance of the infancy of those ages, we are forced to acknowledge ourselves unable to improve.

It is very natural to inquire, from such materials as these, how are we to learn the true religion of the ancients? Are we to consider their mythology as containing their popular belief, or only as the feeble remains of corrupted tradition, like the ideal forms of elves and faies which embellish the poetry of our own nation? Can we trace it in the speculations of philosophers, who were only anxious to reconcile their own systems with a religion they rather hint at than describe? If we consider only the customary offices of devotion, or the usual objects of worship, we shall find them vary in every hamlet, and almost with every family, while the only connected system was involved in that impenetrable *mystery* its name implies. These difficulties have not, however, deterred men from attempting to develop the religious opinions of antiquity; and the various and contradictory systems they have formed would rather lead us to suppose they were fabricating a creed from the materials before them, than endeavouring to discover one that really existed. Let us see how far the present work is chargeable with this defect.

The author opens his design by an introduction, in which he considers the theology of the ancients as divisible into the three classes of divinities; A first great intellectual Cause; 2dly, matter, particularly the more striking objects of nature; 3dly, such human characters as have increased the happiness of their fellow-creatures, or facilitated the means of administering to their wants:

‘ This simple division was certainly adopted by the ancient sages and it formed the groundwork of their religious system. God, Nature, and Man, were the great objects which they proposed to delineate. Hence arise three kinds of theology, which may be named intellectual, physical, and civil theology. It is evident, from the testimony of Herodotus, that a similar distinction took place in Egypt. The inhabitants of that country, whose great wisdom has been so much celebrated, and who had the honour of illuminating the rest of the world, admitted three sorts of divinities, different from each other, in number, qualities, and functions.

‘ The principles of things then are represented by the first class. The different deities it includes, signified the modifications of matter, and the attributes of the being who had given it form; that superior intelligent being, who displays his greatness in the multitude of worlds that fill the immensity of space; who is employed in preserving, directing, and maintaining order among the works of his hands, and who alone presided at the creation of the universe.

‘ The second class exhibits the spectacle of that universe after it was created. Under the emblem of Isis, of Osiris, and the other divinities of that order, it represents the greatest phenomena of nature; the path which the planets describe in their orbits; the different aspects of that nocturnal luminary which sheds so soft a light, and the periodical returns of which were celebrated in festivals; but chiefly it presents the majestic course of the parent of seasons, whether he inflames the hemisphere with his meridian rays, or seems to retreat into other climates, and to threaten the world with the rigour of perpetual winter.

‘ Man himself appears in the third class; not, indeed, man elevated to the rank of gods, and proud of the vain honours of an apotheosis; but man enjoying the bounties of the supreme Deity, and the benign influence of the stars; man cultivating the earth, now become his domain, and compelling her to yield up to him her treasures; man, in fine, inventing arts, subjecting to calculation the revolutions of the spheres, and, by the exercise of virtue, exalting himself to heaven.’

The sacred history of Euhemerus is slightly considered, and condemned, as well as the opinions of the early and some modern Christian writers, who would derive all the deities of the ancients from human parents. It is, indeed, but common justice to allow that the heathens every where considered a supreme First Cause, who existed before the world was formed, as well as to admit, with our author, that much of this confusion arose from the manner in which the different objects of worship were transported from Egypt, and mixed with the national gods. But every reader will not be so ready to allow the distinction, with which our author concludes his introduction, between the popular and the national worship: ‘ The latter of which may be termed the mysterious or sacred, which, being shut up in the interior of the temples, and guarded against every sacrilegious attack,

‘ attack, may be considered as the worship of the nation.’ It certainly was the worship of the priests and the initiated; but did these constitute the nation?

The work itself commences with an account of the just ideas the ancients entertained of a supreme First Cause, of his attributes as they were personified, and the allegories and fables they gave rise to. This is considered as the active principle:

‘ The second, the passive principle, was likewise considered under different aspects, which expressed its different modifications, and which were in like manner personified.

‘ Rhea signified matter pre-existent, eternal, susceptible of all forms, without having received any, and including the germs of every thing previous to their developement by the creative mind. She has been often confounded with Ceres, with Cybele, and with Ops, who were very different deities, as we shall see in the sequel.

‘ Before the universe was formed, there was nothing but night; she brooded with her wings over matter. ‘ Night,’ says the poet, ‘ ancient Night, the origin of all things, it is thee I sing; thee, the mother of men and gods.’ Her praises were thrice repeated in the sacred hymns. The great Artist of the world addresses her in the midst of the silence of nature, and requests her counsel: ‘ Mother of the gods,’ says he, ‘ what answer dost thou give me? I would that all things may constitute one whole, and yet that every thing may separately exist.’ Her worship was held in great veneration; the people of antiquity erected altars to her honour; and many of them, in consideration of her having preceded the day, reckoned time by the nights; a custom still found among some of the northern inhabitants of Europe. The Greeks adored her under the name of Latona. They feigned that she was born in the hyperborean regions; that is, in those distant climes which they conceived to be involved in perpetual darkness. Latona wandering, persecuted, and overcome with fatigue, represents nature at the moment of the birth of the world. She finds no resting-place in the universe, which is still under the dominion of chaos. Delos alone, in the midst of this vast ocean, presents itself; it is the central point round which the productions of nature are arranged. Here the goddess lands, and confides it to her precious burthen.

‘ The time accordingly arrives for the birth of the world. Night deposits an egg in the womb of Erebus; the igneous spirit fecundates it: Love is then born, and rises from it shaking his torch. ‘ O Love! thou powerful deity, symbol of order and of harmony! thy youth is the youth of nature in all its vigour, and thy beauty shall last while her’s endures.’ As he advances, matter assumes a new appearance; every thing announces the destruction of the reign of chaos; the war of the elements ceases, and they assume the places assigned to each. Torrents of light inundate space; life is universally diffused; animals start up as if awakened from a long sleep; and at once appear the heavens, the earth, the sea, and all the wonders of nature.

‘ Matter

‘Matter thus modified, issuing from the hands of the Creator, and arrayed in the most beautiful diversity of forms, was called Venus. At the name of this goddess, the most elegant thoughts, and most attracting ideas, take possession of the fancy. Venus displays her Cestus, and every thing that lives is captivated with her beauty. She disarms the god of war, she dissipates the storm, she arrests the thunder. At her presence the air becomes calm and serene, the earth is adorned with all the riches of vegetation. In the woods, on the mountains, in the bosom of the liquid plain, multitudes of living creatures yield to the sweet propensity that leads them to perpetuate their kind, and to celebrate the mother of nature. In the portraiture of these images her true origin was insensibly forgotten. She, whom the disciple of Epicurus invoked, and whom he regarded as the principle of things, became the goddess of pleasure. Love was held to be her son, the charming boy that had accompanied her from the moment of her birth. The graces formed her train, and marched before her. She was chiefly adored at Gnidus, at Paphos, in the groves of Idalia, and in all the happy climates where spring is perpetual. There every thing united to inebriate the senses. The grateful perfume of the flowers, suspended in festoons at the gates of her temple; the pure incense that arose night and day upon her altars; the melting music of her nymphs, and their impassioned dances, conspired to intoxicate the soul with voluptuous desires. The avenue to her temple was defended by a bower of myrtle, the thick foliage of which concealed the tender mysteries of the place. It was said that the goddess herself descended to behold the felicity of her votaries, and that she quitted Olympus to visit these fortunate retreats. But though she returned, drawn by her faithful doves, to the palace of the immortals, she seemed still to be present in the sanctuary where her image was erected. Her statue, the work of Praxiteles, attracted universal admiration, and even sometimes excited the delirium of passion. One of the most beautiful pictures of Apelles was that in which he represented this goddess at the instant when, emerging from the sea, she first appeared to the new-born world, Time, which has preyed on the masterpieces of ancient painting, has respected the more durable monuments of sculpture. Amongst those which at present are the glory of Italy, the Venus of Medicis is the chief, and commands the applause of every beholder.

‘Hitherto we have considered the two principles apart; we proceed now to view them united, and tending, by their reciprocal action, to the same object.

‘In the act of creation, or rather of the formation of the world, they were signified by the name of Proteus; a venerable old man, maintaining a double character: while his profound wisdom embraced the past, the present, and the future; his different metamorphoses represented the innumerable combinations of the elements. By turns a lioness, a tiger, or a dragon; sometimes assuming the appearance of a brilliant flame, sometimes of a rapid river, he sported with the vain curiosity of mortals, and eluded their search. Perseverance and courage united alone could overcome him, or obtain from him his secrets, which were nothing but those of Nature herself.’

The

The universe thus formed, and consisting of two principles, was, by the ancients, called Pan, the Great Whole. Though the worship of this deity was much slighted, as the more sensible objects of nature were preferred to the abstract ideas of deity, yet the primitive notions were not altered. 'While the religion subsisted they composed its essence; and by them was the first origin of things explained. Vulcan, Minerva, Vesta, Hecate, and Nemesis, represented the Supreme Being, considered in himself, or his attributes. Under the notion of Rhea, of Latona, of Venus, and of Love, matter took successively every form of which it was susceptible; in fine, both principles united in Pan or in Proteus, composed the assemblage of all created beings.'

The author next proceeds to describe the gods of the second order, and to reconcile the various names under which they were adored by different nations, the attributes they were invested with, and the various fables those attributes gave rise to. Ceele, the same as Ops, was the earth; Uranus the heaven; and Saturn the image of time. The sun took by turns the form of Dionysus, whose adventures and victories are emblems of the seasons; of Hercules, whose labours are the same; of Jupiter, Pluto, and Neptune, who, dividing the empire of the world, represent the sun at different epochs; of Apollo, of Esculapius, and lastly of Priapus, as the principle of fecundity. In describing the fables of the sun, the author enters at large into the origin of the constellations, and gives Mr. Depuis' account of the signs of the zodiac.

The moon became the sister and wife of the sun. Isis or Io, watched by Argus, represented the moon and the starry firmament. Juno, Diana, and Lucina, are names for this luminary under different circumstances, and engaged in different offices. Mercury, the Meneuses of the gods, is the horizon. Lastly, various emblems were employed to signify the planets; and the muses, as well as the fates, were the spirits that presided over the harmony of the spheres and their revolutions.

The author next enters into a variety of conjectures on the revolutions of the earth, and the fabulous ages. Thence tracing the gradual progress of civilisation, he introduces his third class of gods, whom he considers as the inventors of useful arts; from all which he draws the following inferences:

'Thus we have taken a view of ancient times, and followed the progress of civilisation from the infancy of society to the moment of its perfection. The giants, first of all, have shewn us the destruction and renovation of the world. Then we discover, in the fable of Prometheus, the first evolution of human reason. Evil is introduced by Pandora, and the crime of Tantalus is punished in his

his most distant posterity. This period is also that of the establishment of the arts. Particular deities, known under the names of Cyclops, Telchines, Curetes, Corybantes, Dactyli, and Cabiri, devote themselves to the occupations of metallurgy. Ceres teaches agriculture, and dictates laws. The rape of her daughter Proserpine is emblematic of the operations of husbandry. Bacchus plants the grape, and teaches the art of making wine. Lastly, Hermes and his attributes characterise the inventive genius, and multiplied discoveries of man.

Such were the principal discoveries that constituted the religion of the ancients. Each had peculiar functions, and they were divided into three great orders: one of these represented the Supreme Being and his various attributes, together with matter and its different forms; the second, the system of the world; and the last, the objects that relate to man. Thus their history included that of universal nature.

The demons, genii, penates, and particular subordinate deities, are next considered in their order, as well as the apotheoses of the ages of despotism, which are, with much propriety distinguished from such as became gods from a grateful remembrance of their services in the infancy of society.

Thus ends the first part of this ingenious work, of which we shall only say, that if the ancient Greeks had not a good religion of their own, our author has certainly given them one.

The second part, which treats of the secret worship, or the mysteries, is an extremely well-arranged work; and, notwithstanding the difficulties the author acknowledges to have met with, is supported by much better evidence than the former. The heathens are vindicated from the aspersions thrown on the mysteries by the early Christians; which were, however, retorted on themselves with no less severity, and with as little justice. To such as wish for information on this subject, we recommend the perusal of the work before us, which, in this part, abounds with good sense, sound philosophy, and deep learning.

The next chapter treats of other religious institutions among the Greeks. In the account of the festivals there is but little new; but the arrangement is, as in the former case, elegant, and the descriptions are lively and interesting. The account of divination, oracles, &c. is replete with historical knowledge, but not free from unfounded though ingenious conjecture.

The work concludes with reflections on the connexion of the ancient religion with legislation, political order, morals, and national character; in all which we meet with useful observations, delivered in an agreeable style, though somewhat too elevated for abstract reasoning.

The

The appendix contains an account of the writers chiefly consulted by the author, with remarks on the general character of their works.

Though we have not been deficient in industry, we have been unable to learn any thing of the original work. The book before us has, however, many marks of a translation; we can even fancy a few Gallicisms. At other times, particularly when proper names are brought forward, the translator seems too studious to avoid the French absurd method of giving them their own idiom. Diomedé might have stood very well for Diomedes; and Sanchoniatho seems very much in want of a letter. There are also a few provincial peculiarities of little consequence.

FOREIGN LITERATURE.

ART. XIII. *Nouveau Voyage en Espagne; ou, Tableau de l'Etat actuelle de cette Monarchie, &c.*

ART. XIII. *Travels in Spain; or, Picture of the present State of that Monarchy: containing the latest Accounts concerning the Inquisition, the political Constitution of Spain, it's Tribunals, Sea and Land Forces, Commerce and Manufactures, principally those of Silk and Wool; concerning the new Establishments, such as the Bank of St. Charles, the Philippine Company, and other Institutions that tend to give new Vigour to the Nation; as also concerning the national Manners, Literature, and Theatres, the late Siege of Gibraltar, and the Journey of the Count d'Artois. A Work in which every thing new, well ascertained and interesting from 1782 to the present Time, is impartially represented. With a coloured Map and Copper-plates. 8vo. 3 vols. Paris, 1788.*

[Concluded from our last.]

• • Since the insertion of the first part of this article, we have learned that the Chevalier de Bourgoanne, the author, was secretary to the French embassy at the court of Spain; and is now French minister to the Circle of Lower Saxony, residing at Hamburgh.

IF his taste was not hurt by a discordance that shocks the least delicate, of what use are the rules of art, and the precepts of reason? And how can we avoid considering them, after such an example, other wise than as fetters which a soaring genius may throw off at will? Does it not justify the extravagance of those artists

artists who, either through ignorance or a fantastic turn of mind, have dared to represent Abraham armed with a musket ready to offer up his son Isaac, the Virgin Mary with a rosary in her hand, or Satan making use of our artillery in a battle with the angels?

Our traveller at length brings us to Madrid, and gives us a very pleasing and concise description of the royal palace there. He also makes some mention of Buen Retiro, another palace, that has been deserted since the accession of Charles the Third to the throne. He next passes in review the Prado, botanical garden, cabinet of natural history, academy of polite arts, and other public institutions. A short account of the city itself succeeds. Among some other curious particulars that this part of the work contains, there is one which will surprise the reader, who falls in with the common way of thinking respecting the backwardness of the Spaniards in the arts and sciences; I mean, the excellence of their printing; for, if our author may be believed, they have productions of the press that surpass the most famous of Baskerville, Foulis, or Barbou. Nor is it only in the mechanical part of literature that they improve. The shades of ignorance and prejudice begin to disappear; the Spaniards set a just value on foreign literature, and publish works themselves that merit the regard of other nations. But as no extract can accord better with the object of our Journal than a view of the state of literature in Spain, we will translate what our author says on this subject:

Several authors of extensive information are employed in digesting the history of their country, and in throwing a new light on many matters of a political and economical nature. They have also naturalised such English and French works as are consistent with Spanish orthodoxy; those, for instance, that treat of the arts and sciences. A translation of the works of Linnæus, and another of the Natural History of M. de Buffon, are now in hand. While I was in Spain a subscription was opened for the translation of our *Dictionnaire Encyclopedique*; and those who thought every body in that kingdom governed by bigotry and fanaticism, were not a little surprised to see the grand inquisitor at the head of the list. At the same time there was a pretty large number of subscribers for the *Nouvelle Encyclopedie par ordre de matieres*; when one of our authors, who was employed to write the article *Spain*, led away by general prejudices, and deriving all his knowledge of the country from idle declamations and unfaithful reports, lavished without scruple the most violent abuse on a whole nation, which its political existence, its virtues, and its close connexion with us, should have taught him to respect. The Spanish government highly
resented

resented this unprovoked offence; and our court listened to its complaints with the severity of justice, and the warmth of friendship. The author, censor, and printer, received a severe reprimand, and the sale of the *Nouvelle Encyclopedie* was suspended in Spain by order of the court. However, the Spanish ministry, not being implacable in its resentment, and overlooking the affront for the sake of the useful information the book contained, soon revoked the ordinance; taking care, nevertheless, to expunge all errors and abuse from a work, of the utility of which it was fully sensible. Each number, before it was distributed to the subscribers, was carefully examined by the council of Castile. At the same time, a Spanish abbé, who had resided several years at Paris, undertook the defence of his country against the author of the article *Spain*; but his own countrymen themselves were of opinion that he overshot the mark. He was still more prodigal of praise than his antagonist had been of abuse. One refused every thing, the other laid claim to all. According to the latter, the Spaniards excel in all the arts and sciences. Thus does a blind prepossession sometimes injure, by exaggeration, the cause it undertakes to defend. In this discussion, as well as in most others, the truth is to be found between the two extremes. No doubt the number of learned men who cultivate the sciences without ostentation; of persons of deep erudition, who are thoroughly acquainted with the history and jurisprudence of their country; of distinguished literati; and of poets endowed with genius and a fertile imagination; is much greater in Spain than is generally supposed. But impartial Spaniards will themselves confess that the present state of science and letters cannot be compared with what it was in the age of Mariana, Solis, Mendoza, Morales, Herrera, Saavedra, Sepulveda, Cervantes, Quevedo, Garcilasso, Calderone, Lopez de Vega, &c. The universities of Spain have lost much of their reputation; and industry and population are greatly diminished since the reign of Ferdinand the Catholic and his successors.

The state of the manufactories next engages our author's attention. He speaks of those of woollen cloth, silken stuffs, and hats, as in a prosperous state. The roads and canals, he also says, are in a mending state. This last information is consonant to accounts we have received in private letters very lately, which describe the roads near Valladolid as superior to any in Europe; and this is no wonder, for the same letters observe 'that the Spaniards work till they have got a good bottom, then sort the stones patiently, break them well, make the road high in the middle, and place a good curb-stone on each side.'

After

After wading through a long and particular detail of the different tribunals, of the officers and administration of justice, of the court of Spain's relations with that of Rome, and of the riches of the clergy, with a word or two, by the way, of that important personage the king's confessor, we come to a subject that never fails to excite attention in our country; we mean, the inquisition. Our author, who is inclined to see things in a favourable light, does not forget to take notice of the restrictions which have been laid upon that horrible tribunal; and, observing that the instances of its severity grow less frequent, thinks that its power is upon the decline, and praises its present moderation, and equitable manner of proceeding. But we are sorry to find facts in his own work opposing his opinion. None is more remarkable than the affair of Don Pablo Olavide, which made some noise in Europe at the time it happened; but as we believe the circumstances of it were not so fully related as in the book before us, we will give a short abstract of them to our readers.

Don Pablo Olavide, a native of Peru, was raised by his abilities to one of the first places in the administration, that of intendant of the four kingdoms of Andalusia, and assistant of Seville. He was afterwards chosen by the king to execute a project of clearing and peopling a tract of land on the road from Madrid to Cadiz. He accomplished his task in the most distinguished manner; but had the misfortune at the same time to incur the displeasure of Father Romuald, a capuchin friar, who by his intrigues stirred up discontent in the minds of some of the people of the colony entrusted to his care. These men preferred complaints against their chief to the council of Castile; but as they were traced back to their impure source, they produced no effect.

Father Romuald then denounced him to the inquisition as guilty of impiety. This coming to the ears of Don Pablo, he solicited the interference of the ministers to lay before his majesty the proofs of his innocence, and to represent his long and faithful services. At the same time he repeatedly assured the grand inquisitor of the orthodoxy of his faith, and submissively offered to retract any imprudent words that might have escaped him. His assurances and offers were coldly received.

Notwithstanding his exemplary conduct during almost a year's residence at Madrid, the storm at length burst upon his head. In November 1776 he was taken up by a *Spanish Grandee* in quality of Alguazil; and from that moment till the day of his sentence was lost to all the world.

At

At the same time, other officers of the inquisition repaired to the town of Carolina, where his wife remained, and seized the prisoner's papers and effects, while another detachment acted in a similar manner at Seville.

After a year and seven days severe imprisonment he was brought, clothed in yellow, and with a green taper in his hand, into the midst of an assembly of forty persons. In the proceedings that were read was his own confession, acknowledging his having discussed points of religion with Rousseau and Voltaire, and similar peccadillos; and the depositions of witnesses accusing him of offences of like nature. He was consequently declared *heretic in form*, all his possessions were confiscated, and he was condemned to eight years imprisonment in a monastery. It was even said that, but for the clemency of the Spanish monarch, he would have suffered death.

If the inquisition dare inflict such rigorous punishment on so illustrious a personage, no doubt its severity is more strongly felt by people of inferior condition; and accordingly we find that a poor woman was burnt at Seville for witchcraft in the year 1780. Hence it is fair to conclude that though the dreadful lioness may sometimes sleep, she wakes as hungry and ferocious as ever.

Our author concludes the first volume by observing that the officers of *Hermidad*, so often mentioned in Spanish romances, and so often confounded by foreigners with the inquisition, is nothing but an association of individuals dispersed throughout the kingdom of Castile only, and sent in pursuit of those who disturb the tranquillity of the country.

[*To be continued.*]

MONTHLY CATALOGUE

For MARCH 1789.

MISCELLANEOUS.

- ART. 14. *The Adventures of a Speculatist; or, A Journey through London. Compiled from Papers written by George Alexander Stevens (Author of a Lecture on Heads); with his Life, a Preface, Corrections, and Notes, by the Editor. Exhibiting a Picture of the Manners, Fashions, Amusements, &c. of the Metropolis at the Middle of the Eighteenth Century; and including several Fugitive Pieces of Humour, by the same Author, now first collected and published.* 2 vols. 12mo. 6s. Bladon. London. 1788.

GEORGE Alexander Stevens was the Tom Brown of this age. With some fancy, wit, and humour, his turn of mind led him to paint coarsely; though there is frequently much strength and expression

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expression in his delineations. The same cause likewise directed him in the choice of his subjects, which are, for the most part, mean. Yet, from several passages interspersed in his works, something better might have been expected from him, had not a live of riot, and bad company, debased the faculties of his mind. It is a pity that the person who could write the following beautiful lines upon himself, should have sacrificed his health and talents to vulgar dissipation :

‘ By chance condemn’d to wander from my birth
An erring exile o’er the face of earth ;
Wild thro’ the world of vice (licentious race!)
I’ve started folly, and enjoy’d the chase ;
Pleas’d with each passion, I pursu’d their aim,
Cheer’d the gay pack, and grasp’d the guilty game ;
Revel’d regardless, leap’d reflection o’er,
Till youth, till health, fame, fortune, are no more.’

Besides a short life of the author, and a number of miscellaneous pieces interspersed in these two volumes, they contain, ‘ Visit to the Fleet ; History of Exchange-Alley ; Visit to Bedlam ; and an Authentic Life of a Woman of the Town.’ The last occupies by much the largest portion of this publication. The intention of the author is to render vice odious, and to deter from the practice of it.

ART. 15. *An History of the Sufferings of Mr. Lewis de Marolles and Mr. Isaac Le Fevre, upon the Revocation of the Edit of Nantz. To which is prefixed a General Account of the Treatment of the Protestants in the Gallies of France. Translated from the French about the Beginning of this Century, and now republished by Joseph Priestley, LL.D. F. R. S. 8vo. 3s. sewed. Johnson. London, 1789.*

The two men whose sufferings are recited in this volume, may justly be regarded among the most illustrious examples of religious fortitude to be found in the records of persecution. With a more than human patience, they sustained for years such a load of misery as almost surpasses description. The dreadful severity of the galleys, the horrors of the dungeon, every form of relentless cruelty, were carried into execution against those innocent martyrs, for no other reason but because they persevered in asserting the doctrines of their religion, and the rights of conscience, against the impious usurpations of superstition and tyranny. Had their fortitude been merely passive it might have excited admiration ; but accompanied, as it was, with a voluntary resignation to the will of the Almighty, a dependence upon his mercies, and, even in their utmost distress, with the deepest sense of his goodness, admiration changes into astonishment ; and we want words to express the superior virtue of men who seem, in trials the severest that can be imagined, to have overcome the weakness of human nature. As a narrative, this volume is highly interesting ; as a picture of piety and Christian excellence, it is not only interesting but useful.

ART.

- ART. 16. *The Castle of Mowbray; an English Romance.* By the Author of *St. Bernard's Priory.* 12mo. 3s. Stalker. London, 1788.

The authoreſs of the *Castle of Mowbray*, in imitation of the D'Urfeyſ and Scuderis of France, and our own Miſs Lee in the *Receſs*, blends hiſtory and fable, real and fictitious characters. Though much inferior to any of theſe writers, yet her production is innocent, and will afford ſome amuſement to a certain ſpecies of readers.

- ART. 17. *Fortefcue; or, The Soldier's Reward: a Characteriſtic Novel.* Dedicated to Lord Heathfield. 2 vols. 12mo. 5s. ſewed. Lane. London, 1789.

This novel is evidently from the pen of an officer; and he has endeavoured, not unſucceſsfully, to contraſt military characters, ſome of which appear to have been drawn from life. The author has certainly, in many inſtances, deviated from the plan of modern novels; for here are two regular plots confined to probability, and which are frequently relieved by intereſting epiſodes, and entertaining anecdotes. There are inaccuracies of ſtyle; but, upon the whole, the reader will not lament the time appropriated to the peruſal of *Fortefcue*.

- ART. 18. *Moral Hints to the Riſing Generation. An Epiſtle of Horace, the Second of the Firſt Book, applied to the Inſtruction of a Son at Wincheſter School.* 8vo. 1s. Cadell. London, 1789.

Mr. Pope had, we believe, the original merit of adapting to preſent circumſtances, the effuſions of this poliſhed and informed bard; and the pleaſant dexterity with which he has accompliſhed the taſk, can never be ſufficiently admired. In the preſent inſtance, though the paraphraſe is licentious in the extreme, yet the facility does not ſeem to be thereby increaſed. There are, however, ſeveral correſponding paſſages well managed, and ſome that poſſeſs alſo a very conſiderable ſhare of poetic ſpirit.

Though we view the factious ſtruggle of parties with as ſober a contempt as any perſons, yet the ſplenetic invectives of the preſent work ſeem to have ſprung, not ſo much from the ground of public conſideration, as of perſonal diſappointment.—There are many perſons who will alſo think the author rather unfortunate in ſelecting an object for the eulogy of his muſe, when they are informed, that the preſent Marquis of Lanſdowne is the nobleman whom he has choſen to celebrate as a model of political purity!

- ART. 19. *The Songs, Recitatives, Airs, Duets, Trios, and Choruffes, introduced in the Pantomime Entertainment of the Enchanted Caſtle; as performed at the Theatre-Royal, Covent-Garden. The Words by Miles Peter Andrews, Eſq. and the Muſic by Mr. Shields.* 8vo. 6d. Bell. London, 1786.

The *Enchanted Caſtle* is allowed to have as much novelty as any pantomime entertainment of late years; and, with regard to the muſical,

fical compositions before us, we may observe, that they entirely correspond with the fantastic genius of the piece. They are new, whimsical, lively, and entertaining.

ART. 20. *Authentic Anecdotes of George Lukins, the Yatton Demoniac; with a View of the Controversy, and a full Refutation of the Imposition.* By Samuel Norman. 8vo. 1s. Evans and Son. London, 1789.

After an attentive examination of this work, we are fully convinced of the imposture. The credulity of the seven exorcists demand our compassion, which is particularly due, in such a case, to persons who were not enabled, by education and knowledge of the world, to resist the force of the delusion. In respect of Mr. Norman's medical remarks, they are well founded; but the provocation which he received must not excuse him for the acrimony and invective which have been improperly admitted into the inquiry.

POLITICAL.

ART. 21. *Thoughts on the present State of the Application for a Repeal of the Shop-Tax; with Remarks on Mr. De Lolme's Observations on Taxes.* 8vo. 1s. Debrett. London, 1789.

This author is one of these few who have treated the present subject either with temper or much useful observation. He considers the shop-tax in a variety of lights, which tend to establish the reality of its being liable to just exceptions. His remarks on Mr. De Lolme's observations are likewise judicious.

ART. 22. *An Attempt to ascertain the Causes of the King's present Illness; with a new Method of treating it, applicable to all who suffer in like Manner, most humbly recommended.* By a dutiful Subject. 4to. 1s. Robson. London, 1789.

This pamphlet was written in the month of November last, at which time there was much room for speculation on his majesty's illness. The method of cure suggested by the author is, in many respects, highly commendable; though, in some particulars, we should dissent from his opinion. Happily, however, his majesty's perfect recovery has at once put an end both to medical prescription and the general anxiety of nations.

ART. 23. *The Prospect before us; being a Series of Papers upon the great Question which now agitates the Public Mind. To which is added a new Postscript.* 8vo. 2s. Almon. London, 1788.

Of this series of papers the greater number appeared in several of the daily prints. The postscript consists chiefly of precedents adduced to vindicate and establish the general reasonings. The writer is a very strenuous as well as an able advocate for the right of the heir-apparent to take the supreme power, without control, on what is here termed the 'political demise' of his royal father. 'Either the frame of government,' says he, 'is dissolved, or it is not.

not. If *not*, it is because the prince's right is positive; if it *is*, then every citizen of Great-Britain has an inherent, indefeasible right of opinion, and should be consulted.'

This pamphlet is the production of no common pen; but we were sorry to find too much of that *asperity* which, in political as well as every other species of controversy, tends only to weaken the arguments of the writer, by diminishing the confidence of the reader.

ART. 24. *Observations on the late national Embarrassment, and the Proceedings in Parliament relative to the same.* By John Lewis De Lolme, LL. D. 8vo. 1s. 6d. Debrett. London, 1789.

In this controversy, which we are happy to find has expired with its occasion, Mr. De Lolme has given his opinion with candour and moderation, and at the same time with a considerable degree of political acumen. He denies that the heir-apparent stood possessed of any positive and inherent right to assume the supreme executive authority, on its unfortunate interruption in the person of the king. The rights of the prince, he argues, were only *future*, and, as such, should continue in abeyance until some certain decision. In the mean time, he would have him invested with the regency, and with full powers, such only being withheld as might be deemed necessary for the safe custody of the king, and for his reassumption of the kingly power on his recovery.

ART. 25. *Three Letters on the Question of Regency. Addressed to the People of England.* By Capel Loft. 8vo. 1s. 6d. Bury, printed; and sold by Stockdale, London. 1788.

The regency is considered by this gentleman as an office not of *inheritance*, but of *appointment*. He admits the propriety of appointing the Prince of Wales, but coincides entirely with the proceedings of the majority in the two houses of parliament, with restrictions, or, as he terms them, 'the exceptions to the exercise of the *regal* power in certain cases.' Mr. Loft seems to have perfectly considered all the precedents which appear in any degree analogous to this question; and he has not been more judicious in his researches, than he has been, in most instances, forcible in the application of his principles.

We admit, with him, that it is extremely difficult to find, in the science of politics, which can be considered as merely abstract. But if, in reviewing the arguments made use of in parliament, he had referred less frequently to the character of the minister and his principal opponent, his discussion would at least have taken a more abstract shape, and his letters bear less of the appearance which he seems to deprecate—that of party-pamphlet.

ART. 26. *Constitutional Doubts, humbly submitted to the Prince of Wales, on the Pretensions of Parliament to appoint a Third Estate. By the Author of Letters on Political Liberty.* 8vo. 12. 6d. Ridgeway. London, 1789.

This pamphlet appears to be written with particular hostility, not only to the proceedings of Mr. Pitt on the present occasion, but to the whole of the political conduct of that minister. The author takes upon him to assert that these measures were adopted, not through a regard for the constitution, but solely because the good opinion of the prince was directed from the minister; and that, if it were otherwise, the right of the prince to hold his parent's prerogative, in trust for that parent, would have been supposed in respectful silence. The whole is written with a considerable share of elegance; but, to moderate men, acrimony, however it may be adorned, can never prove wholly acceptable.

ART. 27. *Brief Deductions relative to the Aid and Supply of the Executive Power, according to the Law of England, in Cases of Infancy, Delirium, or other Incapacity of the King.* Debrett. London, 1788. No Price.

A fundamental error, according to this writer, occurred in the late proceedings during the malady of the sovereign. He suggests that the *concilium ordinarium*, which includes the privy-council, with the addition of certain officers of state, should, previously to the meeting of parliament, on the prorogation, have appointed a commissioner, who should be the Prince of Wales of course, to represent the king, and hold the parliament; after which, the two houses might proceed to substitute a permanent supply of the executive power. To this suggestion are added some arguments against the proposed restrictions. The deductions are, in general, made with so much precision, that we are inclined to attribute to haste the few instances of incorrectness which occur.

ART. 28. *A Letter from an Irish Gentleman in London to the People of Ireland on the Limitation of the Regency.* 8vo. 1s. 6d. Debrett. London, 1789.

In this Letter the people of Ireland are warmly admonished to that measure which they have since adopted, by addressing the heir-apparent to accept of the regency, unaccompanied by any restrictions.

ART. 29. *Reflections on the Case of the Regency. By a Gentleman of Lincoln's-Inn.* 8vo. 1s. 6d. Ridgeway. London, 1789.

This is another, and by no means a feeble advocate for the rights of the heir-apparent on the late occasion. Those rights he represents nearly in the language of Mr. Fox in the House of Commons, as *inviolable* rights, which must derive all their validity and force from the recognition or adjudication of the two houses of parliament. He combats with success the idea of an elective regent; and is led to prefer the mode of settlement by recognising the rights of the prince;

prince; 'because,' says he, 'by the consent of all men (whatever may be their opinions in other respects), a regent, appointed or recognised on the foundation of title, would be lawful in possession; in the opinion of many, a regent elected would not.' In this writer's reasoning on the precedents we do not discover much novelty.

ART. 30. *Important Facts and Opinions relative to the King, faithfully collected from the Reports of the royal Physicians, and clearly arranged under general Heads.* 4to. 2s. 6d. Ridgeway. London, 1789.

In these extracts, the title of which is sufficiently descriptive of their contents, we cannot object either to the arrangement or the selection; but we must object very strongly to those comments which tend to pervert the opinions of some of the physicians; and still more to those, the tenor of which is to preclude those hopes of his majesty's recovery which have been since so happily realised.

ART. 31. *Authentic Copy of a Letter from Mr. Pitt to his Royal Highness the Prince of Wales, containing the Restrictions on the intended Regency; with his Royal Highness's Answer.* London, 1789.

This copy is, except in some minute instances, more correct than those which were first given in the several newspapers.

ART. 32. *A Letter to the Right Hon. William Pitt, on the Restrictions on the Regency.* 8vo. 6d. Debrett. London, 1789.

A violent remonstrance to the minister against weakening the powers of the regent. One argument of this writer is as curious as it is new. Whoever, he argues, supports those restrictions, stands pledged to bring forward a bill for limiting the authority of every British sovereign who shall mount the throne at the age of twenty-seven years!—*Ex uno disce omnes.*

ART. 33. *A short View of the present great Question.* 8vo. Debrett. London, 1789. No Price.

'It is manifest,' says this writer, 'that the houses of parliament have not the right of appointing a regent. Who can appoint him? No power in the universe! The royal estate dissolves. The crown continues on the king's head; the sovereign authority passes from him. Where can it go? It takes the course of descent, and rests in the heir-apparent. Here are then two co-efficient persons, the one wearing the crown, the other the sceptre; the one reigning, and the other ruling, making and composing the one estate, the KING!'

Here is a field of speculation opened indeed; and the whole purview of the pamphlet is equally novel with the preceding article. The word *crown*, even as it is used by Mr. Justice Blackstone, is certainly one of the most vague and indeterminate applications in the English language; yet we doubt whether, with all its various uses, it has ever appeared in the sense in which it is employed in the above extract.

- ART. 34. *Advice to the Prince of Wales. By a well-meaning Briton.* 8vo. 6d. Hookham. London, 1789.

A request to his royal highness, not very argumentatively enforced, that, on his accession to the regency, he might not dismiss the present administration.

- ART. 35. *Detached Hints on the Question in its present Posture.* 8vo. 6d. Debrett. London, 1789.

Another brief yet spirited advocate for the claims of the prince. We say *claims*, though none were, in fact, made by the prince; because the author studiously avoids the word *right*, which he defines on by asking, 'What in effect is that to the denial of which every one would annex the idea of *wrong*?' His analogies, drawn from the precedent of the Revolution, are applied with much legal precision,

- ART. 36. *Strictures on the Prince of Wales's Letter to Mr. Pitt. In a Letter addressed to his Royal Highness. By Candour.* 8vo. 1s. Walter. London, 1789.

The author of these Strictures condemns the conduct of the Prince of Wales in publishing the letter to the minister, as well as in adopting the sentiments it contains, which he is persuaded are not the genuine effusions of his royal highness's own mind. The reason assigned for censuring this step is, that the prince thereby unnecessarily committed himself, with both houses of parliament, by the hasty avowal of sentiments which they have since by their votes disapproved. If the publication of the letter was intended to influence the deliberations in parliament, the author observes that such a motive was entirely unconstitutional. On the whole of the subject he writes with equal freedom and sincerity; and he affirms, by arguments which it will not be easy to refute, that the letter contains propositions repugnant to truth, contradictory to law, and subversive of the principles of the constitution.

- ART. 37. *Extra Official State Papers, addressed to the Right Hon. Lord Rawdon, and other Members of the Two Houses of Parliament, associated for the Preservation of the Constitution, and promoting the Prosperity of the British Empire. By a late Under-Secretary of State.* 8vo. 4s. boards. Debrett. London, 1789.

The editor of these papers is William Knox, Esq. late under-secretary to Lord George Germain, and other principal secretaries in the American department. His original intention was to furnish Lord Rawdon with an historical account of the several *extra* official transactions in which he (Mr. Knox) had been engaged respecting this country, Ireland, and America; and to make his lordship acquainted with the plans which had been formed, the part which had been executed, and what still remained for consideration. But, on account of the late situation of public affairs, Mr. Knox has reserved the history of what had passed respecting the British colonies in America, and the United States, as well as what he had to propose

propose concerning them, until some future occasion; and only takes notice of two important parts of his plan; namely, the religious establishments in the remaining British colonies on the continent, and the correspondence between Great-Britain, Ireland, and America. The papers contained in this volume afford much official information on the different subjects. They likewise shew, what was known sufficiently well before, that Mr. Knox possesses a great extent of knowledge respecting both commercial and political affairs. We are sorry to find that, owing to his own disinterested conduct, he has not obtained such a reward as he merited for his long, zealous, and laborious application in the service of the public. He manifests, however, a spirit of independence, which reflects honour on the vigour of his mind.

ART. 38. *Major Scott's Charge against the Right Hon. Edmund Burke, Feb. 6th, 1789.* 8vo. 6d. Stockdale. London, 1789.

Major Scott here pledges himself, as a gentleman and a man of honour, to prove, if Mr. Burke will call upon him to do so, that every syllable which he uttered upon the subject of Deby Sing, as it respected Mr. Hastings, was unfounded; and that he knew it to be so at the time he spoke in Westminster Hall.

'I pledge myself also to prove,' proceeds the major, 'that the horrid acts which he stated, and which modesty will not permit me to repeat, never were committed at all, as appeared after the fullest and most serious investigation, which was made and recorded during the government of Sir John Macpherson.' Admitting the truth of these assertions, which there is not the smallest reason to doubt, Mr. Burke will acknowledge it to be poetical justice at least that the charge against himself should involve the exculpation of Mr. Hastings.

DIVINITY.

ART. 39. *Two Sermons, by William, Lord Bishop of Chester. Addressed to the Clergy of the Diocese.* 8vo. 1s. Fletcher, Oxford. 1789.

Whether the present period have produced sermons that will be more popular than these, depends more on their subject than their execution. But we feel no hesitation in declaring that we have never, as Reviewers, perused sermons, on any subject, that were drawn up in a more logical manner; in which the arguments were more convincing, or the language more adapted to set the writer's reasoning in a forcible point of view, and give it the domination of proof over the human mind:

Nocturnâ versate manu, versate diurnâ.

Let the students of both universities study them as lessons of theology, and as models of composition. If any clergyman have reason to think his talents are not yet discovered by those who can reward them, let him remember the situation to which talents have raised the right reverend author of these two valuable sermons, as well as a Horley, in our days, following the Louths and Warburtons of other times.

Talents should never despair; but, at the same time, they should never be idle, much less slothful.

For

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS

For MARCH 1789.

ILLUMINATIONS.

A Natural propensity incites mankind, upon all occasions of lively emotion or passion, to signify the inward sentiment of the soul by some overt act or expression. This is the origin of all intercourse between man and man, and between human beings and the powers of heaven. It is, indeed, this propensity that produces both natural signs and artificial language, and is also the parent of those rites, ceremonies, and sacrifices, which, in every country and age, enter into the system of the popular religion.

This innate principle has been most conspicuously displayed, and highly gratified, by the late illuminations, not only in the capital, but in every city, town, and village, of note in the British Isles. A more natural or significant emblem than heat and light there cannot be imagined of renovated vigour and returning joy and exultation. Light and heat have, both in ancient and modern times, been consecrated to the most solemn festivals and sacred devotions; in Persia, in ancient Rome, and in the church of Rome to this day. The sacred fire that burns in honour of God, or of gods, while it represents the benign influence of heaven on earth, represents also, in the nature of a sacrifice, the gratitude of men for heavenly blessings. The same noble emblem that has, in every age, though not in every country, been used in the most solemn festivals and ceremonies, the inhabitants of these islands have called to their aid when they laboured, as it were, to express sentiments of joy too big for utterance. An inoffensive, an amiable, a just, and pious prince, like the Babylonian monarch in fate, though not in folly, is driven from men, and bears in his person marks of this sad degradation! The rude blasphemer*, with with blind insolence, triumphs over his calamity, and boasts that 'the Most High has hurled him from his throne, and reduced him below the level of the meanest peasant!' Thus, in a divine allegory, intended to shew that we are not to judge concerning the morals of men, or the designs of Providence, by the distribution of transient good or evil; thus Elihu the Buzite, in the book of Job, tells that patriarch to his face, in

*Edmund Burke, in the House of Commons.

the

the midst of his heavy affliction, and while he yet retained his integrity, 'Thou hast fulfilled the judgment of the wicked; justice and judgment take hold on thee*.' But, as the Lord reprimanded the temerity of Elihu and his *two* friends †, turned the captivity of Job, and gave him twice as much as he had before; so he hath also heard the prayers of an afflicted people, and granted the king a happy issue out of all his troubles. While clouds of darkness and despondency overwhelm the land, the Father of Lights dispels the gloom by restoring the full exercise of understanding in that important quarter where it had been suspended—'God said, Let there be light, and there was light.' The face of sorrow is brightened up; and all ranks and orders of men unite in the most natural and emphatic demonstrations of gladness. On this great and most affecting occasion even the meanest and rudest of the people abstained from all riot and insult, as if their sincere joy had been tempered with the recollection of their sovereign's sufferings, and a sense of that Divine Providence which wounds or makes whole. It is the grand characteristic of the late illumination, that it was conducted with uninterrupted decorum.

THE QUEEN,

Against whom the utmost that the breath of calumny dared to whisper, during the illness of the king, amounted only to this, that the same hopes which she fondly perhaps then, but justly as has since appeared, entertained of her beloved consort's recovery, she was eager to communicate to others; the queen, accompanied by the most amiable branches of her family, enjoyed, unknown to the people, their prayers and thanksgivings for the restoration of their king. If ever duration of pain was compensated by excess of delight, it must have been, when the best and most feeling of her sex penetrated, as it were, secretly into the hearts of the people, and discovered there nothing but unbounded loyalty and love to the royal family of England.

EFFECTS OF THE KING'S RECOVERY ON DIFFERENT POINTS AND PARTIES.

The ministry, by opposing the alleged right of the Prince of Wales to assume without a call, and to exercise without restraint and limitation, the authority of regent, have taken a new and strong protest in favour of the rights of the people. This is a more emphatic and important commemoration of the centenary of the Revolution, than either a pillar at Runnede, or an annual thanksgiving. But, as examples never go out, according

* Job xxxvii. 17.

† Job xlii. 7—11.

to the observation of a celebrated French politician*, at the door by which they enter; as all innovations are dangerous, and often carry men to consequences very different from the immediate advantage for which they were hazarded; it behoves the British legislature to beware of *familiarities with the great seal of England*, and of all parliamentary exercise of the royal prerogative. If the unexpected, and really alarming, emergency of the king's indisposition justified the late proceedings in parliament, it is nevertheless the duty of the legislature to take measures for preventing the necessity of such proceedings, if ever a similar situation of affairs, in the lapse of time, should happen in future. But this is indeed a Scylla and Charybdis. Danger lies on either hand. Who shall be judges of that degree of indisposition which shall suspend the exercise of royalty? And who shall be guardian of the royal patient? Or who shall judge of that degree of convalescence which shall imply a restoration of the sovereign power on the other? A natural jealousy will, and perhaps ought, to be entertained, in such cases, both of the heir-apparent, and the parliament: both may be supposed, on similar grounds, to be equally ready and officious in offering their services on the slightest occasion; though with this difference in point of the consequence, that the usurpations of the heir-apparent would in a short time be converted, by the death of his predecessor, into the natural right of succession; whereas the encroachments of the two houses of parliament might, if we may judge from past experience, be increased so as at last to subvert the principles and form of our government. But, on the other hand, parliament could not easily interfere in the executive government without a manifest and notorious necessity. Whereas the heir-apparent, bred up in the indulgent arms of a good and unsuspecting father, might be tempted by the immediate prospect of a royal sceptre, and encouraged by his connexions and influence in the royal palace, like Absalom in the house of David, to rise up in rebellion, and to seek the ruin of him who gave him birth. The intrigues of Asiatic durbars and seraglios would be known in the very centre and seat of freedom.

In order to prevent the evils to be apprehended on either side, shall a board of physicians be appointed? The arts of such a medico-political council would soon, there is ground to suppose, become equal to those of the most chicaning lawyers and jesuits. Some new arrangement, relative to this contingency, seems to be highly necessary. It is not within the reach of politicians and statesmen to prevent bodily or mental disease; let them only take care *ne quid detrimenti respublica capiat*.

* Amelot de la Houfflais.

It is almost superfluous to observe that the return of his majesty's health, though matter of satisfaction to all good men, of all parties and denominations, is yet an object of greater joy to some than to others. There are individuals of whom we might say, in the language of our modern Elihu already quoted, that, through the recovery of the king, 'they are hurled from their ideal thrones, and reduced to a more deplorable situation than that of the meanest peasant.' At the same time it is but justice to observe that there are, among those who supported the right of the Prince of Wales to take upon him the undivided power of the regency, men of independent fortunes and upright principles, who, in what they did, acted, in the judgment of some, wisely; in that of all, honestly.

IRELAND.

Though the Irish nation has been disappointed in obtaining a regent unfettered by the restrictions of an English parliament, they have obtained what they chiefly wanted, an opportunity of asserting independent, paramount, and imperial power; an opportunity of acting for themselves in contradiction to the authority and example of England. Other occasions of difference must soon arise; perhaps of discord. Nothing but an incorporating union between the two British islands will ever effectually allay and prevent all jealousies and contests. In the mean time, if we reason, not on the law of independent nations, but on customary law, and even positive acts of both English and Irish parliaments, it must be admitted that the present parliament of Ireland, by inviting any person to be regent of that kingdom who was not regent of England, departed from the constitutional connection of the two kingdoms; for it is established by positive statute as well as invariable custom, that he who wears the British, shall also wear the Irish crown. Had the Irish delegates come on any such errand as that of seeking a regent for themselves, without regard to the voice of the parliament of England, in the reign of George the First, or even in the reign of George the Second, they would have been immediately sent to the Tower. That they were not committed in the present reign, is at once a proof of the dissensions that prevail in this kingdom; and that it is only a very slender thread that, in the present moment, unites Ireland to England. Had the Irish commissioners arrived in this country some weeks sooner, what would have happened? This question opens a boundless field for conjecture. We shall only observe that it is very fortunate they did not. They have, happily for both countries, been obliged to return home *re infecta*, and to report to their constituents that their address to the Prince of Wales was *premature* by being *too late*.

CONTINENTAL POWERS.

The happy recovery of the king is not confined, in its influence, to these realms. It operates variously on the various powers of Europe. A generous sympathy, at least a gallant profession and shew of sympathetic joy, at the return of his majesty's health, has lately been displayed, as we are well assured, by the polite and accomplished court of France. The Comte de Luzerne, the French ambassador at London, has received orders from his sovereign to spare no expence that may, in any shape or degree, contribute to a brilliant display of the satisfaction of the French court and nation on this occasion. A similar instance of humane and noble conduct has of late been exhibited by the French nation and court, in an application to Tippoo Saheb for the release of such English officers and artisans as were forcibly detained in his dominions, even after the pacification of 1784. This application is a pleasing proof and example of that extended intercourse, and that liberality of sentiment, which characterises the close of the eighteenth century. A book *, containing, among other military memoirs, an affecting narrative of the imprisonment and sufferings of the Europeans who, in the course of the late war in Asia, fell into the hands of Hyder-Ally and Tippoo Sultaun, is translated into the French language by the celebrated Mr. Suard. It is universally read, and spreads a general compassion in France for the gallant but unfortunate sufferers. The general voice of the nation, as we have already mentioned, was expressed by the court in an application to Tippoo, through the ambassadors of the sultan, for the release of the English prisoners. Thus the French, at the same time that they secretly send succours to Tippoo Saib, solicit him to liberate men subservient to his views in various respects. It is in the same spirit that the French, while they carry on their intrigues against the interests and power of Great-Britain, express, and we doubt not sincerely, a concern for the personal safety of the British king.

It may reasonably be supposed, at the same time, that there are other nations more deeply concerned in the salvation of our gracious sovereign than France; Prussia, Holland, Saxony, Hesse, Brunswick, Poland, Sardinia; perhaps the Turks and Spaniards; and the Venetians, and the other Italian states for certain. These powers seem all of them to have an interest in opposing the ambitious combinations of the Russians, the Austrians, and the French. A chain, or, in military phraseology, a *cordon*, for the protection of political independence in Europe, is drawn from the extremity of Great-Britain across Holland, the Prussian states, and others of inferior note in alliance with the Prussians, and Poland, in which the Prussian interest now prevails, even to the shores of the Hellespont. The political balance, in the most im-

* Memoirs of the late War in Asia.

portant circumstances, is at present in the same state in which it was in 1757, when the same Prince Kaunitz, who is now the great minister of the emperor, was the minister of his illustrious mother, the late empress queen; and when the late Lord Chatham, then Mr. Pitt, began to steer the helm of the British government. Prince Kaunitz is still in credit with the Austrian court; and Lord Chatham's son, in regard to continental politics, pursues the plan of which his father traced the outlines. The spirit of Prince Kaunitz's counsels to the court of Vienna was, that then only would the Austrian power be extended, and firmly established in Germany, when France on the one hand, and Russia on the other, should be drawn over from the enemies, and become the friends and allies of the Imperialists. Kaunitz was sent ambassador to France, and, by address and perseverance, overcame her animosity against the Austrians by diverting it into new channels of ambition. The Empress Elizabeth of Russia was engaged in a confederacy with these great powers, by arts addressed to her by the handsome Count Lynar, ambassador from the Elector of Saxony, King of Poland, and the enemy of Prussia, more in the character of a woman, than in that of a sovereign princess. All the world knows the result of this situation of affairs. England and Prussia broke a confederacy formed for the destruction of the liberties of Europe. The same spirit of combination that actuated the three great continental powers of that time, seems to animate them at the present period. However their particular and secret arrangements may be concealed in the mysteries of political intrigue, yet of this we are certain, that to subdue and share in the division of inferior and neighbouring states, is the leading principle of their union. The emperor, for the consolidation of his power, wished to acquire the great electorate of Bavaria, first by arms, and then by exchanging it for the sovereignty of the Netherlands. Defeated in both projects, he has, in all probability, sold his ancient subjects the Flemings, for some consideration, that has not yet transpired, to the French. French troops, in great numbers, are ready to pour into the Netherlands, while the emperor continues to menace their liberties in the tone of a tyrant. Thus, a train seems to be laid, for annexing the Netherlands to the French monarchy.

FRANCE.

France has uniformly prosecuted schemes of ambition from the reign of Lewis the Fourteenth, and the times of Richlieu and Mazarine, to the present moment. Prosperity inflamed, but adversity did not extinguish her love of conquest. Even at the time when internal dissensions and disordered finances call her attention to new regulations, and the establishment of concord: even now she has her eye on every movement in Europe; and what Lewis the Great could not accomplish in the utmost plenitude of his

his power, may perhaps fall into the hands of the feeble Lewis the Sixteenth, even in the midst of the domestic difficulties which surround him.

But if the French should indeed acquire, and keep possession of the Austrian Netherlands, the possession of the Elbe would give such an accession to their navigation and commerce, as would render their power, already formidable, irresistible in the western parts of Europe. The genius of Great-Britain, and the vigilance of her allies on the continent, will, it is to be hoped, prevent so great an evil.

While France, in every fortune, seeks to extend her territories, Great-Britain rises more and more into greatness, chiefly by two paths: the extension of her commerce, and the happy application of the mechanical powers to the improvement of arts. Her trade in India, already astonishingly great, will soon be doubled by those wise regulations which have been suggested by the experience and ingenuity of certain great and liberal merchants*. These have been adopted, and partly carried into execution; and will, it is thought, enter, to a still greater extent, into the new arrangements that will take place on the renewal of the East-India Company's charter.

MR. HASTINGS.

The trial of Mr. Hastings, who saved India, is to be resumed, in a few days, by the partizans and supporters of the generals and admirals who lost America. The illusions of oratory have now vanished; and it is imagined that the auditors of any future farcical harangues will not be able to refrain from laughter!

PROSPERITY OF GREAT-BRITAIN.

The application of mechanics to the improvement of manufactures, is not merely confined to the useful, but extended even to the liberal arts. At the same time that Bolton, Watts, Arkwright, Lord Dundonald, and many others, improve mechanics, and discover new and useful properties in matter, the POLYGRAPHIC society, by improving the hints, and liberally patronising and supporting Mr. Booth, have brought the art of multiplying pictures in oil colours to a pitch of excellence that has excited universal admiration at home and abroad, and promises to add to the stores of British manufactures and commerce.

* Mr. D. Scott, of Bombay, Mr. Cochrane, &c. &c.

ERRATUM in our REVIEW for February.

Page 154, line 18, for prerogative read influence.

* * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

THE ENGLISH REVIEW,

For APRIL 1789.

ART. I. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Volumes IV, V, and VI. 4to. 3l. 3s. boards. Cadell. London, 1788.

[Continued from our last.]

PAGE 63. 'The expulsion of the Greeks and Syrians' from the holy sepulchre at Jerusalem, 'was justified by the reproach of heresy and schism (Renaudot, Hist. Patriarch. Alex. p. 479).' We have seen Mr. Gibbon before, making very free with the authority of this very Renaudot; and even fixing special and marked words upon him, that he never used. We see something like this literary legerdemain, exercised here. The 'Greeks and Syrians' of Mr. Gibbon, are *neither* in Renaudot. They are merely the *Jacobite Christians* of Egypt. 'Mirum nemini esse debet, eâ clade tantopere percussos Mahomedanos fuisse, qui urbem celebrem sanctitate, et ad quam Christiani ex toto orbe confluerent, ereptam sibi deplorabant. Sed non minor fuit *Jacobitarum Egyptiorum* dolor—' 'Inde factum est,' says an author quoted by him, 'ut nos Christiani *Jacobitæ Coptitæ* non amplius peregrinationis religioſæ ad eam urbem instituendæ facultatem habeamus.' But Mr. Gibbon has changed his *Copts* into *Greeks and Syrians*, and multiplied his *Jacobites* into *Nestorians*, *Jacobites*, and *Melchites*. 'Every reader conversant with the history of the crusades,' says

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Mr.

Mr. Gibbon himself upon another occasion, 'will understand by the people des *Suriens*, the *Oriental Christians*, *Melchites*, *Jacobites*, or *Nestorians*' (p. 70). Yet, to make it more full, Mr. Gibbon has added the *Greeks* to the *Syrians*. And, all the while, his author speaks only of *Egyptians*. This is another instance of the *foul play*, which Mr. Gibbon practises with his references; and the point, in justice to the publick, cannot be too frequently proved to the reader.

P. 39. 'William of Malmshury (who wrote about the year 1130) has inserted in his history (l. iv. p. 130—154) a narrative of the first crusade: but I wish that, instead of listening to the tenue murmur which had passed the British ocean (p. 143), he had confined himself to the number of families, and adventures of his countrymen.' This is a very unjust account of Malmshury's narrative. The latter contains much and useful matter in it. Nor has he forgotten in this and other parts of his history, to give us intimations concerning the particular crusaders of England, their 'families,' and their 'adventures.' *Edgar Atheling*, he says in fol. 58, 'subsequenti tempore cum Roberto Godwina, milite andacissimo, Jerosolymam pertendit.' The Turks, he adds, then besieged King Baldwin at Rama, who broke through the host of besiegers, principally by the gallantry of Robert, 'evaginato gladio dextrâ lævâque Turcos cædentis. Sed cum, successu ipso truculentior, alacritate nimia procurreret, ensis manu excidit; ad quem recolligendum cum se inclinasset, omnium incursum oppressus, vinculis palmas dedit. Inde Babyloniam (ut aiunt) ductus, cum Christum abnegare nollet, in medio foro ad signum positus, et sagittis terebratus, martyrium consecravit. Edgarus amisso milite regressus, multaue beneficia ab imperatoribus Græcorum et Alemannorum adeptus (quippe qui etiam eum retinere pro generis amplitudine tentassent), omnia pro natalis soli desiderio sprevit.' But he speaks again of this Robert, in his history of the crusades. Baldwin, he says, 'quinque militibus comitatus, in montana rependo insidiantes elusit: militum unus fuit Robertus Anglus, ut superius dixi; cæteros notitiæ nostræ fama tam longinqua occuluit' (fol. 84). He also mentions Odo, Bishop of Baieux and Earl of Kent, as one of the companions of his nephew Robert, Duke of Normandy. He went with him to Jerusalem, and died at Antioch. 'Jerosolymitanam viam ingressus, Antiochiæ in obsidione Christianorum finem habuit' (fol. 63). And in fol. 75 he hints at a large body of the English going with Duke Robert. 'Robertus Normannorum Comes—habuit socios Robertum Flandrensem, Stephanum Blesensem,' &c.: 'parabant eis Angli, et Normanni,' &c. In his narration too, he says some of the crusaders marched through Thessaly and Thrace

Thrace to Constantinople, but that many of the common men died by the way of want and disease, and ‘multi in *vado*, quod ‘pro rapiditate *diaboli* dicitur, intercepti,’ fol. 76. At the siege of Nice, ‘*exanimatorum cadavera Turci uncis ferreis innumerum trahebant, ludibrio nostrorum, excarnificanda, vel ablatis vestibus dejectenda.*’ On the surrender of Nice, the emperor ‘*jussit—distribui argentum et aurum optimatibus, nummos æreos inferioribus.*’ At the siege of Antioch, ‘*omnes pariter procures sacramento fecere, obsidioni non ponendas ferias quoad vel vi vel ingenio prenderetur civitas.*’ But the Turks, putting many of the citizens of Antioch to the sword, ‘*balistis et petrariis capita interemptorum in castra Francorum emittentes.*’ A famine came on among the besiegers. ‘*Nondum surgentibus in altam segetem culmis, quidam siquas fabarum nondum adularum pro summis deliciis amplecterentur; alii carnes jumentorum, alii coria aquis mollita, quidam carduos parum coctos per abrasas fauces utero demittebant; quidam vel mures, vel talium quid deliciarum, poscentibus aliis venundabant, et esurire sustinebat pro lato jejunos venditor auro; nec defuerunt qui cadavera cadaveribus infarcirent, humanis passicarnibus, longè tamen et in montibus, ne nidore carnis adustæ cæteri offenderentur; plures, spe reperiendæ alimonix, ignotis vagabantur semitis, et a latrunculis viarum gnaris trucidabantur.*’ Yet with a spirit of resolution, which does high honour to the leaders and to the men; and, to pass over which, Mr. Gibbon suppresses all these striking circumstances of the famine, a famine so uncommon in an un-surrounded camp of besiegers; the Christians persisted in spite of all, and took the town. In taking it, ‘*Franci per funeas scalas nocte intempesta in murum eVecti, vixilloque Boamundi, quod vermiculatum erat, ventis in fastigio turris exposita, signum Christianum lætis fragoribus ingeminant, Deus vult, Deus vult; Turci expectati, et soporis penuriâ inertes, fugam per angiportus invadunt.*’ The Turkish army comes, and surrounds them in the town. Distress ensues in it. ‘*Quapropter, triduo prius cum letaniis exacto jejunio, legatus Petrus heremita mittitur ad Turcos.*’ He offers them the alternative, either to move away from before the town, and return into Persia; or agree to fight them the next morning; ‘*sortem per duos vel quatuor vel octo experiantur, ne periculum ad totum vergat exercitum.*’ This singular, humane, and wise proposal, which recalls to our minds an image of the earliest times of the Romans, the Turkish sultan received in this striking manner; without answering, ‘*scacchis ludens, et dentibus infrendens, inanem dimisit.*’ The Christians then prepared to attack the Turks, the next day. But not the least notice is taken of the holy lance, so

much dwelt upon by Mr. Gibbon, and even noticed by Florence of Worcester, a writer cotemporary with Malmesbury*. Yet the appearance of St. George, and of *St. Demetrius* (instead of St. Theodore and St. Maurice), is noticed by Malmesbury though unnoticed by Florence, and even affirmed to be true. The order, in which the Christians marched out of the town, is particularly told. Even one incident of the battle is noticed, to the honour of two Englishmen. Robert, eldest son to the Conqueror, 'victoriam pulchrâ experientiâ nobilitavit. Nam cum 'Turci —, subito terrefacti, fugæ se dedidit, nostrique palantes vehementer impeterent; Corbanach Dux,' the commander of the Turks, 'genuinæ virtutis memor, retento equo suos inclinavit, famulos ignavos et annosarum victoriarum oblitos vocans, ut victores quondam orientis paterentur se ab advenâ et penè inermi populo finibus excludi. Quo clamore multi resumentes animum, Francos conversi urgere et propiores cedere cepere; Corbanach suos animante et hostes feriente, ut imperatoris et militis officium probè exequeretur. Tum verò *Normannus Comes*, et *Philippus clericus filius Rogerii Comitis de Monte Gomerico*, et Warinus de Taneo castello Cenomannico, mutuâ vivacitate se invicem hortati, qui simulatâ antè fugâ cedebant convertunt cornipedes, et quisque suum comparem incessans dejiciunt. Ibi Corbanach, quâmvīs comitem cognosceret, solo tamen corpore mensus,' Robert being (as Malmesbury says before) of a small stature, 'simul et fugere inglorium arbitrat, audaciam congressûs morte propinquâ luit, vitali statim spiritu privatus. Cujus nece visâ, Turci, qui jam gloriabundi ululabant, spe recenti exinaniti fugam iterârunt. In eo tumultu Warinus cecidit, *Robertus cum Philippo palmam retulit. Philippus* hâc militiâ præclius [præclarus], *sed Jerosolymis* (ut fertur) *bono fine functus*; præter exercitium equestre 'literis clarus' (fol. 86). This very extraordinary fact, the killing of the Turkish general with Robert's own hand, is wholly unnoticed by Mr. Gibbon. Yet he wishes Malmesbury had given us some accounts, of the 'adventures' of our countrymen. And, though he *has* given us some, he omits them all; either ignorant of their existence, or unwilling to dwell upon them. The Christians thus defeating the Turks, 'reversi verò in predam, tanta in illorum castris reperiunt, quæ cujuslibet avarissimi exercitûs satietatem possent vel temperare vel extinguere.' Yet all these circumstances are omitted by Mr. Gibbon.

The Christians now advanced by Tripolis, Berithus, Tyre, Sidon, Accaron, Caïpha, and Cæsarea; there leave the sea-coast to the right; and penetrate through Ramula.

* P. 467. Edit. 1592.

to Jerusalem. They besiege it. 'Nor was the thirst of the *besiegers* relieved,' says Mr. Gibbon; nor were there any 'trees for the uses of shade;' but, as Malmesbury, with a more judicious appositeness to the months of *June* and *July*, observes, 'nec quisquam sibi *obsessor* verebatur in cibatu vel in *potu*, quod menses in agris, uvæ in vineis, maturaverant; sola *jumentorum* cura erat miserabilis, quæ pro qualitate loci et *temporis* nullo sustentabantur irriguo.' The commanders take their posts. 'Raimundus verò *turris Davidicæ* impiger assistebat: hæc *ad occasum solis* urbem muniens, ad medium *feré tabulatum quadratorum lapidum plumbo infuso compaginata*, omnem metum, obsidentium paucis intus defendentibus repellit.' The besiegers however assaulted the town; not, as Mr. Gibbon says, 'in the fanatic hope of battering down the walls without engines, and of scaling them without ladders' (p. 59); but 'fortunam *scalis erectis* tentarunt, in resistentes *volaticas moliti sagittas*.' They were beaten off, not though, as Mr. Gibbon again says, 'by dint of *brutal force* they burst the first barrier;' but 'quia erant *scalæ* paucæ et ascendentibus damnosæ.' They then made two moveable turrets, one 'quod nostri suam, veteres vineam vocant.' This he describes, and adds, 'protegit in se subsidentes, qui, quasi more suis, ad murorum suffodienda penetrant fundamenta.' The other, 'in modum ædificiorum facta, *Berefreid* appellant *, quod fastigium murorum æquaret.' The assault begins. This is described by Malmesbury, with a particularity and spirit that are very engaging, and that we in vain look for in Mr. Gibbon. This author reserves his particularity for the *vices* of the *Christians*, and his spirit for the *victories* of the *Mahometans*. The assault continued one whole day, without effect. The next morning it was renewed, with more success. Malmesbury is still particular and spirited. He sets causes and effects plain before our eyes. The Christians under Godfrey and the two Roberts, gain the wall and enter the city. Raymund learns the fact, from hearing the clamour of the enemy, and seeing them throw themselves headlong over the walls. He enters the town. 'Quingentos quoque *Æthiops*, qui, in *arcem David* refugi, claves portarum, pollicitâ membrorum impunitate, tradiderant, spectato præsentis pacis commodo incolumes Ascalonem

* A false reading for *Belfrid*, see Du Fresne's Glossary, Benedictine edition; our present *belfrey* for a church-steeple, and the French *belfrey* for a steeple and a turret; a name, not communicated from the turret to the steeple, as Dr. Johnson supposes, but, as the former half of the name, and the previous use of *bells*, concur to shew, derived from the steeple to the turret.

‘dimisit.’ *Then*, says Malmesbury, but not with strict propriety, as we have seen before, and shall instantly see here again, the Turks had no place of refuge, ‘nec ullum erat *tunc* Turcis’ refugium; ita et supplices et *rebelles*,’ a word that shews the opposition to have still continued, ‘infatiabilis victorum ira’ consumebat.’ Ten thousand took refuge in the temple of Solomon, and were slain there; ‘decem millia—interfecta.’ *Then*, ‘post hæc,’ the dead bodies were collected and *burned*. This took up the army two or three days, after the grand day of the storm. ‘Ita cæde infidelium expiata urbe, sepulchrum Domini, quod tamdiu desideraverant, pro quo tot labores tulerant, supplicibus cordibus et corporibus petierunt.’ Yet, adds Malmesbury, concerning the day of storming the town, and the days of burning the dead, ‘illud insigne continentię in omnibus’ optimatibus exemplum fuit, quod nec *eo die*, nec *consequentibus*, ‘quisquam respectu prædę avocavit animum, quin cæptum’ persequerentur triumphum.’ There was only *one* exception. It was made by Tancred, the very hero of Mr. Gibbon’s history, and praised by him for his ‘generosity’ on this very occasion. ‘Solus Tancredus, intempestivâ cupidine occupatus, quædam preciosissima de templo Salomonis extulit; sed postmodum suâ conscientiâ et aliorum conventus [convictus] colloquio, vel eadem vel apreciata loco restituit.’ And this suspension of all the strong feelings of avarice, for *several* days; a victorious army abstaining from touching the vast booty under their hands, in the very moments of rapine; and continuing calmly and steadily to abstain, till they had cleared the city from the slaughter in it, and so had been able with propriety to make that religious procession, which they had always intended, to the tomb of their Saviour; forms one of the most striking pictures in the history of man, and is worthy of celebration by the tongue of the philosopher, and the pen of the historian, for ever. When this was all over, and not before, ‘tum quicunque egenus vel domum, vel aliquas divitias, invasit, nunquam ulterius ullius locupletis tulit convicium, sed semel possessa in jus adoptavit hæreditarium.’ Such is the full, the lively, and the curious history of the first crusade, in William of Malmesbury. So thoroughly unjust, is Mr. Gibbon’s slighting insinuation against it!

He wishes Malmesbury had *not* given it, when every reader must thank him very cordially *for* it. He fancies Malmesbury had only listened, to the ‘tenue murmur’ which had passed the British sea. How could he so fancy, when Malmesbury has given us such a particular and pointed account of the crusade? At the *end* of this *general* account, Malmesbury proposes to *enlarge* and *continue* it; to give the *particular* history, of each leader in this and the future crusades.

crusades. ‘*Singularum procerum facta et exitus scripto insigniam,*’ he says in fol. 80; ‘*nec quicquam veritati, secundum relatorum meorum credulitatem, subtraham: nullus verò, cum amplior provenit gestorum notitia, me pro incurioso arguat; quia trans oceanum Britannicum abditos, vix tenui murmure, rerum Asianarum fama illustrat.*’ He thus apologises for the future slenderness of his materials, in this *minute* and *succeeding* history. And he accordingly gives us directly, the special history of Godfrey, King of Jerusalem, of Baldwin his brother and successor, and of the second Baldwin, the successor of both; declaring that he takes his account of the former Baldwin, ‘*fidei soliditate accommodatâ dictis Fulcherii Carnotensis, qui, capellanus ipsius, aliquanta de ipso scripsit, stilo non equidem agresti, sed (ut dici solet) sine nitore ac palæstrâ, et qui alios admonere potuit ut accuratius scriberent*’ (fol. 81). He then proceeds to the history of Bohemund King of Antioch, and of Tancred and Roger, his respective successors. The account of Raimund follows next, and of his sons William and Pontius, successively kings of Tripolis. And the whole closes with the private adventures, of Robert Duke of Normandy. Malmesbury therefore means not to censure his preceding and general accounts, as if they were only the effusions of a slight and slender report. They are *evidently* something, infinitely superiour to this. Indeed, we *must* say it in justice to the truth, that they are even *superiour* to Mr. Gibbon’s; being not bent by the force of ‘*philosophy,*’ into all the little frauds of writing, the artful suppression, the dexterous distortion, and the wilful falsehood; and exhibiting the heroes of the crusade, in their *native* colours and *just* proportions, in all their *romantic majesty* of character.

Malmesbury, says Mr. Gibbon, ‘*wrote about the year 1130.*’ But he wrote earlier. The conclusion of his *fifth* book is dated by himself in the 28th of Henry the First, according to one copy, and in the 20th, according to the common and earlier copies. ‘*Hæc habui—de gestis Anglorum quæ dicerem,*’ he says to Robert Earl of Gloucester fol. 98, ‘*ab adventu eorum in Angliam usque in annum vicesimum felicitissimi regni patris vestri*.*’ And, as Henry began his reign in August 1100, Malmesbury wrote the history of the crusades in his *fourth* book, on or before 1120, and about twenty or twenty-two years only after the storm of Jerusalem. As a

* So in fol. 87 concerning Robert Duke of Normandy imprisoned by Henry the First in 1106, one copy says ‘*utrûm aliquando sit exiturus, verò vacillante, in dubio,*’ and another, ‘*nec unquam usque ad obitum relaxatus.*’

cotemporary and a dignified writer, therefore, he ought to have been selected by Mr. Gibbon, for one of his principal authorities in the first crusade. We have already seen some errors that Mr. Gibbon would have avoided, and many beauties that he might have adopted, by doing so. His siege of Jerusalem would have been particularly improved, by the act; and his storm of Jerusalem have been saved from that accursed calumny, with which it is now polluted. But he chose to insert the calumny. He chose to take for his authors, Elmacin, Abulpharagius, and M. de Guignes from an unknown Aboulmahafen; *because they had it.* Yet, why did not he also chuse to take Abulfeda with them; who extends *their* massacre of 'three days' over 'a whole week;' and makes the Christians to slay *seventy thousand* persons in the temple or mosque on Mount Moriah, when we know for certain from Malmesbury that there were only *ten thousand*, and when these surely are sufficient for the garrison of a single mosque? He was afraid to stretch the *improbable* falsehood of *that*, to such a straining length of incredibility. The seventy thousand persons in the mosque, too, he thought proper to overlook; and makes them the amount of all, that were slaughtered in the whole town. He thus deviates from Abulfeda, while he follows authors not superiour in reputation; and corrects him, though he cites him not. And he chose to wander, in the train of Elmacin, Abulpharagius, and the unpublished Aboulmahafen, for the length of the slaughter and the number of the slain; rather than follow the best authority in the world, the letter of Godfrey himself, which shews the slaughter to have continued only for one day and during the resistance; and rather than copy the next best account in the world, the narration of a judicious cotemporary, which coincides with the letter entirely, proves the slaughter in the streets to have been only during the storm and the resistance, and states the number slain at the mosque to have been only ten thousand. To the testimony of a very respectable cotemporary, and to the concurrent evidence of an eye-witness, an actor, and a commander; he prefers the authority of Elmacin, who lived *near a century and a half* afterwards, of Abulpharagius, who wrote *near three centuries* from the time, and probably, though uncited, of Abulfeda, who died *near three centuries and a half* later than the fact*.

P. 21. Text. 'The northern monarchs of *Scotland, Denmark, Sweden, and Poland*, were yet strangers to the passions and interests of the south.' Note. 'The author of the *Esprit des*

* Prideaux's Letter to a Deist, p. 163, 153, and 154.

'Croisades

‘ Croisades has doubted, and might have disbelieved, the crusade
 ‘ and tragic death of Prince Sueno, with 1500 or 15000
 ‘ Danes, who was cut off by Sultan Soliman in Cappadocia,
 ‘ but who still lives in the poem of Tasso (tom. iv. p. 111-115).’
 Yet Mr. Gibbon in p. 39-40, inconsistently says, that there
 were in the crusade ‘ bands of adventurers from Spain, Lom-
 ‘ bardy, and England; and from the distant bogs and mountains
 ‘ of Ireland or Scotland issued some naked and savage fanatics,
 ‘ ferocious at home but unwarlike abroad.’ Note says, that
 ‘ William of Malmesbury expressly mentions the *Welsh* and
 ‘ *Scots*, &c. ;’ and that Guibert notes ‘ *Scotorum*, apud se fero-
 ‘ ciam, alias imbellium, cuneos,’ where ‘ the *crus intestum* and
 ‘ *hispida chlamys* may suit the Highlanders, but the *finibus uligi-*
 ‘ *noſis* may rather apply to the Irish bogs.’ The Scotch of
 Guibert may seem to be the Irish only, from the ‘ *finibus uli-*
 ‘ *ginofis*.’ Nor would the dress be any argument to the con-
 trary. The Irish at this period wore the same dress, with the
 Highlanders. But the Scoti of Guibert are what their name
 imports, the present inhabitants of Scotland, and the same with
 the Scots of Malmesbury. And it was then as common with
 foreigners, to discriminate Scotland by its *bogs*, as it now is with
 ourselves to denote Ireland. This is evident from the circular
 letter of Frederick Emperour of Germany, to the nations
 around, on the wild irruptions of the Tartars. It is in M. Pa-
 ris, p. 498, and is quoted by Mr. Gibbon himself in p. 304.
 There the writer speaks of ‘ *cruenta Hybernia cum agili Wal-*
 ‘ *liâ, palustris Scotia*,’ &c. And, as Mr. Gibbon might have
 saved at once the uncertainty and the contradiction, by stating
 the truth; so he should never have run into the new contra-
 diction, of asserting those to be ‘ naked’ in the text, whom he
 covers with a *rough mantle*, ‘ *hispida chlamys*,’ in the note.
 This is bringing back that poetical *bull* of Blackmore’s, which
 (we understand) is *suppressed* in the late edition or editions of
 the poem;

A painted vest Prince Vortiger had on,
 Which from a naked Pict his grandfire won.

Nor is Mr. Gibbon’s conduct less remarkable, in other points.
 He intimates, that Scotland sent no adventurers to the crusade.
 Yet he cites Malmesbury, for Scotland actually sending some;
 and Guibert, for the character of the sent. He cites Guibert
 in the note, as confirmed by Malmesbury, for the *Scots* actually
 going; and yet in the text states them to be *either Scots or Irish*.
 But let us also observe Mr. Gibbon’s conduct about Denmark.
 This, we are told, in p. 21, equally sent no men to the crusade.
 Yet in p. 39—40 Mr. Gibbon cites a passage from Malmesbury,
 that

that proves it did send some. He however quotes *only till he comes to the proving words*, and then laps up the sentence with an *&c.* ‘William of Malmesbury expressly mentions the Welsh ‘and Scots, &c.’ This pregnant *&c.* produces these words in William: ‘tunc Wallensis venationem saltuum, tunc Scotus ‘familiaritatem pulicum, tunc Danus continuationem potuum, tunc ‘Noricus crudelitatem reliquit piscium’ (fol. 75). And the whole gives us a remarkable proof, of Mr. Gibbon’s astonishing inattention to his own assertions and evidences. The Norwegians, the Danes, and the Scots, appear as crusaders in the very passages to which Mr. Gibbon has referred, in the very quotations which Mr. Gibbon has produced, and in his own notes and text. But Mr. Gibbon’s management of this last reference, shews us something more. He cites Malmesbury for the *Welsh* going to the crusade; and then, either strangely omits them in his text, or more strangely comprehends them under the *English*. In this passage also, Malmesbury specifies the *Dane* and the *Norwegian*, as equal crusaders with all. Mr. Gibbon, however, stops short in his quotation from it, shuts them both out of his note, and excludes them both from his text; because he recollects what he has said before of Denmark sending *no* crusaders, and foresees the authority clashing with his assertion. He thus shews us his memory, at the expence of his probity. And he keeps the rest of the passage under his thumb, because it will encounter what he has said before; and suppresses the contradicting authority, rather than turn back, and correct the false assertion by it. Nor is the story of Sueno the Dane, which the author of *Esprit des Croisades* doubts, and which Mr. Gibbon disbelieves, improbable in itself, or unfounded (we apprehend) on a fact. In Norway, says Malmesbury, ‘filii ultimi Magni, ‘Hasten et Siwardus, regno adhuc diviso imperitant: quorum ‘posterior adolescens speciosus et audax, non multum est quod *Jerusalem* per Angliam navigavit; innumera et præclara facinora ‘contra Saracenos consummans, præsertim in obsidione Sydonis, ‘quæ pro conscientia Turcorum immania in Christianos fremebat’ (fol. 60). This is in all probability the very hero of Tasso. He was indeed a Norwegian. But Norway having some time before been reduced by Denmark (fol. 59), the Dane and the Norwegian would easily be confounded in the South. We have indeed an actual King of Denmark engaged in the crusade; but he died at sea before he reached Jerusalem. Henry ‘Jerusalem adiit medioque mari spiritum evomuit’ (fol. 60). And all serves to shew the existence in the frequency of Danish and Norwegian crusaders, very decisively against Mr. Gibbon.

Chapter SECOND or fifty-ninth.—This gives us the success of the Greek emperor with his own troops over the Turks, in consequence of the crusade, 72-73; the anger of the crusaders at the emperor, for leaving them, 73; one of their leaders passing back into Europe for succours against the emperor, 73-74; his ineffectual return with them, 74; a supply sent to the first crusaders, 75; second crusade, 75; third, 75; the general numbers and character of each, 75-77; the conduct of the emperours towards them, 77-80; the general history of the supply sent to the first crusade, 80; that of the second crusade, 80-81; that of the third, 81-82; the perseverance of Europe in the crusades, 82-83; the character of St. Bernard, 83-84; his success in preaching up the second crusade, 84-85; success of the Turks against the crusaders, 84-87; the character of him who was the cause of their successes, 87-88; the taking of Egypt from the Saracens by the Turks, 88-89; the calling-in of the crusaders by the Saracens, 89; the expulsion of the Turks by the crusaders, 89; their return, 89-90; their second expulsion, 90; their return and reduction of Egypt, 90-91; the revolt of Egypt from the Turks under the commandant of their mercenaries, 92-93; the general success of his son, Saladin, over the Saracens, the crusaders, and the Turks, 93; the character of this son, 94-95; his reduction of the holy land up to Jerusalem, 95-97; his taking Jerusalem, 97-100; the third crusade, 100-101; his being beat off from Tyre by the crusaders, 101; their besieging Acre, 101; their battles with Saladin before it, 102; their taking it, 103; the conduct of the kings of France and England respectively in Palestine, 103-104; the particular exploits of the King of England, 105-107; his treaty with Saladin and departure for England, 107-108; the civil wars among the Turks on Saladin's death, 108; the character of Innocent III. Pope of Rome, 108-109; author of the fourth and fifth crusades, 109; an account of the fourth reserved for the next chapter, 109; an account of the fifth, 109; its ill success, and the reasons, 109-110; a new crusade under Frederic III. Emperor of Germany, 110-111; his general success, though opposed and betrayed by the eastern Christians, 111-113; the irruption of the Carizmans into Palestine, 113; the sixth crusade, that of St. Louis into Egypt, 113; his character, 113-114; his forces, 114; his ill success, 115-116; the seventh crusade, the second under St. Louis, 116; his death at Tunis, 117; the state of Egypt under the Mamelukes, 117-118; our First Edward in Palestine, 118; reduction of almost all Palestine by the Mahometans, 119; the state of the only town left, Acre, 119; its siege by the Mamelukes, 120; and its surrendery to them, 120. Such are the contents of this chapter.

chapter. Nor let any one of our readers be too much startled, when we rudely awaken him from his dream of reading, by telling him; that this *was to be* the history of the eastern empire's decline and fall. *That it was to be, and this it is.* And the reader, who has been awake to the digressions from the beginning of the chapter, must have gone on step by step in the turnings and windings of the whole labyrinth, expecting that every turn would be the last, and that he should then recover the original line of the history. Yet he has found himself, to his amazement, still going on in the winding course, one turn coming after another, till he has been involved in mazes upon mazes, lost in the inextricable labyrinth, and obliged to advance with his author, and 'confusion worse confounded,' to the end of the whole.

In this history of events, either *totally* irrelative to the history of the decline and fall of the eastern empire, or affecting it only *in a point or two* of the whole; Mr. Gibbon has passed over some incidental touches of the times, that are peculiarly pleasing in themselves, and ought to have been studiously selected by him. Concerning *sugar* says Pliny: 'Saccharon et Arabia fert, sed laudatius India: est autem mel in harundinibus collectum, gummi modo candidum, dentibus fragile, amplissimum nucis avellanæ magnitudine, *ad medicinæ tantum usum**.' But this plant had been brought in the days of the crusades, into other countries of Asia. Baldwin the second, King of Jerusalem, marched by Antioch to Laodicea towards Jerusalem; but was much distressed in the way between Jerusalem and Laodicea, by the want of provisions, &c. 'At vero famem nonnihil levabant,' says an historian of the times, 'ARUNDINES MEL-LITAS continué dentibus terentes, quas *Cannamellas*, composito ex cannâ et melle nomine, vocant: sic hi, omnino a *Tripolitani* et *Cæsariensibus* immenso ære necessaria nacti, Jerusalemam venerunt†.' And this was in all probability the first time, that the sugar-cane, hitherto applied only to *medicinal* purposes, was *now used as food*; and the juice of it, which now constitutes so important an article in the food of the western Europeans, *began to be so* in all probability, from this adventure of the crusaders.—The origin of that corrosive disease in Europe, which, for these three centuries nearly, has been so strikingly the scourge of GOD upon promiscuous whoredom, is much disputed. Long before the West-Indies could possibly have compensated the cruelties of Europe, by imparting this pestilential bane to the European nations; evident symptoms of

* xii. 8.

† Malmesbury, fol. 81.

its commonness among us, appear in the regulations of our licensed brothels. And that higher stage of this disorder, which makes it act as a *cancer* upon all the affected parts of our frame, is now supposed therefore to have been the only part of the plague, which was imported from the West-Indies. Yet even this is not true. The disease appears to have been in Europe, and with this sharpest acrimony of it; ages before the discovery of America. This a very remarkable passage in a cotemporary history of the crusades, sufficiently shews. Baldwin abovementioned married. ‘Ad legitimum connubium non multò post *Comitissa Siciliæ* Jerosolymam venit—; et tunc quidem illam thoro recepit, sed non multò post dimisit. Aiunt *incommodo taetam*, QUO EJUS GENITALIA CANCER, MORBUS INCURABILIS, EXESIT *.’ And as this lady came from Sicily, which had long been in the possession of the *Arabs*; we apprehend the disorder to have been derived from the same quarter, from which the small-pox is known to have been, even from *Arabia*; and so to have formed with that, two of the curses which Mahometanism inflicted upon Europe, which perhaps have outdone in mischief the ravages of its arms, and have certainly survived them in their consequences. This historical argument, too, is apparently corroborated by the *relative* appellations, with which these two diseases are distinguished by us Europeans; the *great* and the *small* pox, la *grosse* and la *petite* verole, &c. plainly denoting the one to be *cotemporary* with the other, in the knowledge of Europe.—The *black woolly hair* of the natives on the coast of Guinea, is a very striking circumstance in the aspect of them. The general blackness of their appearance they so far share in common with others, as not to be blacker than their southern neighbours, and to be only a degree or two blacker than their eastern. But their woolly hair is the stamp of Nature, by which she has marked them as distinct from all. These *heteroclites* of the human race were unknown to the Europeans in general, till the Portuguese, beyond the middle of the fifteenth century, pushed their navigation along the western coast of Africa, and discovered them. And yet we have a curious passage in Malmesbury’s history of the crusades, which pointed them out very strongly to the eye of Britain particularly, about *two centuries and a half* before. Baldwin the second, he says, marched from Jerusalem to Ascalon, then turned up into the mountains in pursuit of the Turks, beat them out of their caves by smoke, directed his course towards Arabia, and went by *Hebron* to the *Dead Sea*. ‘Evadentes

* Malmesbury, fol. 84.

‘ergo lacum, venerunt ad villam sané locupletissimam, et mel-
 ‘litis pomis quæ dactylos dicunt sæcundam—;’ dates from the
 neighbouring palms of Jericho: ‘cætera timore incolarum
 ‘abrsa, præter aliquantos *Æthiopes* FERRUGINEâ CAPILLORUM
 ‘LANUGINE fuliginem prætendentes.’ These were evidently
 the blacks of Guinea. Their name of Ethiopians, also, points
 out distinctly the channel, by which they had been derived
 from that distant coast. So much earlier did the purchase of the
 inhabitants for slaves commence, than has been ever imagined;
 even ages before the Portuguese laid open their country, to the
 intercourse of Europe? Nor had any European eye *then* seen
 one of these blacks. This is plain from what immediately fol-
 lows in Malmesbury. ‘Quorum cædem,’ he adds, ‘nostri
 ‘æstimantes infra virtutem suam, non eos irâ, *sed risu*, dignati
 ‘sunt*.’ And an army of Europeans, finding a number of
 Guinea blacks left in a town, near the southern end of Judæa;
 seeing these blacks for the first time; and bursting out into
 a general fit of laughter at the sight of them; forms one of the
 most curious sketches in history.

In the arrangement of, the parts of this chapter we have
 great confusion. In p. 75 we have an intimation of a supply
 sent to the first crusaders, of a second crusade, and of a third.
 We then have an account, of the general numbers and cha-
 racter of each, 75-77; the conduct of the emperours towards
 them, 77-80; the general history of the supply, 80, of the
 second crusade, 80-81, and of the third, 81-82; and of the
 perseverance of Europe in these crusades, 82-83. And, after
 all, we come back in 83-84 to the character of St. Bernard,
 and his success in preaching up—a *new* crusade, to be sure. But
 let not the reader presume too freely on propriety, in Mr. Gib-
 bon. The crusade, which St. Bernard is *now* preaching up, is
 one of the *foregoing*. It is one of those which we have already
 dispatched. It is not even the last of them. It is the *second*.
 So strangely are we moving sometime backwards and some-
 time forwards, in the course of the history! But there is also
 a grand omission, in it. In p. 73 we are told, that Bohemond
 and ‘his Norman followers were insufficient to withstand the
 ‘hostilities of the Greeks and Turks.’ But what had provoked
 the hostilities of the *Greeks*, whether actual or apprehended,
 between this Norman prince of Antioch and the Greek em-
 peror? This Mr. Gibbon has most strangely concealed. And,
 for want of this necessary information, the reader is all in the
 dark about the meaning of the movements before him. He

sees Bohemond 'embracing the magnanimous resolution, of leaving the defence of Antioch to his kinsman, the faithful Tancred; of arming the West against the Byzantine empire; and of executing the design which he inherited from the lessons and example of his father Guiscard.' But what is the cause, real or pretended, of this resolution; Mr. Gibbon does not tell us. We then behold Bohemond 'embarking clandestinely' for Europe, received in France with applause, married to the king's daughter, and 'returning with the bravest spirits of the age.' Yet still what is the ground for all this, Mr. Gibbon never tells us. And his history, for want of this intelligence, becomes a mere scene of puppet-show to us; movements without any moving principles, and operations without any impelling cause. Mr. Gibbon should have told us, that the emperor required Bohemond to hold the sovereignty of Antioch in dependence upon him; a point, to which Mr. Gibbon himself, however absurdly with his previous suppression of it, makes a direct reference in p. 74, when, on terminating the quarrel, he says 'the homage was clearly stipulated:' that Bohemond refused, even claimed Laodicea from the emperor as a part of his principality of Antioch, and even went so far as to seize it; another point to which Mr. Gibbon himself alludes, when, at the same time, he says 'the boundaries' of his principality 'were strictly defined:' and that, in consequence of this rebellion against and attack upon him, by one of the chiefs of the crusaders; the emperor attacked and defeated a fleet of new crusaders, coming from the West*. These incidents throw a full light upon the darkened narrative. We see the designs of Bohemond, and the hostilities of the Greeks, clearly elucidated. And the scene of puppet-show becomes, a picture of living manners and of human transactions.

P. 73. 'The principality of Antioch was left without a head, by the surprise and captivity of Bohemond; his ransom had oppressed him with a heavy debt.' What all this means, no one shall know from Mr. Gibbon. He must refer to Malmesbury or some other author, to be his commentator upon Mr. Gibbon. From Malmesbury he will then learn, 'Boamundum —captum et in catenas ejectum, a quodam Danisman gentili, et in illis terris potenti;' that 'pollicitus—Boamundus continuam gentili concordiam,' and not, as Mr. Gibbon states it, paying a ransom, 'revertit Antiochiam, argenteos compedes

* Ant. Univ. Hist. xvii. 151. It is remarkable, that Malmesbury has equally omitted these impelling incidents.

' quibus

' quibus illigatus fuerat *deferens secum* *.' This is another instance, of Mr. Gibbon's dark mode of writing the history, where he thinks himself obliged to be brief. And these unite with many other instances to shew us, that this historical painter knows not how to give us the features of the times, compressed into a miniature piece; and that he can work only upon figures, nearly as big as the life.

[*To be continued.*]

ART. II. *A Journey through the Crimea to Constantinople. In a Series of Letters from the Right Hon. Elizabeth, Lady Craven, to his Serene Highness the Margrave of Brandenburg, Anspach, and Bareith. Written in the Year 1786.* 4to. 18s. boards. Robinsons. London, 1789.

[*Concluded from our last.*]

AFTER thus freely declaring our opinion, we should be unpardonable in refusing those commendations which several of the descriptions deserve; some of which are doubtless written with much felicity and feeling. Of this superior cast are perhaps the account of the Fontaine de Vaucluse; the picture of Tartarian manners; and the relation of many particular scenes among this simple people; the description of the grotto of Antiparos; and the representation of the court of the prince of Wallachia. We shall give one specimen:

' Mr. de Choiseul's artists were to take astronomical and geometrical observations of the famous grotto, and I had promised to descend into it with them. An ass, led by two Greeks, was waiting on the shore for me, as the heat was excessive, and my companions were afraid I should be too much fatigued if I had walked. Indeed, it was a league distant from the shore, and we ascended constantly; turning suddenly to the left, we descended a little, and a scene truly romantic offered itself; a vaulted semicircle formed by craggy rocks, some bearing the appearance of pillars, which seemed to support the pendant roof, and caverns which afforded a refreshing shade to different flocks of goats, which the Greek shepherds had driven in, and were resting by, was an object worthy the pencil of my companions.

' Here we rested, and a small hole on the ground was pointed to me as the entrance of the grotto. I was obliged to crawl in; a strong cord was fastened to the outside, and several sailors and Greeks

* Fol. 82 and 85.

preceded us with flambeaux. It required a good deal of courage and dexterity to proceed; sometimes I sat and slid down small points of rock, which were the only support for hands or feet; in two places the descent was perpendicular; there rope-ladders were fastened; and, in one or two places, through holes on the left, we could look down perpendicularly into the grotto, where I arrived safely, refusing constantly to be assisted; for I thought myself in greater safety in trusting to my own hands and feet than to the assistance of others, who had enough to do in preventing themselves from slipping.

Tournefort says the grotto is three hundred fathoms perpendicular from the entrance; it is three hundred feet only; but, as there are several windings in the passage, in times when mathematical calculations were in less perfection than at present, the mistake was an easy one. The feeble description my pen may trace of this famous grotto, I must defer at present. I yet remember with pleasure its gloomy freshness, and the sweet spring of soft water we found in one corner of it, that made us relish our cold collation with much pleasure. My patient contemplation of objects, which the silent and cold hand of time only can produce, was very favourable to the artist who was taking a drawing of the interior of the grotto, intended for Mr. de Choiseul's second volume of his publication *Du Voyage Pittoresque de la Grèce*, where I am to be seated at the foot of what they call *le Grand Autel*. Would, my dear and honoured friend, you had been sitting by my side, for I fear no pen or pencil can do justice to the immensity of objects I saw, nor the beauty of them. When I recollect the coolness of my seat, I feel the more fatigued with the almost insupportable heat of this place; so I quit my pen.

The water, which distils drop by drop constantly from the top of the grotto, hardens, and by degrees the first drop acquires a consistency like a brittle and thin shell; the next extends round the first, so that, upon breaking off and examining the pendent point, at the end of which there was constantly a drop of clear water, it resembles many glass quills that are made to go within each other, the last forming a more considerable circle than that hardened to precede it; these are of a beautiful colour like alabaster. The altars and pillars which rise from the ground upwards, some of them being taller than the tallest men, are of a different colour to those which descend, a greyish brown, and seemingly more hard than the hardest stone; but evidently caused by the dropping of the water likewise; and it must be a curious speculation for naturalists to explain why the same matter, in the same atmosphere, should, in their congelation, produce such different petrifications: the cause seems perfectly natural to me; for the first is suspended, and as it were congeals in the air, while the other rests upon the rock, and settles gradually into stone, like sand in the bowels of the earth.

When the Russian fleet was here, some of the officers broke off some glorious pillars, which, by a slow process, and probably by the distillations going in the same perpendicular line downwards for ages, had reached from the top to the bottom of the *grande salle*. I saw them in a very imperfect state at Petersburg, and in the grotto the

tops and bottoms of them ; for the material being so brittle they could not be broken off in their length. If the empress could know how little satisfaction the curious must receive by seeing them in an imperfect and mutilated state in her museum, and what beautiful things they must have been in the grotto ; she would grieve with me that ever a desire of obliging could induce her officers to commit what I think a sacrilege against antiquity. Nothing can be more beautiful than the shapes the chrysalisations have taken in some parts of the cieling, if I may so call it, of this place. Wherever, by any accident, the congealing drop has been removed from its direction, it takes another course. As there are millions constantly oozing out and congealing, some of which are removed accidentally, the petrifications represent the folds of drapery curtains, hanging festoons, &c. As to the altars, as the French call them, which mount spirally towards the cieling, their ends have been deranged likewise ; and wherever the congelation has ceased at the point, it is like a cauliflower head ; and most of them look like pyramids composed of cauliflowers, supposing them to be brown : the contrast of this form, as well as the colour of the superior part, is a great addition to the beauty of the place. After the drawings were taken, the measures ascertained, and the artists had perfectly finished what Mons. de Choiseul had commanded them to do, we searched in every corner of the grotto, and found another chamber lower than that we were in, with several recesses unsuspected by us ; names were engraven on the most conspicuous parts of the *grand salle* ; and we left ours engraved in the rock ; and burnt into a board, for any bold adventurer to read after us ; and reascended, but with much more difficulty than we had entered ; for one of the rope-ladders was so contrived that I could not reach from one step while my foot was on the other : how I scrambled up at last I cannot very well tell ; but I was not sorry to see the light of the sun again. I was now much surprised to find myself surrounded by Greek peasant women, one pointing to her head, another to her stomach, a third to her arm, all bewailing their ill state of health, and touching my clothes with devotion. I found at last that, hearing a woman had descended, they took her to be a supernatural being, and were perfectly convinced I could cure all disorders ; nor could I *tirer myself d'affaire* otherwise than by distributing some thieves vinegar which I had in my pocket.

One of the most singular scenes I ever saw was, the descending of about five-and-twenty people, after I was at the bottom of the grotto, most of them with torches ; as there was but one rope to hold by, when we were obliged to have recourse to it, I insisted that only five people should go down with me ; and the rest set out when we were safely landed, lest the rope should break. As the passage to the *grand salle* is winding, and as there are many gaps in it, we caught and lost sight of these people alternately, and of the torches. The brilliancy of the petrifications, the jagged shapes of the rocks through which we saw the men, the darkness of part of the grotto, and the illuminations which reflected light in new places every moment, displayed the strangest and most beautiful scenery that can

be

be imagined. Doubtless, my dear Sir, there are many observations, easy to make, which my ignorance prevents me from attaining to; but you will be amply satisfied when Mr. de Choiseul's account of this grotto shall appear.'

With regard to the language of the book, we are compelled to pronounce it generally ungraceful and incorrect, seldom or never rising into elegance, and very frequently sinking below grammatical purity. In some places confusion of ideas conspires with incorrectness of language to plunge the sense into two-fold obscurity, so as to make it impossible to extort any kind of meaning. But, to add to this unfortunate predicament in which the sense of the authoress sometimes stands, the aid of strokes instead of stops is called in, and, we think, with great success. This at least can be their only effect, as they prescribe an invention which has ever been understood to communicate much perspicuity to the language, and much variety and force to elocution. We will produce some grounds for our assertions; though the size to which this article has been swelled will allow us to mention very few examples. Page 6, 'sent him to go.'—P. 40, trees are compared to toothpicks.—P. 54, 'its lying, gossiping, mischievous style of the society.' P. 72, the word 'doublefist,' speaking of her ladyship's own.—P. 76, 'I believe the muses should not marry, and he is certainly one.'—P. 84, 'what I mean is, that, as we have constantly so many English people here, their looking at them constantly occasions the likenesses.'—P. 87, 'enormous firs are its chief beauty;' beauty and enormity are not compatible. P. 128, 'stinking with dirt.'—P. 128, 'the postillions wear sheep-skins; and, at a ball, when a nobleman has proposed,' &c. This is as manifest a violation of the rules of composition, as it would be of the rules of breeding were a gentleman to introduce his servants into his drawing-room. P. 135, 'death to the nobles pockets.'—P. 139, 'the music, the room, the cold, was gigantic;' a remarkable personification.—P. 160, 'the poor man lost his wife, which was the only delight he could possess in a low and marshy spot, where he can have no other amusement but reviewing his troops.'—P. 263, 'the consul's wife and I went into the room which precedes the bath.'—P. 245, 'so bizzarre a figure.'—P. 252, 'how could I tire myself.'

This inquiry is very unpleasant to us, and we feel ourselves happy in dropping it.

We shall close this article with declaring ourselves among the number of those who have read the performance under review with considerable entertainment; and of those who respect, in general, the spirit and abilities of the noble authoress.

ART. III. *A Treatise on Mensuration, both in Theory and Practice. The Second Edition, with many Additions. By Charles Hutton, LL. D. F. R. S. &c. &c. Professor of Mathematics in the Royal Military Academy. 8vo. 10s: boards. Robinsons. London, 1788.*

TO the importance of mensuration the most celebrated mathematicians, of every age, have born testimony, by their exertions in the improvement and extension of its theory. For this purpose Euclid, Archimedes, and others, laboured in elegant geometrical demonstration; Cavalieri invented his method of indivisibles; Dr. Wallis his arithmetic of infinites; and Sir Isaac Newton his doctrine of fluxions. But notwithstanding all the endeavours of those who preceded Sir Isaac Newton, the science was, till his time, very imperfect. Before the invention of fluxions, the measurement of many figures either entirely eluded the exertions of mathematicians, or rendered their investigations extremely tedious and perplexed. Since that great and happy discovery, the theory of mensuration has received many valuable accessions, which, we are sorry to be able to say, have not always been reduced into practical rules, illustrated with useful examples. On the other hand, several publications on the subject have appeared, extremely deficient in science, and many entirely confined to the practical part.

In examining the publication before us, we find no room for either of these complaints. Judicious investigations pervade the work, and are arranged throughout in the lower part of the page. Practical rules, illustrated by examples both curious and useful, are deduced from these investigations, and occupy the other parts of the sheets. This method of arrangement must prove agreeable to readers of every description. To mathematicians the proximity of the theoretical and practical parts will afford the highest satisfaction; and the separation of the practical from the theoretical will be found a great convenience to those who are unable to follow the author in his investigations.

Of the particular contents of the work our readers will be best able to form an idea from the author's account, which we here subjoin:

Geometrical definitions and problems. Plane trigonometry. Heights and distances. Practical questions in trigonometry, &c. Areas of right-lined and circular figures. Practical questions concerning areas. Mensuration of solids, general definitions. Of prisms, pyramids, and the sphere, &c. Of the regular bodies.

Of solid rings. Of conic sections, and their solids. Of the ellipse, and figures generated by it. Parabolic lines, areas, surfaces, and solidities. Hyperbolic lines, areas, surfaces, and solidities. Practical questions concerning solids. The true quadrature and cubature of figures. Method of equidistant ordinates and sections. The mensuration of figures by the centre of gravity. Of land-surveying. Description and use of the instruments. The practice of surveying. Of planning, dividing, &c. Practical questions in surveying. Of cask gauging. Description and use of the instruments. Of casks, as divided into several varieties. Of gauging casks by their mean diameters. To gauge any cask by four dimensions. To gauge any cask by three dimensions only. The same, by another new and easy method. Of the ullage of casks. Of artificers works. Of timber measuring. A new and accurate table of circular segments.

To the above account we think it only just to add, that we meet with marks of abilities, learning, and attention, throughout in the execution.

The work is dedicated to the Duke of Northumberland. The preface is well written, and takes in a comprehensive view of endeavours to extend mensuration. The first edition was published in quarto, in 1770; but the present differs very much from it, both by alterations and additions.

ART. IV. *A Treatise on Diluents, and an Inquiry into the Diseases of the Fluids of the Human Body, to ascertain the Operation of Diluents upon them. With Dilution practically applied to particular Diseases; wherein the Efficacy of Mineral Waters is considered. To which are prefixed Observations upon Common Water, as far as it respects the Subject of Attenuants. By Thomas Jameson, Surgeon of his Majesty's Navy. 8vo. 3s. Murray. London, 1788.*

THE judicious employment of diluents constitutes a very important branch of the practice of medicine. The ancient physicians, who probably were equally successful in the removal of diseases as the practitioners of more modern times, appear to have confided in the regulated use of medicated potations as the principal means of cure. Undisturbed by the interference of erring art, Nature was thus at liberty to exert her own efforts for the removal of diseased action. Hence was derived the opportunity of making those accurate observations on the symptoms and progress of diseases, which render the works of the ancients so valuable to posterity, as being the genuine result of observation and experience; an opportunity that never can occur to the busy, self-important practitioner of physic, who, instead of a patient attention to the nature and progress

of a disease, frequently conceals his total ignorance of what ought to be done, under the appearance of doing a great deal; so that it becomes difficult to determine whether the symptoms arise from the nature of the complaint, or from the last dose swallowed by the patient.

The author of this performance certainly merits applause for endeavouring to draw the attention of his brethren to the important subject of dilution, which, as he justly observes, has of late been too much neglected, both by the writers and practitioners of medicine. The introduction contains an investigation of the nature and properties of water, considered as the common basis of all diluents. The following observations on the modes of judging of, and improving its purity, are worthy of attention:

‘ The *salutary* effects of water depend on its softness and purity. From the clear appearance of spring and pump water, we should naturally be led to give it a preference to rain, or river water, if experience and chemistry had not taught us that every kind of hard water contains substances which act not only imperceptibly upon the living fibre, but likewise render the water less fit to unite with the fluids, or permeate the small vessels of the machine; we ought, therefore, to endeavour to obtain the softest and clearest water, unless we want it to keep a long time, which the soft water, by containing animal and vegetable impregnations, will not do.

‘ The *softness* may be judged of by its combining readily with, and not curdling soap; or by its boiling vegetables soft and tender.

‘ The *purity* is to be known by its levity, transparency, insipidity, and want of smell: but by these we are not always able to detect foreign bodies, which it imbibes from the minerals and metal, through which it percolates; which are only discoverable by a chemical test.

‘ It may be rendered *softer* by adding about eight or ten grains of an alkaline salt to a pint; or by adding the salt very slowly, in a proportion, till no more lactescency is produced. Boiling, dropping from a height, exposure to the sun, or ventilating it, in the manner that is done on board of ship by Osbridge’s machine, are processes which free it from putrid volatile particles, and render it softer.

‘ Its purity may be improved by a few grains of alum added to a point of water; neither this, nor the aforesaid alkali, will render the water less potable or wholesome: it may also be rendered purer and softer by filtration through a stone or sand. Fermentation does not soften it very much, although it renders it purer; the wholesomeness of malt liquors will therefore depend a great deal on the softness of the water used in their preparation.’

In the second part, the various changes produced by diluents on different branches of the animal economy are considered.

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The author displays much ingenuity in support of some parts of the humoral pathology; and gives it as his opinion that the medical world has carried their opposition to the Boerhavian doctrines somewhat too far, in supposing that the state of the fluids never influences the production of disease.

In considering the application of diluents to particular diseases, the author mentions a circumstance which may serve as a useful hint to direct our practice on similar occasions:

‘ In the diseases of hot climates the stomach is so irritable, and there is so much tendency to regurgitation of bile, and constant vomiting, that hardly any thing will remain upon it. While I was at Antigua, about twelve years ago, there was a practice at the hospital there, of very great use in the remittent fever, to stop the vomiting and strengthen the bowels; this was by a log of quassia wood, put whole into a paleful of water, and left in it, which imparted a pleasant and colourless bitter to the water, and was allowed to all the sick indiscriminately to drink cold, in as large quantities as they chose. This remained upon the stomach when neither the bark, nor any other medicine, which contained the smallest solid substance, could be retained there.’

From that part of this performance which is allotted to the consideration of the various kinds of diluents, and their appropriation to peculiar species of disease, the medical practitioner may derive much useful and truly practical information, which is rendered the more valuable as not being to be found in the generality of systematic works on the practice of physic.

ART. V. *The Alliance of Music, Poetry, and Oratory. Under the Head of Poetry is considered the Alliance and Nature of the Epic and Dramatic Poem, as it exists in the Iliad, Æneid, and Paradise Lost. By Anselm Bayly, LL.D. Sub-Dean of his Majesty's Chapels Royal.* 8vo. 6s. boards. Stockdale. London, 1789.

ALTHOUGH the subject before us is a province in which few deserving spots remain unvisited and unexplored, yet such an attraction have the very names of poetry and music, that we are still ready to follow every conductor through these beaten tracts, in the hope of being surprised by some undiscovered excellence, some familiar beauties presented in fresh points of view, some combinations of objects which have already pleased us in detail, or some analysis of compound effects which raises sensibility on science, and elevates our feelings by a consciousness of the sources and analogies to which they owe their existence. We are forced, however, to confess that, in travelling through this charming province, under the conduct of

Dr. Bayly, we found him but a dull, unprofitable companion. The author, at setting out, presents us with a specimen of his address in dedication; and, in a very smooth compliment to the minister, seems to be preparing his genius for the gentle commerce of the muses, to which he afterwards aspires; or, perhaps, we should understand it as a conciliatory and peaceful symbol, like the olive branch of the ancients, to signify that he brings with him no arguments hostile to received opinions, no dangerous innovations, or audacious paradoxes. Nor indeed can the writer be accused of any perverse intentions, or the book of any injurious tendencies. The instructions contained in it may even be very serviceable to those who are ignorant of the commonest rules and observations in the arts of which he treats, to whom his matter may be sufficiently new or important to interest them, independently of the style and manner. As he assures us, however, in his preface, that 'the following sheets, whether estimable or not, have one property, that of originality;' we think it our duty to declare that those who, captivated by the charm of this word, are induced to peruse the volume, will find themselves egregiously disappointed. Nor was it probable that an author should entertain us with many new observations who has so essentially failed in the main and professed object of the work, which, as the title declares, was to prove the alliance between music, poetry, and oratory. The origin of this alliance is doubtless situated in the mind; and the constancy and uniformity of human feelings form the ground of the connexion which subsists between those arts which appeal to the passions and imagination. The minds of individuals are liable to be discoloured and perverted by prejudice, interest, and false associations; we are not, therefore, to consider how particular men are affected; but the general course, or, if we may use the expression, the average of human feelings is to be gathered in forming rules and principles for the conduct of those arts which found their claim of excellence upon their power over the heart and the fancy. Hence arises a standard of taste; and hence all those delicate and beautiful analogies which connect, in a close and inseparable bond of relationship, the finer arts of music, poetry, painting, and oratory. Unless we search thus deeply for the principles upon which they stand, their union is inexplicable by a superficial comparison of their external frame and structure. We are enabled to detect the marks of an admirable correspondence and connexion; but we may still be left in ignorance of their source and origin. With these principles, and the delicate reasonings which may be erected upon them, the author of these dissertations has concerned himself but little; and on that account principally his arguments appear oftentimes loose

loose and unconnected, and generally inconclusive. It is for want of these principles that he appears to us to treat in too literal and positive a manner, in the first sentence of his book, the common appellation of sister arts, when applied to music, poetry, and painting: 'Some have been pleased to observe 'music, poetry, and painting, as sister arts, though, as it 'should seem, with more fancy and ingenuity than judgment 'and truth.' To a vulgar and superficial observer, painting does not exhibit appearances resembling the effects either of poetry or music; but a more philosophical reasoner perceives that they are built, in a great degree, upon the same general principles, and are connected internally by the closest affinity.

What the author states in the first page, 'that the great difference between painting and music is, that they fall under the 'cognizance of different senses,' is a fact that will hardly be disputed; but this difference is in their external character and effects; it is in their interior constitution and principles, and their operation, not superficially on the senses, but intimately and ultimately on the passions and feelings of the mind, that their alliance and connexion are to be traced. Loud and exalted music elevates the mind through the ear, in the same manner as a noble and romantic scene in painting when surveyed by the eye. The flowing curve in the outline of figures pleases us for the same reasons as the gradual rise and decay of notes in melody. Sweetness of tone, like beauty of shape and colour, and smooth and level surfaces, like equable and gentle sounds, inspire elegant and gay sensations in the breast, or sooth us into soft tranquillity and placid composure*. The widest and most essential difference in the operations and qualities of music and painting, is the superior degree in which the one is indebted to the influences of imitation beyond the other. Great part of the delight we experience in contemplating a well-executed picture, arises from the consideration of the artist's skill and ingenuity discovered in the closeness of the imitation; for which reason, what would be an unpleasing spectacle in Nature, we dwell upon with pleasure, when surveyed through the medium of the painter's art. But the particular laws of music do not admit, in any great degree, of the artifices of imitation; and too close a resemblance between sounds and the passion or object described, is almost always indecorous, trifling, and ridiculous. But this is only a negative difference, and not a positive and specific contrariety between the two arts.

* See Dr. Beattie's Essay on Poetry and Music.

We will dwell no longer on this subject, but conclude with observing that the author, by neglecting these topics, has failed of doing justice to the design he set out with, or, in other words, has chosen a subject too dignified and arduous for his powers of investigation. Being disappointed, therefore, in the agreeable hopes that were raised in our minds by the promising title of the book, it was doubly unpleasant to us to sink into the vulgar provinces of mere practical rules and common-place observations. The precepts in the first division of the book, which is allotted to the consideration of music, we believe are good, but so good as to have been long familiar to the most ordinary practitioner; but we must do the author the justice to say, that he manifests some portion of sound taste, if not much penetration; nor could any fair critic find fault with the writer for repeating them and recommending them afresh, if his manner of introducing them had not been much too solemn and consequential for their rank and estimation. These formal and pedantic phrases occur continually: 'Know then'—'observe'—'let it be observed and well attended to'—'let it be thought right in me here to step forth with these warnings.'

But lest it should seem that we have asserted more than we are able to prove, we will now produce some of those particular instances on which our general objections to the work have been grounded. We have observed that the arguments are oftentimes unconnected and inconclusive. In p. 141 the author writes, 'It is easy to conceive, from what hath been observed on inarticulate sounds, that the most agreeable in singing must be the intermediate, as being neither too open and broad, nor too thin and narrow.' Now, it does not appear to us that the collective intelligence of the foregoing pages lead to any conclusions of this sort. But as we believe the author places his dependence here chiefly upon what he has told us in page 9, we will lay before our readers the information contained in that page: 'When the vowels or vocal sounds are nicely tried, it will be found that only three of them can with strictness be considered as purely simple and independent, namely, *aw*, *ye*, *woo*; the others, being not sufficiently distant or separated from them, may be called intermediate. Thus between *a* in our words *all*, *tall*, *fall*, which we will call the first, open, deep and broad sound, and the thin narrow sound of *i* in *bim*, *fill*, come a second open sound of *a* in *fur*, *father*, *gravity*, *hallowed*, *shall*, *shalt*, *man*, *mane*, and a third expressed by *ea* in *mean*, and by *e* in *men*; so likewise between *i* ye and *u* woo, come the sounds of *o* in *no*, *note*, *none*, *son*, *fun*, *run*, *gun*; which last sound in none, son, fun, run, gun, I would call the open *u*-like the French

French *e* feminine in *le, je*, to distinguish it from that in the words *full, pull*, which let it be named the close or shut *u*, woo. Again; these sounds by nature, or in their mode of prolation, with respect to time and each other, are either long or short. Thus the open broad sound of *a* in *all* is naturally long, as is also the second in *father, mane*, but in *man* it is short; so is *e* in *men*, *i* in *fin*, but in *seen* it is long; *o* in *note* is long, but in *not, none*, it is short; *u* in *sun, run*, is very short, but in *soon* it is long. — In p. 5 we read thus; ‘Music, as exemplified above, appears to be both a science and an art.’ This is a proposition which no foregoing distinction or definition of music has established. There is something provoking in the confidence with which the writer, in many places, presses his remarks upon us, as if they rested upon the irrefragable support of some foregoing principles. This is like the mock entertainment given by the humorous Barmecide to the famished porter, as we read in the Arabian Nights; except that we are sent away without being rewarded for our patience.

Of those trite and unimportant observations with which the volume abounds, we will offer some specimens. In p. 21, ‘Sounds produced in speaking and singing are of three kinds, high and low, either in gradual succession, or in distances called intervals, and monotonous: the two former are effected by the elevation and depression, that is, the raising and falling of the voice, and the latter by a repetition of the same tone.’ A confusion between the transitive and neuter verbs to raise and to fall, may also be observed here; see likewise the same error in p. 82. In p. 33, ‘From a multiplied conjunction of voices and instruments in homophony, that is, unisons, and in antiphony, that is, octaves single and double, must certainly arise fulness more astonishing, more effective, and more comprehensible to common ears, than from a less number in parts or harmony.’ In p. 50, ‘Know then that a cold will break the voice before the time of nature, that omission of singing often, according to the rules before laid down of forming the voice, but not too long at a time, while the voice is changing, will sink it; and that vicious gratifications may ruin it and the constitution before the age of manhood.’ In p. 35, ‘Correspondency of tone and expressing words together, perfection in tune, and exactness of time, produce that consonancy in music which fills the ear with sweetness, and expands the soul with delight, either in a single air or in parts; as, on the contrary, nothing is more disgusting than when this consonancy is broken by disproportionate sounds in voices and instruments, even though they be exact in time and tune.’

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We will here discontinue the consideration of his remarks on music with observing, that we believe the young proficient would not entirely throw away his time in perusing them; but we regret that the author has not found out the way of making them instructive and entertaining to others, by a developement of those principles of the art to which every inquisitive mind could attend with pleasure and advantage.

By his observations on poetry we cannot say that he improved our opinion of his taste and judgment. We were sorry, however, to find the sentiment in p. 114, which discovers so proper and modest an estimation of their value, so unhappily expressed: 'To write on poetry, a very Proteus, with unerring exactness and precision, is exceeding difficult, if not impossible; all faults, therefore, and mistakes in the preceding observations, humbly request the candour of those who are skilled in this curious, various, and pleasing art.' The resemblances insisted upon in p. 134-5, are of too general a cast to justify a suspicion of imitation; not to mention that all these remarks are entirely foreign to the design he professes in the title to the book. The construction he forces upon the word *arma*, in p. 145, to favour his notion that the intention of the *Æneid* is to recommend courage above all other virtues, appears to us to suit well the colour of the whole conjecture, which is equally unimportant and improbable: and surely he is doing no honour to the *Æneid* by this remark; for if the predominancy of this virtue do not appear throughout the sequel of the poem, it cannot reflect much credit upon Virgil to prove that he intended it should; and surely many other qualities appear more signally in the character of *Æneas* than courage and intrepidity, in which *Turnus* is doubtless his rival, if not his superior. We cannot approve of the epithet of bustling, when applied to Milton, as in p. 147. We do not agree with the author in his endeavours to prove that the proemium of Milton, Homer, and Virgil, are adorned; we think them *sustained and dignified*. The simile of the vessel is surely a contradiction in itself, and injudiciously and irreverently applied; he calls the *Paradise Lost* at once an overflowing and a leaky vessel, p. 269—271. The moral character and conduct of Milton is improperly urged as an argument against the propriety and force of his poetical sentiments, p. 273. His observations on metaphors are neither new nor just. The words spirit, intend, instruct, are indeed always used metaphorically, as the writer observes; but the metaphorical language of poetry must consist of metaphors that are uncommon in prose. Milton's use, therefore, of these words will not justify us in asserting that he abounds in metaphors;

see

see p. 281. In another place, with a strange inconsistency, the author declares that he takes notice of certain faults in particular passages of the *Paradise Lost* for the sake of inviting our attention to the beauties they contain; p. 288—9.

We shall forbear giving any account of the manner in which the author has treated the subject of oratory, but shall content ourselves with proving how incompetent he must necessarily be to execute such a task, by laying before our readers a few of those flagrant violations of grammar and sense by which all parts of the volume are disgraced. In p. 14, 'terminate with circularity.'—P. 16, 'makes of two and many, one.'—P. 16, 'in which the Italians, it must be confessed to their honour, excel the English, and Madame Mara all the Italians I ever heard, except Monticelli, in these, as also in the other two requisites abovementioned, elegant pronunciation and uniformity of tone; without which the greatest execution, ornaments, and graces of singing and playing are of no estimation, like fine colours on vile canvas, and with bad drawing.'—P. 19, 'this is a wonderful ordination of Divine Wisdom for the purposes of distinguishing the sex, and of delight and instruction in speaking and singing.'—P. 17, 'is understood by very few who teach music, and by the performers of it.'—P. 20, 'the master and scholar should be of diligent attention.'—P. 27, 'all duplicate, that is, any two sounds in agreement with each other, produces simple consonance, as the octaves of such sounds struck together do compound.'—P. 28, 'equally down and equally up.'—P. 38, 'it is a curious and pleasing experiment, that of striking a single note on the harpsichord in the bass, or on the violincello; the ear held close to the instrument perceives the undulation to pass off evidently and distinctly in the common chords of third, fifth, and eighth: this distinction or plurality and unity runs through all nature.'—P. 74, 'to carry the student, instrumental as well as vocal, to some degree of excellence.'—P. 91, 'but John Bull will have it so; and, if you say any thing to the contrary, he will say you are a blockhead, or will knock you down as readily as the consonants.'—P. 129, 'what may be the dire consequences of such errors it is easy to apprehend, and are too visible in the conduct of frequenters at public spectacles; witness, for instance, the Beggar's Opera.'—P. 156, 'well known is, and doubtless was familiar to the Roman understanding.'—We shall finish these extracts with a very curious distinction, and a very odd assertion. P. 35, 'consonance I leave to its usual signification, the accord of two sounds; and by consonancy I mean the agreement of many sounds with one another, among themselves, and in parts, after a manner which shall enter the ear as

‘as one found.’—P. 89, ‘thus we see the consonants have not only a sound of their own, independent of the vowels, but even quantity; which influences their measure.’

After having exalted himself into the chair of criticism by thus displaying the *purity* and *delicacy* of his own practice, with the fastidious severity of a Bentley, he begins to exercise his prerogative in proscribing certain words of ordinary use and acknowledged value, and phrases that appear unexceptionable to more *vulgar* and *profane* ears; see p. 333—4.

ART. VI. *Essay on Refinement*. 8vo. No Bookseller's Name. Oxford, 1788.

AMIDST the variety of objects on which the human mind can be employed, there is none at once so interesting and useful as the *history of man*. To contemplate the species in all its various situations, to trace the gradual expansion of those powers of improvement which have been *exclusively* bestowed on this lord of the creation, and to mark the causes which have contributed to their developement, is an employment every way worthy of our intellectual faculties. It is with pleasure, therefore, that we see the attention of our youth at the universities directed to studies of such utility and importance*.

The author of the essay now before us treats his subject with much perspicuity, and with a correctness of arrangement which we seldom meet with in young candidates for literary reputation. Neither is there anything juvenile in the style of the work; it possesses a classical chastity which might serve as a pattern to many veteran writers of no inferior name.

In tracing the progress of refinement, Mr. Roberts considers man in the successive stages of that progress; he views him in the characters of the *savage*, the *shepherd*, and the *husbandman*, before he examines him as more properly a *member of political society*.

In the first state, the necessities of life totally occupy the mind, and all his exertions are employed in the best method of supplying them. His conveniencies and wants increase in proportion as experience has taught him to supply them with ease. Hence, in genial and productive climates, man begins sooner to

* The present Essay gained the prize at Oxford, and is not printed for public sale. The author's name does not appear in the title-page, but at the end is the signature of William Roberts, A. B. Corpus Christi Coll. 1788.

have an idea of the indulgences and ornaments of life than in the unfriendly regions of the North, where the precarious subsistence they afford 'leaves nothing for the mind except the ingenuity of want, and the enterprize of hunger.'

It is in southern climates, therefore, that man makes his first step, and advances from the savage to the pastoral state. His situation in this state necessarily produces important changes in the human character. Man, in this situation, gradually acquires the ideas of property, and the dawning of order, distinction, and subordination appear. Here too mere animal propensity does not constitute the whole of the intercourse of the sexes, but something like the elegance of love may be discovered.

Having acquired a notion of property, and been accustomed to the comforts and conveniences of life, man naturally wishes for a more certain establishment, a less precarious subsistence; he therefore applies to the cultivation of land; he acquires a desire of wealth; and his appetite and powers of enjoyment extend. This is a source of competition and of war. Hence the constant hostilities which mark this state of the human race. But the evils arising from it contributed to the progress of refinement; they taught the necessity of union, of forming societies for mutual defence; and therefore gave rise to cities, and the first systems of law and government.

Man henceforward becomes a member of civilised society, and makes advances in refinement according to a variety of circumstances, which either hasten or retard his progress. 'There is,' says our author,

'A striking uniformity of character in the barbarian of every climate and situation, which grows towards a point as we approach the state of savage existence. The mind, thus single and unconnected, exists in a kind of elementary state, and discovers the sameness and constancy of general principles. As we gradually approach the limits of civilised life, we burst as it were from a general gloom to the pleasing discriminations of light and shade which a fairer atmosphere discloses. Mankind then come forth in various and opposite characters, according as individuals are summoned to act in their national capacities, from the objects placed before them by the state, and from the constitution of the government and laws.'

We could with pleasure follow this agreeable writer in assigning the causes which produced the different degrees of refinement in different countries, and in tracing its progress through Asia, Egypt, Greece, and Rome, did the nature of our publication permit us to indulge our own inclination. As it is, we must refer our readers to the work itself, and must likewise be as short as possible on his survey of modern refinement.

Without

Without stopping to prove our evident superiority over the ancients in refinement, he rather chooses to point out the means which have contributed to that superiority, and which probably will ensure its stability and duration. Of these, the Christian religion appears pre-eminent. 'To this source we may trace that distinguishing moderation and mildness which reign in our political institutions and customs.'—'But our obligations to Christianity in the promotion of refinement are far from being limited to the duties and elegancies of morality; its ample fountains have overflowed and fertilised the provinces of philosophy; it has laid them open to happier prospects, and to scenes more solemn and sublime.'—The accumulation of knowledge acquired by the experience of ages has not only enlarged the boundaries of science, but, by pointing out the dangers to which it is exposed, will contribute to its preservation.

The invention of printing, by producing an almost universal diffusion of knowledge, has greatly contributed to the progress of refinement, and gives us hopes of ensuring its permanency; for while that art remains (and we cannot conceive how it can be lost), it will preserve the improvements and discoveries of man, amidst the wreck of nations, and every revolution of the human mind.

These are some of the means which have given a superiority to modern refinement, and have placed it on a more solid foundation. What the author has said of the advantages to elegance and refinement arising from commerce, we shall give at large as a specimen of the work :

'The improvements of commerce are justly considered as the most remarkable source of the grandeur and elegance of the moderns. There have been those, however, who, with too confined and implicit a consideration of its consequences, have stigmatised the growing splendour and diffusion of commerce as weakening our claim to the honours of refinement. Impressed by the fortune of ancient states, whose ruin is ascribed to excessive wealth and dissipation, the phantoms of dissolution and decay appear ever before them. A little examination, however, may perhaps convince us that the analogy between the nations of old, and the flourishing kingdoms of the present day, is too inconsiderable to justify these melancholy apprehensions. Nations acquire wealth either by rapine or by industry: the injustice of the former method is revenged by the ill success with which riches so procured are accompanied; for where that circulation is wanting which commerce and industry promote, their tendency is always to rear immense inequalities of fortune, and consequently to foster the growth of corruption and slavery. Such seems generally to have been the situation of the states most remarkable in ancient story. Peace and repose were oftentimes fatally enjoyed by those unsettled nations, unacquainted with that domestic

domestic economy by which employment and bread are provided for the poor and laborious, while perpetual warfare supplied, in some sort, the place of industry and trade, and, by procuring a regular circulation, became as essential to national prosperity as it was degrading to man in general. We are, however, too nearly related to every allotment of human nature to triumph in our own superiority and advantages; and it affords a general reflection that should humble our pride when we behold some of the greatest nations of antiquity despairing to reconcile commerce with public security, and constrained, by a destiny severe and sorrowful, to number the arts and embellishments of life among political dangers. Very different is the prospect which modern nations exhibit: if commerce have produced additional sources of luxury, it has also afforded an antidote against its destructive consequences; and the industry and employment it creates, effect a perpetual vibration in the balance of wealth. Our own country in particular can never forget her obligations to commerce, since the weight and importance of that part of our excellent constitution on which our rights and liberties more immediately depend, is one of its most conspicuous results. Considered in this view, we shall contemplate our improvements in commerce with becoming acknowledgements, and pass with greater satisfaction to the survey of its other less equivocal effects.

Among the first of these we may remark its tendency to open the mind and enrich it with useful knowledge, at the same time that it discloses a scene in which our ambition may exert itself with general advantage to mankind. Perhaps also we may venture to pronounce that whatever conduces to the ornaments and satisfactions of life, has a tendency to improve the social affections. If a common participation of danger were a motive to society and friendship in barbarous periods, a more generous union may arise in ages of refinement from a common sense of enjoyment, and a common interest in the support of security and order. In another view, a taste for the advantages of commerce draws forth the individual into public notice, and leads him to aspire to qualities illustrious and useful, in proportion as his duties increase, and his circle of relationship extends. Nor is the expensive and elegant mode of living which commerce introduces to be considered as always dangerous in a moral or political light; and pleasure is perhaps to be regarded as less obnoxious in proportion as it advances in the delicacy of its taste, and the coarseness of its means.

Upon the whole, this pleasing writer has collected his materials from the most approved authors, and has arranged them with much judgment and elegance.

ART. VII. *The Classical Farrier; exhibiting the whole Anatomy of that noble Animal the Horse. Perfectly describing, by elegant Engravings on Copper-plates, the various Parts of the Head, Body, and Limbs, both external and internal. Together with the Signs, Causes, and true Methods of curing every Disease incident to Horses. In the Appendix are general Rules for the proper Management of Running-Horses, &c. entirely by an improved and experienced mode of Practice. To which is added a copious Index of Diseases and their Remedies. By William Merrick, Farrier, of Swallow-Street, St. James's. The Second Edition. Inscribed to Noblemen, Gentlemen, and every Person concerned in Horses. 8vo. 10s. boards. Kerby. London, 1789.*

OF all the tribes of authors with which our periodical excursions make us acquainted, we meet with none so generally distinguished by a peculiar affectation of sublimity in composition as that of the farriers. It seems to be an invariable rule among these practitioners for each succeeding writer to inveigh against the ignorance and empiricism of his predecessors; but, unfortunately, while he is endeavouring to establish his own superiority, he only confirms a suspicion that his pretensions to greater knowledge are ill founded. For what reason the present work should be denominated the *Classical Farrier*, it is not easy to conceive. If, as we imagine, it is with the view of indirectly claiming a pre-eminence, the author ought certainly to have been a little more attentive with regard to the preface at least, where he informs us that he sits down to pen a *compendious* treatise on horse-medicine and anatomy; though the work extends to upwards of eight hundred pages, and is, in fact, the largest we remember to have seen upon the subject. But, for the gratification of our readers, we must let this author speak for himself:

‘ We shall make little preliminaries with our readers in two or three introductory sections, in order to our right understanding one another; and then proceed to arrange the maladies to which this animal is liable, and the remedies to be prescribed, under proper heads; allotting to the disease and its cure one separate and entire section; and carrying the whole up the whole up to the last stage, or line of experimental improvement on so useful a creature.

‘ To arrogate perfection to any production, would be to contradict our own opinion already declared, and amount to a degree of presumption at which we believe no reasonable man will ever arrive. But perhaps the system of persons who have practised anatomy and the diseases on which they write, who have had the most variegated and extensive practice in every latitude and climate, may, till we shall be better informed, bid fair to become the standard of good, warrantable, and approveable practice.

‘ If

• If so, we shall be abundantly gratified in a reasonable return of profit; and congratulate our judgment on having treated the subject with perspicuity, and a simplicity suited to every capacity; disdaining to perplex the unscientific reader with hypothetical reasoning, and solutions of absurd phenomena, in an unmeaning parade of words, and declamatory jargon of splendid nonsense.

After giving this specimen of Mr. Merrick's literary exertions, where we may suppose him to have been particularly elaborate, it is but justice to observe that the work itself is far less exceptionable. We meet in it with nothing of the obscure, nonsensical, or hyperbolical. It is a plain, useful system of the anatomy, and the cure of the diseases, of horses; the former of which subjects is illustrated by very good engravings.

ART. VIII. *Letters on Slavery. By William Dickson, formerly private Secretary to the late Hon. Edward Hay, Governor of Barbadoes. To which are added Addresses to the Whites and to the Free Negroes of Barbadoes; and Accounts of some Negroes eminent for their Virtues and Abilities.* 8vo. 3s. boards, Phillips. London, 1789.

THE extraordinary zeal with which the cause of the unfortunate Africans has been espoused in this country, reflects indelible honour on the humanity and benevolence of the British nation. From almost every one of our West-India islands some powerful advocate has arisen to describe the horrors of slavery in all its odious forms; and, by exciting the public compassion, to procure at least a mitigation, if not the immediate and total abolition, of a practice so repugnant to all the sentiments of the civilised part of mankind. We have, with much pleasure, beheld the generous and ardent exertions of Messrs. Ramsay, Sharp, Clarkson, and others, on this interesting subject; and we have now the farther satisfaction of seeing it prosecuted with similar alacrity by the author of the treatise now before us. The island in which Mr. Dickson has made his observations is that of Barbadoes, where he seems to have paid great attention to the condition and treatment of the slaves. It appears that, in general, their treatment is less severe in this than the other islands; but still there are instances of such cruelty, rigour, and despotic insensibility, as cannot be conceived without horror. We mean not to enter into any detail of the present work, as it will doubtless make its own way to the notice of both the legislative assemblies; but we shall lay before our readers a short extract, containing a few outlines of the life of the slaves in Barbadoes:

‘ In St. Kitt’s, according to Mr. Ramsay, the plantation work, on some estates, is but little interrupted by Sunday. In Barbadoes, no plantation business is done on that day, except throwing grafts to the cattle, and perhaps digging a few roots, for the allowance of the slaves. In crop time, however, the early hours of Sunday morning, like those of every other morning, are too often infringed upon. Sunday is a day of rest to the cattle, but I cannot, with any propriety, affirm it to be a day of rest to the slaves. During that day, the field-negroes in Barbadoes are, almost universally, employed either in cultivating their little spots of ground (which have been dignified with the illusive name of gardens), in order to eke out their scanty allowance of food; or in travelling, many of them, for several miles, to market, with a few roots, or fruits, or canes, sometimes a fowl or a kid, or a pig. The masons, carpenters, &c. do little jobs on their own account.

‘ Mr. Ramsay tells us that in St. Kitt’s some planters trust to their own skill, or to quack medicines, in treating the sick; but I may venture to affirm, that there is not a single estate in Barbadoes that does not pay a doctor, at the rate of five shillings currency, or about three and ninepence sterling, annually for each negroe, sick or well. The doctors either attend themselves, or send their journeymen; at least once a week, at all times. I have always understood too, that the sick, in general, are well treated; but, except in one (town)-instance, I cannot affirm this from my own knowledge.

‘ Of the treatment of pregnant women, and of their babes on estates, while the former are lying-in, I know almost nothing; but, before they are delivered, and while the latter are at the breast, their treatment is generally, I do not say universally, such as Mr. Ramsay describes. When I first went to Barbadoes, I was particularly astonished to see some women, far gone in their pregnancy, toiling in the field; and others, whose naked infants lay exposed to the weather, sprawling on a goat-skin, or in a wooden tray. I have heard, with indignation, drivers curse both them and their squalling brats, when they were suckling them.

‘ On the estates of one or two eminently worthy and humane gentlemen, I have always understood that the breeding wenches are treated remarkably well; and particularly that they are allowed proper clothes for their infants; and, when they come out, a new suit, better than common, for themselves, and a small matter in money; but this is not the ordinary practice. The children of domestic slaves, and of such as belong to the middling and the lower ranks of people, are treated, in all respects, as well as white children, and, if any thing, thrive better.

‘ After the children on estates are weaned, and are able to run about, they are often put under the management of a careful old woman, and are employed in picking vines, insects, &c. for the small and feathered stock. Hence they are called the hog-meat-gang, or the pot-gang, from their being fed with dressed victuals. Although an old woman, who has many to attend to, cannot be expected to supply the place of the mother; yet I have seen numerous gangs of such urchins, all in the best possible health and spirits.

From

From the hog-meat-gang, they are translated into what is called the little gang, which is employed in weeding, collecting grafs, and other light work, till the individuals who compose it are able to take their station in the great gang; a tranfition which completes the hardship and mifery of a field negro. Till now he had been employed as young people might be, and indeed fometimes are employed, without injury, in this and other countries. Now he muft till the ground, carry out the dung, and, in fhort, muft go through *all* the drudgery of husbandry, which cattle perform in every civilifed country under heaven, except the Weft-Indian iflands.'

The following is our author's account of the ordinary punifhment in this ifland:

'The inftrument of correction commonly ufed in Barbadoes is called a cow-fkin, without which a negro-driver would no more think of going into the field, than a coachman in England would think of fetting out on a journey without his whip. It is compofed of leathern thongs, plaited in the common way, and tapers from the end of the handle (within which is a fhort bit of wood) to the point, which is furnifhed with a lafh of filk-grafs, hard, plaited, and knotted, like that of a horfewhip, but thicker. Its form gives it fome degree of elasticity towards the handle; and, when ufed with feverity (which is far from being always the cafe), it tears the flefh, and brings blood at every ftroke. The law has limited the number of lafhcs to forty, or rather, forty fave one; which, if inflicted by an unfeeling hand, is a very fevere punifhment; more fevere, perhaps, though lefs tedious, than two hundred from the cat-o-nine-tails ufed in the army. Nine-and-thirty lafhcs are very feldom, I may fay never, ordered by magiftrates, unlefs for crimes which really do deferve fuch rigour, and which in this country would often be punifhed with the gallows; or for flagrant infults to white men, which feldom efcape either public punifhment, or private revéngé. Owners very feldom go fo far, in a regular way. But, Sir, punifhment is not always regular. Fits of paffion, to which even good owners are fubject, difdain the reftRAINTS of law, of humanity, and of intereft. Intoxication, ill-nature, and revenge, declare open war againft humanity. In fuch cafes, no trouble is taken to count the ftripes; but they are laid on, furiously and indifcrimately, over all the body, the face, and the naked breafcs of the women fometimes not excepted. Then it is that tyranny rages without control; then it is that the law fhould wrefc the inftrument of oppreffion from a hand which is no longer capable of ufing it with moderation. The law fhould do more. Sir; it fhould make the tyrant tremble, it fhould make him fuffer, for daring to debase a man far beneath the condition of a brute!'

The Letters are eighteen in number, addreffed to Sir James Johnfton, of Elphinfone and Wefterhall, Bart. They contain much information, delivered with candour, and feemingly with equal fidelity.

ART. IX. *England delineated; or, A Geographical Description of every County in England and Wales: with a concise Account of its most important Productions, natural and artificial. For the Use of young Persons.* Small 8vo. 4s. boards. Johnson. London, 1789.

THE avowed design of this compilation is to give a general view of each county, with respect to its geography, natural and artificial products, commerce, and towns. The author has not presented us either with an account of antiquities nor of noblemen's or gentlemen's seats. The following is the account of Warwickshire, from which our readers may be enabled to form an opinion of the work:

' This county, of an irregularly oval figure, terminating in a point at the north and south, is bordered upon almost equally by six counties, viz. Staffordshire, Worcestershire, and Gloucestershire, on the western side from north to south; and Leicestershire, Northamptonshire, and Oxfordshire, on the eastern side in the same order. Its length, from the northern to the southern extremity, is almost fifty miles; its breadth, across the middle, thirty-two. In situation it is the most central in the kingdom.

' The river Avon, crossing Warwickshire in a very meandering course from the east to the south-west, divides it into two portions; of which the northern, and largest, was anciently almost an entire forest; while the southern was a champaign and cultivated country.

' The woodland division, though now, for the most part, cleared and cultivated, still retains somewhat of its wild character, being interspersed with wide heaths and moors, and sprinkled with woods. The northern part has a gravelly soil; but this changes to clay on advancing towards the middle. The principal stream in the north of this county is the Tame, which, coming out of Staffordshire, makes a sweep across a corner of Warwickshire; and, after receiving several of its rivulets, and, among the rest, the Anker at Tamworth, returns at that town into Staffordshire. Much cheese of a good kind is made in this northern part of the county; and it contains coal and limestone.

' The southern portion, formerly called the Feldon, is a tract of great fertility, and very productive of corn. Its chief river is the Leam, which joins the Avon near Warwick. Dunsmore-heath, between these two rivers, now mostly enclosed, is the scene of some of the fabulous stories related of the famous Guy Earl of Warwick.

' On the borders of Oxfordshire is a low ridge called the Edge-hills. Here was fought in 1642, the first pitched battle between the forces of Charles the First and the parliament, the event of which was indecisive, each party claiming the victory. Beneath this ridge lies the fruitful vale of Red-horse, extending up into Warwickshire. On the Northamptonshire border are some sheep pastures of excellent quality.

' Warwick,

• Warwick; the capital of the county, is an ancient and neat town, situated upon a rocky eminence above the Avon, and crowned with a fine castle of the earls of Warwick, still in a habitable state. It is not a place of trade.

• The city of Coventry, a joint bishop's see with Litchfield, is a large and populous place, frequently mentioned in English history. It had very early a great trade in various articles of manufacture; as cloths, stuffs, thread, &c. At present, the principal branch is that of silk ribbons, which employs a number of hands. The goods are sent to London by waggons. Some gauzes are, besides, made here, and some camlets and lastings. The buildings of this city are in general mean and ancient, and its streets narrow. Here is the head of a canal, intended to join the Staffordshire grand trunk with the Thames at Oxford.

• Nun Eaton, to the north of Coventry, partakes with it in the ribbon manufactory.

• But this county derives its principal consequence, as a commercial one, from the town of Birmingham, situated in a corner of its north-western side. For a considerable period its hardware manufactures have been noted; but of late years, by great additions to its trade from a vast variety of useful and ornamental articles, such as metal buttons, buckles, plated goods of all kinds, japanned and paper ware, &c. it has risen to be superior in populousness to any of the other modern trading towns in England, and has filled the surrounding country with industrious inhabitants. It is plentifully supplied with that important article coals, by means of a canal to Wednesbury in Staffordshire; and it has a communication with the great trunk from the Trent to the Severn, by means of a branch passing to Wolverhampton. The Birmingham goods are dispersed about the kingdom, but chiefly sent to London by land carriage. They are exported in great quantities to foreign countries, where, in point of cheapness and show united, they are unrivalled; so that Birmingham is become, according to the emphatical expression of a great orator, the *toyshop of Europe*.

• The town of Stratford upon Avon has obtained fame on a very different ground; for here, the pride of Englishmen and delight of the theatre,

—sweetest Shakespear, fancy's child,
Warbled his native wood-notes wild.

• Kenelworth-Castle, betwixt Warwick and Coventry, was the scene of great magnificence in the reign of Queen Elizabeth, who was here entertained, with all the splendour the age could afford, by her favourite, Dudley Earl of Leicester.

It appears to us that this account is much too imperfect to answer the purpose either of curiosity or use. Indeed, the most interesting part of a survey of England was precluded by the narrowness of the author's plan. We are surpris'd, however, that Mr. Aikin did not think proper to accompany his delineation with, at least, a general map of England.

ART. X. *Medical Commentaries for the Year 1788. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. Collected and published by Andrew Duncan, M.D. F.R.S. and A.S. Edinb. Physician to his Royal Highness the Prince of Wales for Scotland, Fellow of the Royal College of Physicians, Edinburgh, and Member of the Royal Societies of Medicine of Paris, Copenhagen, Edinburgh, &c. Decade Second. Vol. III. 8vo. 6s. boards. Elliot, Edinburgh; Elliot and Kay, London. 1789.*

THE first section of this volume containing, as usual, an account of new books, we shall begin our examination with the second section, which is allotted to medical observations.

The first article is an account of different medical cases, by Mr. Hellsam, of Stoke in Norfolk. They afford nothing of any importance; and consist of an imperforated hymen; strangulated hernia; obstinate constipation; herpetic eruptions, succeeding inoculated small-pox; and an obstinate headach, from hydatides in the ventricles of the brain.

Art. II. by Mr. Henderson of his Majesty's ship *Astrea*, presents us with a method of curing ulcers of the legs by antiscorbutics, tonic remedies, chiefly by exercise; using such topical applications as are warm and stimulating, and avoiding all emollients, unless when pain and inflammation rendered them necessary. We agree with Mr. Henderson that exercise, in such cases, is highly adviseable; but the practice is not new.

Art. III. An Account of the Dissection of two Cases, by Mr. Lawton, surgeon at Leith. The former of these relates to a collection of water found, after death, in different cavities of the body; and the latter to an abscess, occasioned by the head of the os femoris; but neither of them has claim to much importance.

Art. IV. An Account of a Suppuration of the Liver terminating successfully, after a large Discharge of purulent Matter by the Anus. By Dr. Garnett. Suppurations of the liver often terminate successfully; but this case, from the long continuance of the complaint, and the apparent inaptitude of the remedies towards effecting a complete cure, is one of the most extraordinary we meet with. Nature has here operated powerfully, under very unfavourable circumstances.

Art. V. An Account of a Rupture of the Oesophagus, from the Action of Vomiting. By Mr. John Dryden, surgeon in Jamaica. This case was very extraordinary; but it suggests a caution in the use of emetics, in a climate where the system is relaxed.

Art.

Art. VI. Some Observations on the Endemic Fever of the Coast of Guinea; and on the occurrence Small-pox a few Days after Birth. By Mr. William Rait, surgeon at Dundee. This fever has nothing in it uncommon; it is divided into two stages, the inflammatory and putrid; in each of which it is to be treated according to the rules prescribed respectively in such cases. The variolous occurrence mentioned in this paper is brought to invalidate the opinion of those who believe that the infection of the small-pox is never communicated in utero from the mother. But we are not satisfied, from the recital of the case, either that the mother had the small-pox at the time of delivery, or that the eruption, when first observed on the child, was really of the variolous kind.

A Case of Scurvy by Mr. Leedes contains nothing worth mentioning.

Art. VIII. History of an Aneurism of the Crural Artery, with singular Circumstances. By Mr. James Clark, surgeon in Dominica. Upon dissecting the aneurismal sac, the artery was found to be plugged up, in two places, by a hard, horny substance. The patient, towards the close of his illness, was seized with a complaint of the lungs, which Mr. Clark knows not whether to impute to a translocation of pus, or to the catching of cold. As there was evident cause for the latter of these accidents, we should be inclined to ascribe the pulmonary affection, chiefly at least, to this circumstance; though the disorder may have been increased by the absorption of purulent matter.

Art. IX. Account of a singular Case in Midwifery, by Dr. Farquharson. This paper, we are told, was accidentally found, two or three years ago, by the Laird of Mackintosh, in his charter-room, and was communicated to Dr. Farquharson by Mr. Charles Mackintosh, writer to the signet. It relates to the very extraordinary case of a woman, named Elspatt Grant, who, in the year 1736, resided in the parish of Moy, being then with child. At the usual time of delivery, she contracted her pains, which lasted for three days; during which time the child continued in the birth, till at length 'she split in the lower part of 'her belly,' at which split or rent the child came into the world. The woman recovered in a few days, and without the assistance of a surgeon. This case is so very extraordinary as to justify a degree of scepticism; but it is supported by the evidence of a number of persons who were solemnly examined concerning it.

The history of a case, which the author calls curious, of the translocation of an inflammation from the lungs to the brain, is both imperfectly related and unimportant.

The

The last article is the history of two cases of amputation, in which compression of the artery was successfully made by the finger of an assistant, as there was no room for applying the tourniquet.

The third section, which is appropriated to medical news, begins with an account of the life, writings, and character, of the late Dr. Hope, by Dr. Duncan. Dr. Hope, we are informed, was born at Edinburgh, on the 10th of May, 1725. He was the son of Mr. Robert Hope, a respectable surgeon, whose father, Lord Rankeilar, made a distinguished figure as one of the senators of the college of justice in Scotland. By his mother he was descended from the ancient family of Glais of Sauchie, in Stirlingshire. In April 1761 he was appointed the king's botanist for Scotland; and, in a few weeks after, he was elected by the magistrates of Edinburgh as successor of Dr. Alston in the professorship both of botany and materia medica. He married the daughter of Dr. Stevenson, an eminent physician in Edinburgh; by whom he had four sons and one daughter. He died in November 1786. Dr. Hope's favourite study was botany, which, through his majesty's munificence, he was enabled to cultivate with great success, by means of the new botanical garden in the environs of Edinburgh. He was one of the first who, in conjunction with the late Sir Alexander Dick, applied to the practical cultivation of rhubarb in Britain; and he has shewn that the assafoetida plant may likewise be propagated in this climate. Besides being the author of some papers in the Philosophical Transactions, he had in contemplation an extensive botanical work, on which he had bestowed much reflection; but whether this will be completed, is not positively affirmed. We cannot but wish for its accomplishment.

The seven succeeding articles of this section relate to prize-questions and medals; after which we meet with an account of Dr. Pearson's method of preparing soda phosphorata, and its peculiar properties as a cathartic. This salt has many qualities which recommend it to general use. It has very little taste when dissolved, and that taste is by no means disagreeable. It excites neither nausea nor sickness, nor any uneasy sensation in the stomach. It operates in the most gentle manner, and may be taken with ease by children or infants. From six to ten drachms of it, dissolved in a pint of broth or watergruel, made without any salt, gives no more than an agreeable saline taste, and operates as a purge with an adult. To children the dose must be proportionably diminished.

A correspondent of Dr. Duncan's sends him various communications on subjects of medicine. He finds no advantage from joining ipecacuanha with opium, in the acute rheumatism; and therefore

therefore he does not exhibit Dover's powder, but opium alone, in the quantity of one grain every six or eight hours, or two grains every night, and one grain every morning. He has likewise successfully exhibited the *potesta arsenicata* in epilepsy, and Ward's white drop in cutaneous diseases. He recommends, instead of the *flores zinci*, zinc precipitated by alkali from white vitriol.

The other articles which chiefly claim attention are, the successful application of the *eau de luce* in the bite of a viper, and Dr. Parry's method of suspending mania by the compression of the carotid arteries.

ART. XI. *Diversity; a Poem.* By Della Crusca, 4to. 2s. 6d. Bell. London, 1768.

DELLA Crusca informs us, in his preface, that 'poetical reputation has but little reference to his pursuits;' that he writes 'occasionally to amuse himself; if he should chance to amuse others, he will be happy.' Yet, in the same preface, he appears hurt at not having acquired a higher poetical reputation, and seems to have all the literary anxiety and appetite of a *professed* author. He likewise tells us that he 'will not labour to conciliate approbation by affected humility, or to deprecate criticism by excuse;' yet at the same time he informs us that his poems in the *World* were *hasty productions*. Does he, or does he not, mean this as an *excuse*? And, in his dedication, he is afraid he 'may do wrong in offering a work of so little merit to a person of acknowledged taste.' Is this *real*, or *affected* humility? But Della Crusca is not singular in this inconsistency; it is a very general fault. One great object of all authors is applause; while many of them declare to the public that they have been at little pains to obtain it; that they have not put forth all their strength; that they write merely for amusement, and are very indifferent about the opinion of the world. This dissingenuousness of authorship we did not expect from the present writer: but it is not easy to avoid professional contagion—*il faut burler avec les loups*.

To prepare the reader for the irregularity he is to meet with in '*Diversity*,' the author, in his preface, has the following stricture upon Mr. Mason's opinion concerning the regularity of lyric poetry:

'It is not my intention here to examine the propriety of Mr. Mason's opinion upon the *regularity* of lyric poetry constituting its merit; I will only say that, though I respect his talents, I differ from him; because I find the *irregular ode* to have been susceptible of the greatest

greatest beauties, and to have been employed with peculiar success by the best writers in the best languages. The use of the *strophe*, *antistrophe*, and *epode*, might do very well formerly at Athens and at Thebes, but, having no analogy to our customs and manners, need surely never to be introduced ; unless in some birth-day song, when the accompaniment of dancing might be the means of exhibiting, in a fair point of view, the activity and grace of the lovely maids of honour.'

Though we agree with him in rejecting a strict adherence to the *strophe*, *antistrophe*, and *epode*, yet irregularity should have its bounds ; which have perhaps been overstepped by Della Crusca's muse. The well-known ode of Dryden seems to have been the exemplar he had in view ; but his transitions are more various, and have less ease and nature in them. His composition is ornamented to a fault, that of Dryden is simple and sublime ; the sense of the latter is obvious at the first glance, it is often difficult to pierce the obscurity of the former.

The poem opens with a spirited description of the appearance of *Genius* 'on a mountain's airy spire.' His eulogium of Britain lures *Poetry* from her retreat :

————— ' From solemn glade
The vivifying maid,
Extatic Poetry, was seen
To pace the upland green—
With many a curl luxuriant flowing,
Cheeks with light purpureal glowing,
While her long, unsettled gaze,
That varying Passion's force displays,
Fix'd on him she most ador'd,
Her sacred soul's eternal Lord.
Ha! as she swept with wild'ring hand
Her charmed harp, o'er sea and land
Fleet Zephyr bore each melting tone
That Melancholy thought her own,
That frolic Pleasure smil'd to hear,
And Madness welcom'd with a tear ;
While Valour, rushing at the sound,
Dash'd his burning eyeballs round,
And as far off his shield he hurl'd,
With naked breast defy'd the world !'

But, before she proceeds in her song, the author personifies the *Sun*, and *Art*, and gives us near two pages of description. Poetry then resumes her train, and sings of *love* and *honour* :

' How th' exulting breast disdains
Selfish pleasures, selfish pains.'

This

This awakens *Love*, who springs from his 'jasmine pillow,' and, having paid a visit to *Jealousy*, accompanied by *Hope*, makes a despairing lover happy in the possession of his mistress. Poetry, enchanted with this scene, calls the dryads, fawns, naiads, and nereids, to see 'how near allied are bliss and woe.' The strain then recommences with elegiac verse:

'She sung of those, to happier fortune born,
Whose downcast looks a dire reverse reveal,
Who long, too long neglected and forlorn,
Had known to suffer, and had learnt to feel.'

She next laments her departed children, the poets of Britain. The author here introduces a compliment to his deceased friend Sir John Henry More.

He next introduces *Mirth* and *Laughter* to the goddesses of poetry; the latter

————— 'Offers up
Sweet liquor of Circean cup,'

which puts her in such good humour that she sings a gay song, in Ansty's tripping numbers, advising us,

'In the calm of enjoyment then think not of sorrow,
Nor brood on the storm that may threaten to-morrow.'

'Genius waved his head,' the fumes of the Circean cup are dispelled, 'she finds obtrusive rage her bosom fill,' and gives us a satire on *affectation*. Genius stops her in the midst of her career:

'Peace, peace (the godhead cries), nor more
Trace the dim failings of this matchless shore.'

He then proceeds to finish his eulogium on Britain, celebrates it for chastity, friendship, courage, truth, &c. then, passing from general praise to particular encomium, he tells Poetry that, in our happy island, she has unnumbered rivals in his favour. Among these he mentions Mrs. Damer, Sir Joshua Reynolds, Mr. Kemble, Mrs. Siddons, and the Rev. Mr. Este. Genius concludes with an address to the author, which we give as no-unfavourable specimen of the work:

'But what art thou, who, loit'ring near
Where these mysterious forests low'r,
'Giv'st to my tongue a list'ning ear,
'And steal'st upon this sacred hour?
'Presumptuous bard! think not from me
'T' attract the glowing spark of energy.

Or

- * Or with frail touch and imitative tone
- * To draw sweet numbers from thy tuneless lyre;
- * 'Tis darkness all, unless I lend my fire!
- * And Music wakes at my command alone.
- * Fond child of dust! thy hopes forego!—
- * O! reconcile thy soul to woe!
- * But ne'er imagine that I bear a part
- * In the deep anguish of thy struggling heart;
- * Nor idly look for Fame—her breath
- * Is found but in the gales of death!
- * She seeks the slumb'rous raven's gloom,
- * To whisper o'er the lonely tomb!—
- * Deigning at last that praise to give
- * Which none might e'er receive, and live!
- * Hard is the poet's lot!—in vain
- * He pours an inoffensive strain
- * To cheer the woodlark brooding on her nest,
- * To sooth the secret sorrows of his breast,
- * Tho' but a shepherd's song it flow,
- * In ev'ry vale he meets a foe.—
- * While e'en amid the peasant throng,
- * Shall hiss pale Envy's viper tongue!
- * Or could his pen, with strength sublime,
- * To high perfection lift the rhyme;
- * Or teach instructive truth to doubly please
- * With Piozzi's brilliant wit and learned ease;
- * Still would dull Malice shout around,
- * Still feebly aim th' assassin wound!
- * Still dark Detraction hurl the lance,
- * And her whole harpy, hideous group, advance!
- * Rather with weeds thy temples bind;—
- * Ah! mourn thy faults—thy follies past—
- * Mourn thy rash youth, that fled so fast—
- * And mourn the fever of thy mind:
- * Submissive yield to steadfast Fate's decree,
- * And learn to pity base Malignity!
- * So, when I view thee at declining eve
- * Bathe thy hot bosom in the lunar tide,
- * Or near yon cataract hear thee grieve—
- * Down my sad cheek, perchance, a tear shall glide.*

He spoke—and, darting upwards from the sight,
Sail'd thro' th' immense abyss, and vanish'd into light!

We have been obliged to give this analysis of *Diversity*; as we found it impossible, in a few words, to convey any idea of it to the reader. Should he tell us that even now he does not clearly conceive the object of the author, we can only answer by saying that we *guess* he intended to form a kind of whole, and at the same time try his strength upon almost every subject, and in every species of measure.

The

The writer certainly possesses talents for poetry; but he wants chastity and sobriety in his composition; his thoughts are not seldom far-fetched, his pathos is too *pretty*, and the labour of art frequently too apparent.

After what we have said we shall not dwell long on minute criticism.

‘ While *melody*, in some far vale,
Weaves on the air a lengthening line
Of cadence soft and swell divine.’

Metaphors should give force and clearness to the thought; but we can form no conception of melody *weaving* a line of soft cadence on the air. Frequent *conceits* like the following are to be met with:

‘ While from her eye the swift drop rushes,
In vain to quench her burning blushes.’

In these circumstances to give thought and intention to the tears is a *prattiness* which should have been left to the inferior poets of Italy.

Some of our severe critics would banish all mythological beings from poetry. Though we do not quite agree with them, yet it is beyond a doubt that, when they are introduced, when they are addressed as actually existing, they should not, at the same moment, be considered as *nonentities*. Yet Della Crusca is guilty of this fault when he makes the goddesses of poetry invoke the dryads, fawns, &c. while at the same time he calls them a ‘*fabled*’ people, a race that do not exist:

————— ‘ The goddesses of the potent lyre,
Proves at her breast the sympathetic fire;
Invokes the *dryad* and the *fawn*,
The *fabled* people of each wood and lawn.’

One observation more, and we have done. The author, in describing the rising sun, says,

————— ‘ From his eastern tent the sun
Leapt forth *in arms*,
And rear’d his crest sublime,
The prototype of time.
How lovely then were Nature’s charms!’

Why *in arms*? He was not going to battle. Arms, it is true, rhymes with charms: this, though not a good reason, is the only one we can discover.

We would recommend to Della Crusca the laying aside much of his gorgeous trappings; we would advise him to woo the
1 maid

maid *Simplicity*. At present, though he has many of the requisites which constitute the poet, he frequently makes

————— ‘ Foppish nature smile,
And play the coxcomb.’

ART. XII. *Memoirs of the Medical Society of London. Instituted in the Year 1773. Vol. II. 8vo. 7s. boards. Dilly. London, 1789.*

THE first article of this volume contains a short account of the causes, symptoms, and cure of the hydrophobia, from a Greek manuscript in the possession of James Sims, M.D. of which he has subjoined a Latin translation. In a disorder which resists all the efforts of modern practice, it is doubtless adviseable, to try the effect of those remedies which were used by the ancients. Baths, or embrocations of oil, might perhaps be found advantageous. There is some reason to question whether the method recommended in the manuscript, of administering water to the patient in a concealed form, would be attended with success. The external applications to the stomach seem partly too frivolous, and partly too different in their nature from each other, to promise much benefit. On the whole, we are inclined to suspect that the author recites a method of cure, which he has never seen confirmed by experience.

Mr. John Sherwen, of Enfield, gives a well-described case of a scirrhus rectum, with some valuable observations on the disease. Dr. Lettsom relates two cases of hydatides renales. From Dr. Walker we meet with remarks on the atrophia lactantium, which it seems prevails greatly at present about Leeds in Yorkshire. He imputes it to the use of tea having become general among the women of that country; and in this he is probably well-founded; for we know that an extreme indulgence in tea is particularly hurtful to those who eat little animal food, which is commonly the case with the lower class of people in this country. Some experiments on the solvent powers of camphor are furnished by Dr. Percival, with other miscellaneous communications. Mr. Church, of Islington, produces an instance to prove that the *ascaris lumbricoides* is not oviparous, as generally imagined, but viviparous. To account for its introduction into the human body, he supposes that it may have crept in at the mouth while the child that discharged it was asleep. Whatever force may be in this conjecture, the practical inference suggested by Mr. Church is certainly judicious; it is, that when any of those worms is discharged from the human body, we should persist in the use of anthelmintics for some time after; as there is a presumption that some young ones may be left behind.

The

The next article that occurs is the case of a patient who discharged the pupæ of the *musca libaria*, by Dr. White, of York. Dr. Falconer recites a case of the efficacy of the application of cold water to the extremities, in a constipation of the bowels. This remedy was formerly recommended by Dr. Stevenson, in the *Edinburgh Medical Essays*; and the success of it is further confirmed by the case here related. Dr. Anthony Fothergill evinces the efficacy of the *gummi rubrum astringens*, called by some the *gummi kino*, in intermittent fevers, and certain preternatural discharges. This gum contains an aromatic combined with an astringent quality; and therefore approaches, in some degree, to the Peruvian bark. Mr. Shooft, student of medicine at Annapolis, recites an account of a case of a tetanus successfully treated by the use of calomel, bark, wine, and the cold bath. Dr. Conyngham, of Virginia, describes a similar instance of a tetanus successfully treated by the use of calomel, bark, and wine. These two cases tend strongly to confirm the practice recommended some years ago by Dr. Rush, upon the idea that the cause of this disease is debility, and that its cure must depend on such remedies as obviate the effects of that disposition. Mr. Hooper gives a case of the uterus lacerated by the force of labour pains; and Dr. Vaughan a case of vomiting in pregnancy, successfully treated. Dr. Samuel Farr recommends the use of cantharides in dropsical complaints, especially those of old people. The remedy is not new in these cases, but is certainly not so much prescribed as it deserves. We can subscribe to its efficacy as a most powerful diuretic; and while it differs from many other evacuants, by strengthening rather than debilitating, the constitution, its stimulating effects, if too violent, may be sheathed by the addition of mucilaginous and cooling medicines. We next meet with a case of tetanus cured by electricity; and several cases of hydropic diseases cured by the *digitalis purpurea*; with the proposal of different remedies for the cynanche pharyngea, or defect of deglutition from a straitening of the oesophagus; and some cases of unusual affections of the tongue.

In the article immediately succeeding the last-mentioned one we are presented with useful observations on the palsy, by Dr. Falconer, of Bath. He remarks that most medical writers and practitioners object to the use of opium in palsy, on account of the effects it produces being so similar to those of the paralytic affection. But he is convinced, from repeated experience, that however appearances may be against the use of opium, in this instance appearances are fallacious, and that opium, when indicated by pain, spasm, uneasiness, or other troublesome symptoms, may occasionally be employed with as much safety in palsy as

in any other complaint. Mr. Bureau's case of an ileus is accompanied with observations on an hydraulic machine, the use of which has been recommended, with much plausibility, by Vogel and De Haën. The case recited by Mr. Bureau does not positively prove its good effects, but affords presumption in its favour. The next case, which is that of inflammatory constipation of the bowels, successfully treated by Dr. Maccatrick Adair, ascertains more clearly the utility of this machine in such complaints. As this machine, though recommended by the most respectable authority, seems to be hitherto very little employed in the British dominions, we shall take the opportunity of detailing Dr. Maccatrick Adair's hints for the use of it:

• The tube may be about a yard and an half in length, and about half an inch in diameter; the pipe should be of the largest size, with a broad rim to prevent the regurgitation of the liquid through the anus.

• The injection has been sometimes simple warm water, or medicated by the addition of oil, soap, or muscovado sugar, or common salt, according as the state of the bowels seemed to require its being less or more stimulating, to the quantity of a gallon or more. This injection being heated, and put into a narrow earthen vessel, the pump is to be immersed into the liquor, so as to cover the air holes, the embolus or staff is to be worked till the tube is filled, and the liquor flows from the pipe nearly of the warmth of milk from the cow. The pipe is then to be introduced into the anus, and the liquor injected gradually, until the patient complains of a sense of painful distension of the bowels, owing to the parietes of the intestines being too suddenly stretched by the column of liquid injected. The operator, therefore, must stop for one or two minutes, and in the mean time the abdomen should be gently rubbed with a little warm oil, to assist the diffusion and ascent of the liquid into a superior portion of the intestine; in consequence of which the sense of distension gradually abates, or totally ceases, when the injection is to be renewed with the same precaution, until the patient is seized with an irresistible desire of going to stool.

• If nothing but the injection is discharged, the operation is to be repeated every hour, or two hours, till the fecal contents are evacuated; and in the intervals cold water may be dashed on the abdomen and extremities for a minute or two, which, beside its powerful effect in resolving spasmodic constrictions, diminishes febrile heat, and invigorates the patient.

• As the liquid is cooled in its passage through the pump and tube, it should be heated to about 120 or 130 degrees of Fahrenheit's scale; but for this there can be no certain rule, as the sensibility of the bowels must be different in persons, either constitutionally or in consequence of morbid irritation; care, however, should be taken that the heat may be rather below than above par.

The

The next article is an attempt to ascertain the powers concerned in the act of vomiting. Mr. Haighton evinces, by these experiments, that vomiting is performed by the concurring efforts of the stomach, diaphragm, and abdominal muscles; refuting the theory lately adopted by some French physicians that the action of the abdominal muscles is not always necessary to produce vomiting. Dr. Pulteney communicates a case of an extraordinary enlargement of the abdomen, owing to a fleshy, encysted tumour. Dr. Bayford relates the case of a female patient, who had been afflicted from her infancy with obstructed deglutition. After her death it was found, upon dissection, that the complaint arose from an extraordinary *lusus naturæ* in the disposition of the right subclavian artery. The cases mentioned by Dr. Sims of the jaundice being cured by bathing in bog-water are worthy of attention. Dr. Percival's cautions and remarks, particularly relative to pulmonary disorders, are written with his usual judgment, and contain many useful observations. These are followed by a case of a diseased rectum, by Dr. Lettsom; remarks on the solvent powers of camphor, by Mr. Chamberlaine; history of a case of cicuta; a case of suppression of urine, occasioned by an enlargement of the prostate gland; case of a scirrhus œsophagus; history of a case of incysted dropsy. An article by Mr. Pole gives an account of a remarkable spasmodic affection from the puncture of a pin, cured by the liberal use of laudanum, with antimonial wine. Mr. Sherwen evinces that emetic tartar, when rubbed into the skin with the hand, in the quantity of a few grains, moistened with water, produces the usual effects of antimonials, chiefly, however, by exciting a copious perspiration. He very properly cautions the patient against the use of acids, at the time of going through a course of this medicine; and the symptoms which he experienced in his own person, if he was not mistaken with regard to their cause, suggests the expediency of thoroughly washing the hands, after using them in this operation. The same industrious experimenter delivers some observations on the effects of arsenic, by external absorption. Next follow hints on the management of women in certain cases of pregnancy; some remarks on the influenza that appeared in spring 1782; with observations on cancers, by Mr. Fearon. 'The more,' says he,

'I reflect on all the practice I have seen, the more it tends to confirm me in this opinion; for in all cases where I have seen solanum, mercury, martial flowers, or arsenic given, they did harm; and if from cicuta or opium any advantages appeared to ensue, they were but of short duration.

'The cure is very simple, and consists in bleeding, either topical or general, according to the seat of the complaint or part affected.

'In the beginning of schirrhous affections of the breast and testis, the mode I have adopted of taking away blood, is by leeches repeatedly applied to the parts. In this course, however, I have often been interrupted by the topical inflammation produced by these animals around the parts where they fastened. In delicate female habits I have often lost a week before I could proceed to the reapplication of them. When the symptoms led me to suspect the stomach, uterus, or any of the viscera, to be so affected, that the complaint either is, or most probably soon will become cancerous, I then have recourse to general bleedings. But whether topical or general, perseverance for a sufficient length of time is necessary. Though the pulse never indicated such practice, yet the patients have not suffered by repeated bleedings; on the contrary, when they passed a certain time of losing blood, they felt a return of their symptoms, and of their own accord desired to be bled again. To this plan or practice of repeated bleedings I joined a milk and vegetable diet, avoiding wine, spirits, and fermented liquors, an open belly, and saturnine applications.'

An appendix contains an account of the effects of lightning; an account of several phenomena which occurred upon opening the body of a female infant of premature birth; a case of an hæmorrhage from an ulcer on the penis; two experiments on the mechanism of vomiting; and the history of hydatides discharged with the urine. From the list of donations to the Medical Society, at the end of the volume, it appears that their library is in an increasing state. On the whole, we think there are fewer frivolous papers in the present publication than in most collections of the kind.

ART. XIII. *An Address to young Persons after Confirmation.* By Richard Watson, Lord Bishop of Llandaff. 8vo. 1s. Evans. London, 1789.

FEW are the performances, especially of a serious nature, which come before us or the public in a shape so peculiarly laudable and interesting as the present. In perusing it, which has been with much satisfaction, we could not help calling to mind the infant ages of Christianity, when bishops were chiefly solicitous of distinction in the conscientious discharge of pastoral duty; and when they were not so much conversant in the courts of princes as in the house of God; in the politics of party as in the promotion of religion; in procuring translations as in the care of souls.

An

An author of such acknowledged celebrity as Dr. Watson could have few motives, either from interest or ambition, or indeed from any other principle than the purest benevolence for thus condescending to appropriate abilities which have done him so much honour in every walk of literature and science, and which rank him among the first scholars, philosophers, and orators of the age; for inculcating on young minds the infinite importance of an early and rational religion. Nothing can be more auspicious to the welfare of posterity than genius of the first order, in conjunction with an understanding in the best state of cultivation, thus controlled by a sense of duty, and seizing, with a laudable enthusiasm, every opportunity of asserting the supreme concerns of society and the human heart.

The composition is in a style of simplicity, elegance, and perspicuity, and glows throughout with the unaffected fervour of paternal sincerity and earnestness. In every page we find the author, laying aside the dignity of the prelate, and the authority of the teacher, for the conciliating manner and tender importunity of the father. He exposes the prejudices of scepticism or infidelity without adopting terms of irritation or reproach; draws all his admonitions from the orthodox school of experience; and happily accommodates his conceptions to the modes of thinking most prevalent in the busiest scenes of life, and level to the weakest state of the human mind. His pictures of vice, which are all taken from life, are as hideous and repulsive, as those of virtue are lovely and interesting; and he exhibits religion as the supreme blessing of Divine Providence to man, as the best associate of his nature, and the only infallible asylum of his species from the consequences of guilt.

Most of his observations are therefore chiefly directed for promoting the genuine practice of piety. A religious habit of mind he sedulously recommends 'as the root of every virtue, 'as the surest source of comfort in every stage and condition of 'life.' Whatever duties the licentiousness and depravity of the times have rendered most unfashionable, he brings forward, and eagerly urges on the ardent attention of youth, by a series of the most obvious, impressive, and convincing reasoning, as absolutely indispensable, even to the best pursuits of the present, as well as the surest hopes of the future: these are the duties of secret prayer, a regular attendance on divine service, and a frequent participation of the holy communion. And it highly becomes all the sincere friends of Christ and his religion to consider very seriously the arguments by which the conscientious observance of these sacred institutions is here enforced.

We give the following passage as a specimen, not of style and manner, already stamped with universal approbation; but of the singular spirit and tendency of a treatise much liker the eloquence, the gravity, and the sanctity, of a primitive father of the church, than a philosopher as well as a prelate of the eighteenth century:

‘ Think seriously of this matter; *have your conversation in heaven; walk by faith; set your affections on things above, not on things below*, except so far as to make things below instruments of your attaining things above. Remember for what purpose you were born; through the whole of life look at its end, and consider, when that comes, in what will you put your trust—not in the bauble of worldly vanity; it will be broken—not in worldly pleasures; they will be gone—not in great connexions; they cannot serve you—not in wealth; you cannot carry it with you—not in rank; in the grave there is no distinction—not in the recollection of a life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world—but in that of a life spent *soberly, righteously, and godly, in the present world.*’

The size of this small but masterly production does not permit us to extend our account. And we dismiss the article with less regret that we sincerely hope no person or family, in any degree interested in the culture of youth, can be long without it. There is certainly no religious performance in the language more deserving the serious perusal both of old and young, or will better repay the pains, especially of the latter, in reading it frequently, and even getting every word of it by heart.

ART. XIV. FOREIGN LITERATURE, ARTS, &c.

WHILST our Gallic neighbours are unfettering themselves from the chains of an oppressive and despotic monarchy; whilst occupied in studying the laws of our excellent constitution, they become, from our example, free and enfranchised citizens; they do not neglect the cultivation and improvement of arts, agriculture, and philosophy. We will, in our turn, profit by the progress they make in these improvements, and will select accordingly, from the *Journal de Physique*, and other learned publications, whatever may interest our countrymen, under the title of ‘ The Progress of Arts, Agriculture, and Philosophy.’

In

In this number we give two articles, relating to arts and agriculture; and shall follow them up, with a sedulous zeal, in our succeeding numbers.

PROGRESS OF ARTS AND AGRICULTURE IN FRANCE.

ARTS.

Provence, in the south of France, having been threatened, by the severity of the late winter, with the loss of the greater part of its olive-trees, the Marquis de Bullion has contrived a cheap substitute for olive oil, in the making of soap, by a mixture of equal parts of the oil of the white poppy and horse fuet. He has likewise found this oil to succeed blended with every kind of fat.

He has presented to the Academy of Sciences at Paris a specimen of the soap thus manufactured, and consisting of equal parts of white-poppy oil, horse fuet, and soapmaker's ley.

The soap dissolves readily in water; and the marquis, by repeated experiments, has found it to be well calculated for the purposes of washing.

This discovery in France, where the white poppy abounds, and where it is cultivated with the utmost ease, is certainly interesting. The oil is made from the seeds by expression; and the marquis, besides the abovementioned purpose, has found it excellent in fallads, &c. it neither being narcotic, nor having a bad taste.

But he has contrived to interest society more generally by a method of obtaining an unusual quantity of salt from the soda of Alicant.

He perceived that, after having dissolved the soda, and evaporated the ley so as to obtain crystals, there remained a very large quantity of liquor, which would no longer crystallize. Judging, however, that a good deal of salt might still remain in this liquor, he evaporated it to dryness, and afterwards calcined the residuum in an open crucible. During the calcination of this substance, a fatty matter, analogous to oil, burned with a flame: when the combustion ceased, he increased the fire, till the crucible became red, and, withdrawing it, dissolved the salt, previously cooled, in boiling water. After several evaporations and crystallisations, he obtained a very large quantity of soda, in so much that not a drop of the ley remained.

It appears to him that the liquor left after the crystallisation of soda, is simply a caustic ley, deprived of mephitic, chalky,

and

and carbonic acid ; and that in calcining this residuum, the carbonic acid, without which it cannot crystallise, is restored.

AGRICULTURE.

Mons. de Manoncourt, in making every effort in his power to relieve the distresses which prevail in the southern provinces of France owing to the want of forage, recommends the use of the Canadian lentil, which, succeeding in the most barren and uncultivated lands, will probably suffer but little in the winter season, whilst it affords at least three abundant summer crops, and likewise supplies seeds calculated for the use of men and cattle. In the interim of his determining the result of several trials on the degree of cold which this lentil of North-American origin will bear in the climate of France, on the meal obtained from its seeds, &c. as several persons to whom he has distributed the seeds have expressed a desire to know how to cultivate the plant, and as this is the season for that purpose, he thinks it his duty to speak in a few words of its culture and advantages.

He tells us that it is an annual plant, which, although known by the name of the Canadian lentil, is rather a species of vetch, to which it has a strong affinity. It is sown in the month of March. He thinks it would be expedient that the ground destined for its culture, should be ploughed once or twice during the winter, and afterwards manured ; since the plant would probably be more vigorous, and yield a better crop. But he observes that economy is a source of riches to the cultivator, when it can be practised without sensibly diminishing his income ; and this is one of the properties of the Canadian lentil. A field which has yielded a crop of any kind the preceding year, without manure, and with a single tillage at the time of sowing, suffices for its culture : once sowed and harrowed, it is left to itself, without further care or management, till it is fit for cutting. It is needless to remark the prodigious difference betwixt this very simple process, and that of the greater part of these plants ; its use notwithstanding is equally important to the farmer, since it furnishes an abundant forage which may be cut several times during the summer, and is a wholesome, substantial, and agreeable nourishment to horses, cattle, and sheep, which are speedily fattened by it. The milk of cows, fed with the Canadian lentil, is of an excellent quality.

Long and numerous husks contain a great abundance of seeds, which ripen at the beginning of the winter, and furnish, for the subsistence of the peasants, a new kind of vegetable to be dressed as are common lentils : when green, they make an excellent

cellent soup. The farmer finds in these seeds, an easy and cheap resource for his poultry, which eat them with avidity; and the horses and cattle are likewise very fond of the plant, dried and preserved after thrashing.

M. de Manoncourt has already observed that the Canadian lentil requires but little care in its cultivation; the choice of land too is of small importance; it will grow in the very worst of soils. He had a small spot, the earth of which had been partly washed away by a torrent, and its surface covered by small stones left there by the water. Upon this spot he tried in vain to raise those plants which are reckoned the least tender; none would grow. The Canadian lentil succeeded, however; and he has constantly raised it there for five years, without employing any manure, and has not found a sensible diminution of the crop. He has also experienced it to succeed very well on the ridge of a hill, on which vines had been planted ineffectually, owing to the difficulty which attended their cultivation, and the regular perishing of the young trees.

He concludes by saying, that this is more than sufficient to attract the notice of cultivators towards a plant which unites so many advantages. He has grown it successfully for five years on his estate at Lironcourt, in Lorraine, and employs the seeds he has collected himself, which, although sown uninterruptedly on the same ground, he has not observed to degenerate.

The seeds are to be had at Paris, at the Hotel de Calais, rue Coquilliere; and of the Sieur Villemorinandrieux, florist and seed merchant, quai de la Megisserie.

We have thus lent our endeavours towards a more general knowledge of this very valuable plant, which we trust will excite the attention of the curious here, and that the ingenious Dr. Lettsom, ever indefatigable in his zeal to promote the welfare of society, will pay to it that regard which it seems to merit.

FOREIGN

FOREIGN LITERATURE.

ART. XV. *Nouveau Voyage en Espagne; ou, Tableau de l'Etat actuelle de cette Monarchie, &c.*

ART. XV. *Travels in Spain; or, Picture of the present State of that Monarchy: containing the latest Accounts concerning the Inquisition, the political Constitution of Spain, it's Tribunals, Sea and Land Forces, Commerce and Manufactures, principally those of Silk and Wool; concerning the new Establishments, such as the Bank of St. Charles, the Philippine Company, and other Institutions that tend to give new Vigour to the Nation; as also concerning the national Manners, Literature, and Theatres, the late Siege of Gibraltar, and the Journey of the Count d'Artois. A Work in which every thing new, well ascertained, and interesting, from 1782 to the present Time, is impartially represented. With a coloured Map and Copper-plates. 8vo. 3 vols. Paris, 1788.*

[Continued from our last.]

THE second volume opens with the department of finances, and a detail of Spanish taxes. They are very numerous, and worthy the attention of needy ministers of other countries. Our author estimates the collective amount of the revenues at little more than four millions and an half sterling; and supposes that sum inadequate to the public expence. We cannot help thinking the Spanish resources much under-rated by this calculation. How could Spain, with so scanty an income, have supported the expences of the last war? It may be answered, like other countries, by loans. But we are assured in the work before us, that, owing to the public bankruptcy in the reign of Ferdinand the Sixth, credit was at so low an ebb, that not more than one hundred and twenty-five thousand pounds sterling was subscribed to the only loan opened by the minister during the war; and that his only extraordinary resource was an inconsiderable quantity of paper-money issued at that period. May not this difficulty be resolved by our author's total omission of the king's fifth of silver imported; unless, indeed, he means to account for its disposal, when he says, that the civil and military establishment of the colonies swallow up all the revenue the king draws from them.

THE next subject that employs his pen is the establishment of a national bank, under the name of the bank of St. Charles, which derives its principal profits from the discounting of bills at four per cent. per annum, from a contract to victual the fleet and

and army, and from the exclusive privilege of sending dollars out of Spain, to pay the balance of its trade with foreign nations. He thinks that it is an advantageous fund to place money in; and that the holders of stock may depend on an annual dividend of five or six per cent. Our author afterwards hazards a calculation that, in our opinion, does not even approach the truth; he estimates the amount of current coin at only eighty millions, and the money coined yearly at nearly thirty. How is it possible that the reflux of money from Spain should be so constant and considerable as to leave it, after a lapse of three centuries, in possession of less than the produce of three years. Nor does it seem that such a sum, without the assistance of paper money, would answer the purposes of circulation in a country containing eleven millions of inhabitants, especially as most of the articles of necessity and luxury bear a high price. However, it is not wonderful that our author should be deceived in investigating matters that have eluded the perspicuity of a Neckar and a Whitworth. According to those gentlemen's estimation of the balance of trade in favour of their respective countries, England and France absorb all the gold and silver imported annually into Europe. As the other powers require a certain share to answer the purposes of luxury, to supply the waste of circulation, and to preserve, in some measure, an equilibrium, there must be error in these calculations also.

A list of the different coins, and a statement of their relative value, follow; then a detail of the functions of the board of war; and then an enumeration of the Spanish troops. Contrary to the opinion that has of late years prevailed in Europe, he praises their cool and determined courage, and their patience in supporting labour, hunger, and fatigue. Nor do his ideas differ in this regard from what we have heard ourselves from the mouths of many French officers who have served with them at Minorca and Gibraltar, and who, from the well-known antipathy between the two nations, cannot be considered as witnesses partial in their favour.

When on the subject of warlike stores, our traveller takes occasion to mention a manufactory of saltpetre near Madrid, which promises the most brilliant success, and which, in 1784, was expected soon to furnish thirty thousand hundred weight of powder per annum. He tells us this powder carries twice as far as the common kind: but may we not suspect our author of drawing a long bow? The corps of engineers, the distinctive marks of officers, the school of tactics, the invalid companies, commandants of towns, and viceroys of provinces, successively engage his attention; and thence, by a natural transition, he passes to the Spanish marine. As the Spanish navy, though
not

not the rival of ours, is often the opponent, this article of the work is not the least interesting. It appears that Spain, as well as some other countries we could mention, is burthened with a number of sea captains, multiplied far beyond necessity, and like some other nations, feels a want of men to man its ships. In 1776 it could hardly muster thirty-six thousand registered seamen. This deficiency is, however, in some measure, supplied by a body of twelve thousand marines, and a pretty numerous corps of naval artillery. He next adverts to the methods of ship-building successively followed by the Spaniards :

‘ In the reign of Ferdinand the Sixth Spain adopted the English principles of ship-building. Don Jorgo Juan, one of its most able mariners in theory as well as in practice, went for that purpose to the fountain-head, and afterwards invited some English ship-builders to Spain. When Charles the Third came from Naples to take possession of the vacant throne, he found the building of the Spanish ships of war entrusted to a nation that had possessed but too great an influence in the court of his predecessor, and was then engaged in a war with the French. He did not long delay taking a part in this war, and, as is well known, was the victim of his affection for our cause. The English took the Havanna, and twelve ships of the line that were in the harbour. This check to the Spanish navy was an additional motive to the monarch to put it on a respectable footing. He renounced the English method, and applied to our court for a French ship-builder. The Duke de Choiseul sent him M. Gautier, who, though a young man, had already given proofs of his great abilities in the art. His first essays, however, were not so successful as might have been expected. The built of the ships of every rate gave them, it is true, a swiftness till then unknown in the Spanish navy ; but it was found that they did not carry their guns high enough out of the water, and were therefore difficult to work in bad weather. He has since brought his method to a pitch of perfection, that leaves little to desire. A great part of the Spanish vessels that were at sea during the last war, were constructed by him ; and several of them excited the admiration of the French, and even of the English officers. The Conception, for instance, built after his plan, was considered by them as the finest ship in Europe.

‘ But, while doing justice to the built and solidity of the Spanish ships, every body has with justice expatiated on the badness of their sailing. I have, however, been assured that it depends on the manner in which they are rigged and trimmed ; and this becomes the more probable, since those taken by Admiral Rodney in 1780 have acquired, in the hands of the English, a swiftness that nobody supposed them capable of.

Our

Our author next touches on the hatred the Spaniards are supposed to entertain for all the other nations ; and observes that, if true, it is in some measure justifiable, as, since the accession of the house of Bourbon, they have experienced the mortification of seeing a constant succession of foreigners raised to the first dignities of the state, though many of them have proved themselves unworthy of their elevation. He then dwells on the fertility of the country, which is capable of producing almost every thing necessary to mankind ; sets forth the causes that impede the progress of agriculture ; and remarks that the coasting-trade is almost entirely in the hands of the Dutch, French, and English. But he augurs, from the improvement of the roads, from the intended canals, and from the making peace with some of the Barbary powers, who rendered the Spanish navigation dangerous, that culture and the commerce of the coast are in a rising state.

He next passes in review the foreign trade on the different coasts, and in the different parts of the kingdom ; but this part of the work is so multifarious and complicated, that we could not give an abstract of it without making the abstract nearly as long as the text. Suffice it therefore to say that Spain is almost passive in its commercial relations with foreign nations. In its trade with its colonies, a variety of monopolies and restrictions only served to produce bad effects, being favourable to interlopers, and discouraging the fair trader ; but in 1765 a free trade was opened between certain towns in Spain, and certain ports in the new world ; and this experiment succeeding, the government in 1778 granted the same liberty to some others. It does not, however, appear that Spain has given all the extension to this system of commercial toleration that it deserves. Mexico, in particular, is entirely excluded from its advantages.

To prove that Spain is now intent on vivifying every part of its immense dominions, our author proceeds to speak of the formation of the Philippine company.

The Philippine islands, though more considerable in extent than France, Spain, and Italy together ; though abounding in all the necessaries of life, and though favourable to the culture of cotton, indigo, tobacco, and sugar ; nay, though the sand of some of their rivers is intermixed with grains of gold, were long of no utility to the country on which they depend. Almost the only communication kept up between Spain and this part of its colonies, was through the indirect medium of the famous ship which sails once a year from Manilla to Acapulco. The defence of the Philippines was, at the same time, so little attended to that they fell an easy prey to the enemy in the war before

before the last. But the Spanish government, since convinced of their importance, has, by fortifying its port, put Manilla in a condition to brave any future attack; and at length, in 1784, a company was formed for the purpose of carrying on a direct trade with the Philippine islands. Two of the first three ships returned at the latter end of 1787, laden with valuable cargoes, which sold at a high price. Our author does not, however, pretend to predict the success of the establishment. On the contrary, he gives many reasons adduced on the other side of the question by a Spanish merchant, which, though specious, do not seem decisive. The way in which this reasoning closes leads our traveller to some very ingenious reflections on national characters. To produce any thing like uniformity of character in a people, he contends that they should be born under the same climate; that they should live under a stable form of government; and that the part they should take in it themselves should give them constant and uniform habitudes of mind, and even of body. Hence he concludes that it is impossible to define the character of many nations, the different provinces of which are situated in various climates, enjoy different privileges, and are governed by a diversity of customs. Who, says he, would confound a Westphalian with a Saxon, a Neapolitan with a Venetian, or an inhabitant of Languedoc with one of French Flanders? He nevertheless allows that some general characteristics pervade the inhabitants of Spain: 'There is in Spain, as elsewhere, a mixture of virtues and vices; but in general they bear the stamp of pride, that predominant feature of the national character. It is perceptible even in the most obscure classes of inhabitants, and is to be found in prisons, and under the rags of poverty. It even counterbalances, in some degree, the genius of a language essentially diffuse, in which the ear seems to take a pleasure in assembling a number of sonorous syllables, and in which an abundance of words is often taken for an abundance of ideas. Spanish pride is generally concise, scorns to enter into details, and affects those enigmatical expressions that leave room to think, and even to divine. Hence it is, that those very Spaniards who, when their imagination is warmed, display all the luxuriancy of their language, are in the highest degree laconic when their passions are calm. I could mention an hundred instances of this, but I will cite only one. I had occasion to speak to a Spaniard of the very lowest order of people, and found him very gravely caressing a little boy.

[*To be continued.*]

ART. XVI. *Reflexions sur l'Esclavage des Negres. Par M. Schwartz, Pasteur du Saint Évangile à Bienne, Membre de la Société économique de B . . .*

ART. XVI. *Reflections on the Slavery of Negroes. By M. Schwartz *, Preacher of the Holy Gospel at Bienne, and Member of the Economical Society of B . . .* 8vo. 86 Pages. Neufchatel, 1788.

IT must, no doubt, give pleasure to the philanthropist to see the *influenza* of sentiment grow every day more prevalent, and the attention of Europe attracted by the sufferings of the negroes in America; but the philosopher will probably ask why our compassion should operate like the outer leg of a pair of compasses, only touching the extremity of the circle, and avoiding the parts near the centre; for in the eye of the philosopher, who sees no difference between carrying a firelock and a sugarcane, the white men kidnapped by crimps on the banks of the Thames, and sent to perish irrevocably in the East-Indies, are as truly slaves as the black men trepanned on the banks of the Niger.

However this may be, it is certain that the fable sons of Adam have not found a more zealous champion than M. Schwartz. Nor is he deficient in abilities; for he shews, in a masterly style of argumentation, the horrible injustice of making a trade of our fellow-creatures, and paints, in glowing colours, the worse than Egyptian bondage of the West. Had he stopped here it had been well; but when he pretends to prove the *expediency* of emancipating all the slaves, and argues that the plantations, when divided into small lots, with a common boiling-house and mill, would be equally productive and profitable, we are convinced he has stepped out of the sphere of his knowledge. He endeavours to prove his assertion by instancing the culture of corn and wine, in which a common press and mill serve for a multitude of cultivators. But he certainly has not been in the West-Indies, and does not know that the sugarcane, owing to the resistance it makes, requires a greater number of hands to cut than wheat or barley; and that, as it would either dry, or in great measure lose its quality in a few hours, the planter cannot wait for his turn at the mill. It is also certain that, to have good sugar at a moderate expence, it is necessary to keep the coppers

* The name of Schwartz is assumed; there is little doubt of the real author being the Marquis de Condorcet.

constantly going. We foresee that the champions of slavery will avail themselves of this mistake to impeach the general solidity of his arguments; but, in that case, we beg leave to protest against their pretensions. Every sensible man may reason on the general principles of equity and humanity, without being obliged to understand the economy of a sugar plantation.

This work has been so well received in France, that it has passed through several editions in a small space of time.

ART. XVII. *Blançay; par l'Auteur du Nouveau Voyage Sentimental.*

ART. XVII. *Blançay; by the Author of the New Sentimental Journey.* 2 vols. 12mo. Paris, 1788.

M. GORJY, the author of this little novel, was remarked for having, in his former production, approached the manner of Sterne more nearly than perhaps any other of the imitators of that facetious and affecting writer. The work before us is of the same cast, but written with much more connexion and plan. Even his Shandean digressions have generally some relation to the main story, the incidents of which are conceived and arranged with a considerable share of ingenuity. He possesses, though no doubt in an inferior degree, Sterne's art of painting particulars; so that we cannot help imaging and seeing, as it were, before our eyes the persons and situations described. Like Sterne too he has many of those passages of the doubtful gender, which suspend our affections between a tear and a smile. There are, however, some few parts where the narrative is rather languid; and the sensations of his hero Blançay are sometimes, in our opinion, carried to irritability. He is 'feelingly alive all o'er.' We were rather surprised to find several songs interspersed, with the music noted. From this, and M. de Florian's Pastoral Romance Estelle, which we noted in a former Review, we almost begin to fear that novels may in time degenerate into comic operas.

MONTHLY

MONTHLY CATALOGUE

For APRIL 1789.

POETRY.

ART. 18. *Bell's Classical Arrangement of Fugitive Poetry. Vol. I. II. and III.* Small 8vo. 3s. each Volume. Bell. London, 1789.

WHILE the arts of every kind were flourishing in this immense metropolis; while our paintings, engravings, manufactures, in short, every thing which taste can admire, or luxury demand, were eagerly sought for from this mart of excellence, it is no less true than astonishing that the *art of printing* alone seemed to have been on the decline. We have beheld with regret specimens of printing from France, Parma, nay even from Spain, which were a reproach to the best productions of the London press, before the spirited, and very commendable, exertions of Mr. Bell appeared. His editions of the Poets and of Shakespeare, and now his *Fugitive Poetry*, are splendid exceptions to the general slovenliness of the London printers. The little volumes now before us, whether we consider the paper, the beauty of the letter, the colour of the ink, or the taste and correctness with which the work is executed, merit our warmest commendation; and as they are really gems in their way, we trust will turn out valuable jewels to the proprietor.

This Classical Arrangement of *Fugitive Poetry* is 'intended as a supplement to Bell's Edition of the Poets of Great-Britain, and will include the miscellaneous collections of Doddsley, Pearch, Mendez, Nicoll, &c. and also the best poetical compositions which have not hitherto been published in any collected or regular form: many authors of such poems have kindly promised to collect, arrange, and revise their own pieces.'

Of the three volumes we have seen, the first contains *ethic epistles*; the second, *epistles familiar and humorous*; and the third, *epistles critical and didactic*. Though collections of this kind must necessarily contain pieces of very unequal merit, yet, upon the whole, the selection seems to have been made with judgment; nothing very inferior appears to have been admitted. It would be departing from the plan of our Review to give a more particular criticism, as the poems do not now appear for the first time, and the public, of course, is already acquainted with their respective beauties and defects.

ART. 19. *Argus; the House Dog at Eadlip; Memoirs in a family Correspondence.* By the Author of *Constance and Pharos*. 12mo. 3 vols. 9s. Hookham. London, 1789.

These memoirs are entertaining and interesting, plentifully stocked with incidents well managed and connected with the main story; the

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reflections

reflections are moral and sentimental, and the characters well supported; the catastrophe is well wrought, and has a full effect upon the passions of the reader; but the style is not always pleasing, and is sometimes blameably careless.

ART. 20. *Theatrical Portraits.* No Bookseller's Name, no Date.

These portraits appeared originally in a newspaper some years ago; several heroes and heroines have since made their appearance on the stage, who therefore have not the honour of being placed in the author's gallery. Though we are not always of this writer's opinion, yet it is but justice to say that there is, in general, much truth in his delineations, and that his pen does not appear to be guided by caprice, cabal, or partiality. We select the character of Bensley as a specimen:

‘ Among’st the various vot’ries of the stage,
 Who shine in comic ease or tragic rage,
 None, of such humble requisites possess’d,
 Can boast, like Bensley, influence o’er the breast.
 By Nature fashion’d in an hour of spleen,
 Bless’d with few outward pow’rs to grace the scene;
 No marking eyes to image forth the soul,
 When struggling tides of various passions roll;
 No voice to dignify the poet’s sense,
 Or strains of melting pathos to dispense;
 No form embellish’d with superior grace,
 No striking mien, or energy of face.
 Yet, with these great defects, we always find
 So just a knowledge of his author’s mind,
 And ample skill in Nature’s various ways,
 That justice must applaud whate’er he plays.
 In all those parts his merit chiefly lies
 Where vice appears in virtue’s fairest ‘guise.
 Thus bastard Edmund he displays so well,
 He seems the darling instrument of hell;
 And shews Iago with such powerful art,
 As if the infernal king perform’d the part.
 Yet hoary Virtue too with skill he draws,
 And in Mithranes well deserves applause.
 In short, of Bensley we may justly say,
 From manly Churchill’s bold energetic lay,
 (Churchill, the fav’rite of the tuneful throng,
 Bless’d with the noblest dignity of song),
 ‘ Where he falls short, ’tis Nature’s fault alone;
 ‘ Where he succeeds, the merit’s all his own.’

Though the Theatrical Portraits suffer when compared with the more bold and vivid tints of Churchill’s muse, yet they are the production of a man of taste and judgment.

ART.

ART. 21. *Birch for Peter Pindar, Esq. A Burlesque Poem. By Pindaromastix.* 4to. 2s. Robinsons. London, 1788.

Why will not the imitators of the facetious Peter reflect that, supposing their productions good, they can only be considered as *imitators*, and consequently reap only inferior praise? But even this inferior praise cannot be given to the Birch. Pindaromastix, says he, 'will have a slap at wicked Peter Pindar.' If he *will*, we cannot help it; but, as friends, we advise him to let that singular droll alone. He will do Peter no harm, and himself no good; *i. e.* after the expences of publication, he will find himself on the debtor side in his publisher's books.

ART. 22. *The Regency; a Poem.* 4to. 2s. 6d. Printed at the Logographic Press for J. Walter. London, 1789.

Doggrel abuse of the Prince of Wales, and those who are said to be of his party. The following short specimen will suffice:

'Up then starts Sheridan, and cries
It's mine, dear Sir, it's mine the prize:
No other candidate, I see,
Will dare oppose himself to me.
No one, I'm sure, can e'er deny
It's mine by right of family.
My other claims I need not mention;
By ancestry I've clear pretension;
As great, in their respective ways,
As Howards, Montagues, or Greys.
Besides, for writing plays and farces,
My equal in the land there scarce is:
Who in the house than me talks faster?
Who would do better for paymaster?
Though scandalous report has said
That all my debts are yet unpaid,
They're paid more punctual, I swear,
Than half this privy-council's are.
For though my wife, in proud array,
With Devon's duchess oft does play;
Yet she, by multiplying bets,
Finds a sure way to pay my debts.
Whatever scheme you'd think expedient,
To execute it I'm obedient.
I'd write a play, a song on Phillis;
I'd stick a knife in Doctor Willis;
I'd dance, I'd sing, I'd cry, I'd laugh;
I'd speak full five hours and an half.
Come, don't offend me; don't be rash;
For, damme! I'm in want of cash.'

All parties are often disgraced by their *would-be* supporters. The author of 'The Regency' can only bring discredit upon the party which is so unfortunate as to have him for a friend. Each side should pray '*adversario da istum patronum.*'

MISCELLANEOUS.

ART. 23. *Authentic Specimens of all the Addresses that have been, and all that will be, presented to the Right Hon. William Pitt, and the virtuous and uncorrupted Majorities in both Houses of Parliament, who have voted themselves in Possession of all the Rights of the People and Prerogatives of the Crown of England.* 8vo. 2s. Ridgeway. London, 1789.

This pamphlet is perhaps the production of the author of the 'Royal Recollections,' which have been so generally read, and upon which we bestowed our tribute of applause in the Review for December. The essay before us is in the form of a dialogue between Mr. Pitt, Dr. Prettyman, Mr. Dundas, Mr. Rose, Mr. Steele, Mrs. Wilberforce, and Mr. John Robinson; in which the last gentleman performs the principal character. The design of exhibiting the corrupt and sinister practices, which must perhaps always prevail, in a certain degree, in the procuring of addresses, is excellent; but the execution, though it bears occasional marks of genius, is much inferior to that of the 'Royal Recollections.' It is humorous enough that, by his continual puffs upon that subject, the writer of these pamphlets appears to be one of the proprietors of Vello's Vegetable Syrup.

ART. 24. *The Narrative Companion, and entertaining Moralist; being a Selection of Histories, Novels, Tales, Fables, Essays, Dreams, &c. &c. from the Writings of Johnson, Goldsmith, Hawkesworth, Smollett, Colman, Shenstone, Sterne, Aikin, More, Franklin, and others. Intended to strengthen and improve the Mind, as well as give Energy and Fortitude to moral Conduct.* 18mo. 2s. Wenman. London, 1789.

The pieces combined in this volume may easily be appreciated from the characters of their respective authors, as mentioned in the title. Nor need the reader go farther to learn for what purpose the collection was formed. Indeed, there is no end of such publications; and as the materials of which they consist are generally extracted from the same writers, and all profess to have the same interest in view, it is hard to give any one the preference of another. But as cheapness is always an object in school-books, the editor has some claim to praise for affording so much matter on such moderate terms. There is nothing, apart from this circumstance, in the arrangement, selection, or tendency of these miscellaneous articles, considered separately or connected, that merits distinction or preeminence. In our opinion, some of them are ill calculated either for enlightening the understanding or bettering the heart. For, to moderate the passions, or restrain the affections, of young minds by fictitious narrations or stories fermented by romance, is like cherishing the disease we wish to remove, and quenching fire by what will only make it burn the more fiercely.

ART.

ART. 25. *The Child of Woe; a Novel.* By Mrs. Elizabeth Norman. 12mo. 3 vols. 7s. 6d. Symonds. London, 1789.

In productions of this kind, where the reader carries with him through every page a consciousness of the fiction, it requires no small portion of genius thoroughly to awaken the feelings. The author of this novel seems aware of the difficulty; and therefore, not attempting 'to wind into the soul of sympathy,' she endeavours to gain the mastery of the feelings by a direct and continued assault. But the effort is ineffectual. On her *child of woe*, Miss Mortimer, she has hung calamities with an unsparing hand. Her father is killed by the Indians in America, and her mother falls a victim to grief. On her return to Europe, she makes a stolen match with Mr. Beville, by whose father she is treated with such unrelenting severity, that, to escape from his persecution, she gives a reluctant consent that her husband and child should depart for Ireland. They are both lost on the passage, and the remainder of her days is devoted, not to 'single blessedness,' but to lonely sorrow.

The style of this novel is generally turgid, and disfigured by inversions; yet we were still more displeased with the *heads* prefixed to each passage, such as, 'The Generous Banker'—'The Neighbourhood described,' &c. This mode seems to be taken from that at present pursued by the diurnal publications. To the arrangement of these it may perhaps be necessary; but, when introduced into a novel, it tends only by anticipating every emotion intended to be produced.

ART. 26. *The Toast-Master; being a genteel Collection of Sentiments and Toasts, calculated for the most polite Circles, to brighten social Mirth, and to add fresh Charms to the cheerful Glass. Designed for the Admirer of Virtue and the Patriot.* 8vo. 6d. Abraham. London, 1789.

To this long title we shall only add, that the collection which it describes is perfectly *harmless*. It possesses merely the negative merit of being free from that obscenity of which so much is to be found in other publications of a similar nature.

ART. 27. *Althan and Galvina; a Poetic Tale.* By J. J. 12mo. 1s. Hookham. London, 1789.

Althan, the hero of the piece, mistaking Galvina, who had disguised herself in the figure of Comal his rival, to prove his affection, slew her, and, on the discovery of his error, likewise slew himself. Such is the catastrophe of the poem, which, but for the truth of the maxim, that most poetry is founded in fiction, would be dreadful enough. The author, or more probably authoress, kindly apprises her critics what a *tale* is, that they may not mistake in what species of composition she exhibits a specimen. We would fondly hope, however, this *tell-tale* business is more profitable than pleasant. For our part, whatever it may bring the writer, we despair of any adequate reimbursement for the time and pain it has cost us yawning over twenty-five quarto pages, the sense of which is every where too obscure not to perplex, and too romantic not to interest.

ART. 28. *An Address to the Public on the Polygraphic Art, or the copying or multiplying Pictures in Oil Colours, by a Chymical and Mechanical Process, the Invention of Mr. Joseph Booth, Portrait Painter.* 8vo. 1s. Printed for the Proprietors and Cadell. London, 1789.

In this Address to the Public, the inventor and patrons of the Polygraphic Art inform us, 'that by a mechanical and chymical process, without any injury whatever to the original painting, it produces such an exact copy, or likeness, as cannot, without difficulty and close attention, be distinguished from the archetype, at the distance from which every good picture ought to be viewed; while the price it can be delivered at to the public is a mere trifle, commonly under, but never exceeding the tenth part of the value of the original. The experience of twelve years renders it probable, and, indeed, almost certain, that these pictures, being done in oil colours, will, at least, equal their originals in point of duration'.

This is certainly a most wonderful discovery, and may be productive of many advantages to the community. In perpetuating the works of the greatest painters, this Art possesses some advantages beyond the reach of engraving; as, besides giving the colour more correctly, it preserves the tone of colouring of the original. If the polygraphic art reach so far, we should be happy to see the astonishing works in *fresco* of the great masters, as well as their easel pictures copied and multiplied, before time has destroyed the colouring of all, as it already has of many.

For a full account of the advantages that may be drawn from this invention we must refer our readers to the publication; sincerely wishing that Mr. Booth may reap the fruits of his ingenuity.

ART. 29. *Observations on the Treatment of the Negroes in the Island of Jamaica, including some Account of their Temper and Character, with Remarks on the Importation of Slaves from the Coast of Africa, In a Letter to a Physician in England, from Hector McNeill.* 8vo, 1s. Robinsons. London. 1789.

The author of these Observations appears to write with judgment, candour, and sincerity. He professes himself a friend to the universal freedom of the human species; but he totally dissents from the idea, that the abolition of the slave trade is reconcileable with political expediency. His opinion on this subject, however, is agreeably qualified by a more favourable account of the state of slaves in Jamaica, than has been exhibited by other writers; and he suggests some hints for the farther improvement of their condition.

ART. 30. *Letters from a Country Gentleman to a Member of Parliament, on the Present State of the Nation.* 8vo. 2s. Stockdale. London. 1789.

The author's chief design in these Letters is to deliver his sentiments with respect to the conduct of opposition; pointing out, what has been often done before, the fluctuation of their principles, the versatility of their character, and the general inconsistency of their

their public declarations and pursuits. He next examines the question of right, lately agitated in parliament; in regard to which he is of the same opinion with the majority. Exclusive of these subjects, he insists upon the necessity of a public disavowal, on the part of His Royal Highness the Prince of Wales, of any marriage-ceremony having actually taken place between him and Mrs. F——z——t. The author appears to be a man of discernment, and a zealous friend to the constitution.

ART. 31. *A Letter to the Right Hon. C. J. Fox, on the late Conduct of his Party.* 8vo. 1s. 6d. Walter. London. 1789.

The author of this Letter examines the conduct of Mr. Fox and his party through a series of public transactions and parliamentary debates concerning which he censures the whole of their proceedings, as founded in motives the most injurious to the interests and tranquillity of the nation. The expostulation is intermixed with a variety of facts and personal observations, which show the author to be well acquainted with his subject.

ART. 32. *Fox against Fox!!! or Political Blossoms of the Right Hon. Charles James Fox: Selected from his Speeches in the House of Commons, on the Omnipotence of Parliament, in the Appointment of the Ministers of the Crown. Contrasted with his present Arguments in Favour of Prerogative. Shewing how easily a Staunch Whig may become a Professed Tory. To which is added, the Speeches of Mr. Pitt and Mr. Fox, on Wednesday, December 10th, 1788, on the Subject of a Regency. Embellished with a curious Frontispiece adapted to the Occasion; and a Design for the Revolution Pillar at Runemede.* 8vo. 1s. 6d. Stockdale. London, 1789.

The inconsistencies of Mr. Fox have been the subject of many a publication. The one now before us is an addition to this extraordinary groupe. We wish to see the Right Hon. Gentleman assume the resolution, that he will no longer put it in the power of any compiler to form a collection so derogatory to his character as a statesman.

ART. 33. *The Letters of a Friend to the Rockingham Party, and of an Englishman.* Stockdale. 2s. London. 1789.

These Letters revive the whole controversy relating to the coalition, Mr. Fox's India Bill, the state of the East India Company, the delinquency of Mr. Hastings and the characters of his accusers. The Letters of the Englishman are written with firmness and spirit, and contain many severe strictures on the authors of the several charges against Mr. Hastings, and apologize for every part of that gentleman's official conduct with singular plausibility. The Rockingham Party have in this friend but an indifferent advocate. The Englishman often fails him, and his own weapons has generally the best of the argument, possesses more authentic information, and writes upon the whole more like a gentleman.

ART. 34. *Private Worth the Basis of Public Decency. An Address to People of Rank and Fortune. Dedicated to the Bishop of London, by a Member of Parliament.* 4to. 3s. Richardson. London, 1789.

There are many circumstances which concur to give more than common interest to this publication. It contains a serious remonstrance with people of rank and fortune. Concerning the great defects of that pattern of excellence which they ought to set their inferiors. It expostulates with them, in earnest terms, on such of their personal and domestic absurdities as are most obvious and palpable. It is dedicated to one of our highest and best prelates, and it comes avowedly from a member of the British Senate. We are also of opinion, that from the author's knowledge of the world, his acquaintance with the nature, etiquette and tendency, of fashionable life, his liberal and honest importunity, and above all, his high sense of those obligations which are most important, this his labour of love is not likely to be without its use.

The performance is arranged under four distinct heads; *Example, Education, Family Deportment, Gratitude.* Under each of these, the reader will find many original hints that deserve consideration: some wit, much serious and just reasoning, and a great deal of sound advice conveyed in a style above mediocrity, and evidently proceeding from the best source of moral composition, a pious and benevolent heart.

The section under the title of Gratitude is every where glowing and impressive. Here our author has summoned up his whole strength, and directed it to one object. It is an Address to the feelings of every Englishman, on the many fortunate circumstances which distinguish us from others, and such a grateful conduct as the consciousness of those peculiar enjoyments ought to produce in our lives. The following compend of our political advantages particularly, though by no means the best written paragraph in the Address, we flatter ourselves will yet recommend the perusal of the whole very forcibly:

These every Briton feels and reveres who knows the situation of his fellow-creatures in countries less free. In what other nation, or among what other people, do individuals possess so much independence, or realize such absolute security from every species of outrage? We have what liberty we please, on the sole condition of not interfering with that of others; we dare to live, and act, and speak like men; and these immunities, the gifts of indulgent Providence, and preserved by the struggles of a brave ancestry, are not the boons of a despot, but the birthright of Englishmen; not ours by sufferance but inheritance; not optional but unalienable. Our laws are regulations of common choice, not edicts of prerogative; the guardians of freemen, not the scourges of slaves; an asylum for the weak from the injuries of the strong, not an engine in the hands of a few for bending the necks of the many! Every man's house is his fortress, where none dare molest him but at their peril. We sit at our own fire-side, associate with our families, relish the sweets of domestic felicity, and resign ourselves to rest and

and retirement without anxiety or apprehension. Whatever property we acquire or inherit is our own, and at our own disposal. We have no master and no servant but by fair contract; and in the lowest as well as the highest situation are on a level with all, as all are subject with us to one legislature. We owe no obedience, and yield none but to the aggregate voice of the community. No statute can be enacted, no taxes raised, no measures adopted, till our consent by our delegates in parliament is obtained. What are magistrates but the servants of the public, elected and rewarded for doing the public business, and never likely to govern so well as in the confidence of being governed by the public. We know no power but what is under legal control; are always entitled to confront our accusers; and, in circumstances of the greatest delinquency, can demand an open trial by a jury of our peers. Thus our personal safety, our liberty, our property, our rights of private judgment, and all the solemn prerogatives of conscience, make part of that establishment which, in the British constitution, combines the liberality of an enlightened people with the wisdom and experience of ages. Surely, 'Happy is that people that is in such a case; yea, happy is that people whose God is the Lord!'

We cannot conclude our account of this article without expressing our sincere approbation of its nature and tendency. It will edify the good, by the earnest and serious tone it assumes; and perhaps reform the gay, by mingling pleasantries with instruction. We think, upon the whole, the performance discovers considerable genius, solid observation, strong sense, good taste, a fluency of language, and a mind happily furnished with a rich store of moral and religious sentiment.

DIVINITY.

ART. 35. *A Sermon, preached in Lambeth Chapel, at the Consecration of the Right Reverend Father in God, Samuel, Lord Bishop of St. David's, May 11, 1788. By Charles Peter Lagard, D.D. F.R.S. F.A.S.* 4to. 1s. J. Walter. London, 1788.

The subject of this sermon is the proper management of theological controversy. The preacher, after stigmatising, with great liberality and decency, that licentious spirit of scepticism which, under the semblance of reformation, would explode whatever is peculiar and discriminating in the gospel of Christ, inculcates on the friends of truth coolness and moderation in reasoning, candour and honesty in construing the opinions of others, patience, humility, and forbearance in defending, asserting, or recommending their own. In all these respects his manner is a happy exemplification of his doctrine. And these well-intended and seasonable directions are illustrated and discussed with all that dignity, modesty, and brevity which, before a most learned and respectable audience, became an occasion peculiarly important and solemn.

For

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For APRIL, 1789.

PUBLIC FESTIVITY.

OF this month it may be said, in general, that it is the merriest England has seen for near half a century. The joy at the recovery of the king is in proportion to that gloom which clouded the minds of all judicious men and good citizens during the time of his illness; and, if it be reasonable to measure the extent of joy by that of the evil from which the restoration of his majesty's health has delivered us, there was never in Great-Britain, since the defeat of Walpole's excise scheme in 1733, and that of the rebellion in 1745, so much cause for sincere congratulation.

The entertainments, the illuminations, the procession to St. Paul's, united taste with magnificence; and, while they emphatically bespoke the feelings of all concerned in them, displayed the refinement, magnificence, and wealth of this great nation. These demonstrations of joy, while they dazzled and pleased the senses of the vulgar, afforded, or might have afforded to contemplative minds matter of various reflection. In ancient times men expressed their joy and gratitude to the gods chiefly by sacrifices, and shews of wild beasts and gladiators; in modern, from the decline of the Roman empire and the introduction of Christianity to the present moment, they have, at different periods, testified their joy and complacency to men, chiefly by mock engagements, theatrical representations, fireworks, and splendid illuminations. As to the piety of modern times, it has been shewn, and continues to be shewn, in different places and circumstances, by donations to the church, by pilgrimages, and self-mortification. But, if we view these particulars on a grand scale, we shall find, amidst their peculiarities, not a little that is common to all, and that they flow from the invariable construction of human nature. The unbounded donations of laymen to the church, correspond to the hecatombs that were sacrificed to the jovial gods; austerities and self-mortifications, to the human sacrifices that were made to the malignant deities; and the fights of wild beasts and gladiators, bear an analogy to the tilts and tournaments of the middle ages, and the bull-baiting, formerly general, and not yet entirely exploded. Even
in

In a protestant country, and in the present refined and speculative period, we discover the same propensity or turn of thinking which has prevailed in other times and nations. Why was the late thanksgiving at St. Paul's executed with such solemn pomp, splendour, and expence for two days; the procession, with the religious rites, on the first, and the most expensive general illuminations, on the other? Did not this originate in religious sentiments and vows? And was it not imagined that this sacrifice was an homage done to God as well as to the king? See, amidst the caprices, the constancy of nature*! At one time mankind perform their devotions with the blood of heifers, bulls, and goats; at another, with waxen candles and train oil!

SEXTUPLE ALLIANCE.

A report, which has for some time prevailed, of a sextuple alliance between Russia, Austria, France, Spain, Naples, and Denmark, begins to excite the inquiries of politicians. That the Russians should wish to include the Danes, who have proved themselves their faithful allies, in a general arrangement for the promotion of their power, is very natural; and that the French should, as usual, endeavour to make a fool of Spain with its dependencies in Italy, is also natural; but that Denmark, or any secondary kingdom or state in Europe, should accede, or even connive at a confederacy which threatens the liberties of Europe; is surely impolitic, and even a proof of infatuation. For, though such a kingdom, by seconding the partitioning policy of the great contracting powers, might, for a time, share in the spoil, let it be observed that, even by equal shares of plunder, the weaker and the stronger party do not gain equal advantages. Any given accession of dominion or power adds more to the importance of a great, than of a small state. This, on examination, will be found to be as just a maxim in politics as it is in the economy of individual estates, where it is allowed that the same degree of wealth in the hand of one person gives greater power and influence to the possessor, than it does when divided among different hands; nay, it is a maxim which approaches to mathematical demonstration: add equal things to things unequal, their wholes will be unequal. To divide the spoil of weaker states, and to reap the fruits as much as possible, without incurring the miseries of war, has been, for some time, the principal feature in the politics of France,

* See, on this very curious subject, a book lately published, entitled 'Mammoth; or, Human Nature viewed on a grand Scale.'

Austria,

Austria, and Russia. Should these powers be allowed to parcel out among themselves the dominions, or, what is nearly the same thing, the independence of neighbouring states, all Europe must be reduced under their power. They would at last fall upon one another. Two of them would combine against one; the one probably which is interposed between them. The sword would not be sheathed until it should be determined which master the world was to obey; the Russians or the House of Bourbon. We reason on general principles, on common events, and the common course of things. Territorial partitions have been made by great military commanders in other countries, and in former times; but these commanders quarrelled at last, and one swallowed up the whole. It is thus that the great despots of the East endeavour to extend their territories in the present times. It was thus that Octavius became emperor of Rome; and it was thus that, in the decline of the empire, the most powerful governors of provinces divided the Roman empire among themselves, and then determined by the sword which should wear the purple.

But if in reality the court of Denmark, which, under the influence of Count Berkenstoft, has displayed so much political wisdom in other instances, shall be so unmindful of its dignity and safety as to trust the interests of the Danes in the hands of such powerful associates, and that the King of Prussia has come to a good understanding, as is reported, with the Czarina, where is the barrier that was formed by Frederic the Great for protecting the liberties of Germany and Europe? Are Britain, Holland, and Sweden, even with the aid of the Turks, able to make head against all Europe? Perhaps they might, if the King of Sweden were an *HERO*, or even a sound politician, and the Turks capable of discerning their real and permanent interests. But the Swede does not appear to be a manly, or even a fair character; and the barbarous muskmen are governed entirely by the pressure of the moment, and by blind prejudices. Peace to the Turks, and a few territorial cessions to the King of Sweden, might leave Great-Britain and Holland, with one or two perhaps of the princes of Germany, exposed to the world in arms. The vigilance of the British ministry, and the political jealousy of Europe will, it is to be hoped, prevent the evils that must flow from this sextuple alliance, if it has indeed been, or is to be formed; concerning which a short time will determine.

RELATIVE SITUATION OF BRITAIN TO THE NORTHERN POWERS.

Distance, with a great reciprocity of wants and superfluities, render Great Britain and Russia natural allies. Naval stores, and other materials from Russia, find vent in England; and the manufactures of England are circulated throughout the vast Russian empire. The expiration of a Commercial Treaty between these powers has not suspended or diminished a traffic founded in nature, and beneficial to both parties. But the conduct of the Empress in the establishment of the armed neutrality, and the terms demanded by the Russians for a renewal of the commercial treaty, have sown the seeds of resentment and distrust on the part of Great Britain, and inclined her to an alliance with Sweden, from whence, though we cannot draw all the commercial advantages that we reap from our intercourse with Russia, we may yet be supplied with naval stores at as low a price, and not inferior in quality. The conduct of the Empress, respecting the armed neutrality, was natural, noble, and judicious; nor can it be condemned on any principle of the law of nature and nations. Great Britain had no other reason for complaining of this association, than pride, and an unjust pretension to naval dominion. If, however, the matter had been otherwise, resentment ought never to enter into the measures of states and sovereign princes.—A more serious subject of difference with Russia, is, the demand that her ships shall be allowed to enter our ports, without subjecting their cargoes to the alien duty, contrary to the navigation act, which encourages our own shipping, by enacting, that the *bottom* upon which goods are brought shall constitute the vessel *Alien* or *British*. Though, therefore, all are sensible of the advantages of a commercial treaty with Russia, yet every candid judge will admit, that it is better not to press for it on terms that must prove disadvantageous to our country; but rather to leave the Russian court to themselves; and to recollect what would be the consequences to Russia should England devise means of drawing her supplies of hemp, flax, iron, tallow, &c. from any other quarter.—This, we presume, is the history of the present correspondence between Great Britain and Sweden.—

It is to be wished, however, that some arrangements may yet take place to preserve peace with Russia. And it may be questioned, whether it would not be better to trust to the continuance of our trade with Russia, even without a treaty, than to incur those hazards which must accompany an alliance with her natural, and, at present, actual enemy.

COMMERCIAL

COMMERCIAL TREATY WITH SWEDEN.

If a Treaty of Commerce shall be established between Great Britain and Sweden, what is to become of the subsisting treaty between Sweden and France, by which the latter kingdom has obtained the liberty of the great port of Gottenburg, as a *depôt* of naval stores, and a shelter for the French Fleet and shipping? Can real confidence subsist, at the same time, between Sweden and France, and Sweden and England? The port of Gottenburg granted by Sweden to France, did not raise that alarm which it seemed naturally fitted to excite. The French fleet, at Gottenburg, command the entrance into the Baltick.—This was readily perceived by the Danish court, who offered, as a counterpoise to the power of France and Sweden, to grant to Great Britain, on certain conditions, the port of Feccara that commands the entrance into Christianfand in Norway. This offer was neglected by our ministry, who were of opinion, that the views of the French, in acquiring the port of Gottenburg, did not extend beyond those of smugglers who wanted a fit station for disposing of their wines and brandies.

PRESENT SITUATION OF SWEDEN.

The stand that is yet made by the Swedish nobility against the encroachments of the king, supported by the lower orders, is worthy of admiration, and an important subject of reflection. In every country it is the nobility and gentry, they who possess hereditary wealth and honours, who form the great barrier against the levity of the people on the one hand, and monarchical encroachment on the other. Let us take a nearer prospect of that high spirit, that vigour and unanimity, with which the Swedish nobles claim, or perhaps rather reclaim, the rights of their order and the Swedish constitution.

At a meeting of the nobles for taking into consideration the Act of Safety, that is, an act for extending the power of the crown, Count Douglas, who opened the debate, proved that the Act of Safety would effect an entire change of the government, particularly, that it was expressly contrary to the constitution of 1772 that the king should have the power of making war. This, he affirmed, gave the king the power of levying money by taxes; for, if he could make war, he could of course raise taxes when he thought proper: and, by this means, the privilege of taxing themselves, which belonged to the Swedish nation, was now a mere chimera. As to the article in the Act of Safety, said the Count, which empowers

* empowers the king to administer justice as he pleases, it is
 * unexampled in the history of any civilised nation, and ex-
 * pressly contrary to that act which establishes that the king, in
 * affairs that relate to the administration of justice, should have
 * only two votes in the senate. With regard to what concerns
 * the nobility in particular, their privileges were manifestly
 * violated, in contradiction to the oaths taken by so many
 * kings of the house of Vasa, and to the oath of his majesty
 * 'GUSTAVUS, sworn three times.' The Count concluded with
 this declaration, 'that, as the preamble and conclusion of the
 ' Act of Government of 1772 tied up the hands of both the
 ' king and senators from making any change in the constitu-
 ' tion, he was compelled to reject, in toto, the new Act of
 ' Safety.'

Count Douglas was ably supported by other speakers. The
 vice-mareschal put the question, 'Would the noblesse give
 ' their votes to the Act of Safety?' The answer was, No ;
 given so loud as to resound through the whole hall. The con-
 trary question was then put ; REJECT ? Three or four times
 the answer YES was loudly and unanimously repeated. It was
 then agreed that a remonstrance, founded on the proposition of
 Count Douglas, should be sent to his majesty. A protest was
 also carried in favour of the members who had been arrested.
 When was such spirit and unanimity exhibited in the House of
 Lords in Great-Britain ? This is a most interesting spectacle,
 and we wait with impatience for its conclusion.

FRANCE.

The advances that are made towards civil liberty in France
 are great and rapid. It is not improbable, from present ap-
 pearances, that a greater degree of democracy may be infused
 into the new-modelled or reformed constitution of France than
 what is to be found in that of England. The third estate, or
 the representatives of the burghers, will have greater weight
 in the representation of France than the members for cities and
 towns have in the English parliament. The power of the
 crown of France will also be as much limited as that of Eng-
 land, while it may be questioned whether it will have equal
 influence. But Mons. de Calonne contends, that such an order
 of affairs in France cannot possibly be lasting ; that all innova-
 tions, but not without the horrors of a civil war, must return
 to the fixed principles of the constitution, which is funda-
 mentally monarchical. The king, he thinks, has abdicated the
 rights of the crown ; which must, in the course of things, be
 resumed

returned. Is it the interest of England that this prediction should be fulfilled or falsified?

IRELAND.

The genius of freedom glows with equal fire in Ireland. Leave has been given for bringing in a bill to disable any person who shall have, in his own name, or in that of any person or persons in trust for him, any office or place of profit under the crown, from electing, or being elected, a member of the Irish parliament. And though this question has been lost, yet it appears that the Irish nation are eager to do something that may secure internal freedom as well as independence on England. Where will this humour stop? and who can foretell all its consequences?

ERRATA in our REVIEW for FEBRUARY.

Page 102, line 6 from the bottom, dele ' and directs the plough.*

104, l. penult. *for* are *not* the same, *read* are the same.

Ibid. l. last, *for* benzæ, *read* binæ.

126, l. 11 from the bottom, *for* the ague cannot be cured,
read can be cured.

* * Of 'The Moral Hints, &c.' which appeared in our Journal for March, we have said, 'There are several passages well managed, and some that possess also a very considerable share of poetic merit.' This surely shews no partiality against the work; on the contrary, we think it denotes (notwithstanding some reprehensible passages, which our duty induced us to notice) that we entertained, upon the whole, an opinion of this little performance favourable to the author.

* * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

ENGLISH REVIEW,

For M A Y 1789.

ART. I. *The Orations of Marcus Tullius Cicero against Caius Cornelius Verres. Translated from the Original, by James White, Esq. With Annotations.* 4to. 18s. boards. Cadell. London, 1787.

NOTWITHSTANDING the spirit of translation that seems to prevail so much at the present moment, it still remains doubtful in the minds of many acute and intelligent persons, whether this species of writing should be considered, upon the whole, as beneficial or injurious to the interests of literature. Among its dangerous qualities we cannot help acknowledging its tendency to nourish indolence, to gratify ostentation, excuse neglect of originals, reduce the distinctions and honours that should separate the classes of the learned from the idle and superficial, and lessen the estimation and allurements of the ancient writings, by presenting them to the world under great and necessary disadvantages, and often, indeed, with all their original majesty obscured under a weight of misbecoming ornament and frivolous attire.

On the other hand, we may reckon up many circumstances that plead strongly in favour of translation. To those whose destiny hath fixed them in the line of commerce it offers some consolation for the sacrifice they have made of the pleasures of classical study, and silently interposes to check the dominion of interest and avarice, by filling up some part of their leisure with

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Y

lessons

lessons and examples of ancient virtue and ancient heroism. Some portion also of a purer taste than is to be found in the party-coloured and hasty productions of the day, it may carry with it into those situations which lie remote from the 'chorus' and resort of the muses.'—'Qui nec emittunt lauros nec fundunt flores, quo denique Phœbeæ citharæ nunquam pervenerit sonus.' Another circumstance which recommends the utility of translation is the great accession of strength and lustre which, under proper management, it may confer upon our own language. The French were so sensible of this, that, in setting about a reform of their language, they employed their ablest scholars to translate the most chaste and valuable models of Greek and Roman composition. In the exercise of translation our attention is wholly confined to language; but in the proud and impetuous career of invention we are apt to neglect the more mechanical province of framing our sentences, and adapting our words and phrases. The search after corresponding idioms is also a duty attendant upon the task of translation that opens and enriches our own language in no common degree; it teaches us to detect the minute differences between words nearly synonymous, and thus gives energy and accuracy to our own compositions.

Thus far the advantages and disadvantages of translation seem pretty equally balanced; and perhaps the question is best settled by a sort of compromise, by allowing that there are evils inherent in the character of this species of writing; that these evils are to be endured when it is for the sake of concomitant advantages that considerably outweigh them; that, in certain instances, the benefits arising from it do exceed the proportion of evil attached to it; but that, in some cases wherein it is employed, the advantages it promises is not a compensation for the radical and necessary inconvenience it nourishes, and that consequently there are objects on which the pains and toil of translation are ill bestowed. It may be difficult to determine the preponderancy of good or evil in all the particular cases, but we may venture to state this general rule, which is enough to settle our judgment in the particular instance before us; that where the chief beauty and merit of the original consists in the language; when it is not valuable for any useful lessons or general directions, but preserved as a specimen of fine composition, any attempt at translating it is a labour without its reward. We may imitate it, or rather emulate it; but it appears to our judgments impossible to translate it, impossible to render, in another language, the force and vivacity of detached periods and particular words and phrases. In vain we flur over certain words which we find ourselves unable to match by a corresponding term, comforting ourselves in the notion that we shall

shall be able to include its force in the general effect of the sentence. It is from the support and efficacy of single words that a period derives its splendour and importance; and if we fail in any of these minute requisites, the deficiency is sure to discover itself in the effect of the whole. Nor, although we gather from our own language words that, in their primary senses, correspond with those of the original, are we at all sure of embracing their whole power and compass; there is a wide space yet open for them to differ in; throughout every language words are dignified or vulgarised by their metaphorical connexions and accidental applications. This adventitious and reflected value will give to words that, in their different languages, have the same original rank and destination, a very various and unequal force in composition.

In conformity to these premises, we estimate a translation of Cicero's orations at no high value; we consider it as almost unnecessary to those whose liberal situations have given them access to the great original, and as unsatisfactory, inadequate and uninteresting, to those who, from their opposite pursuits, numerous avocations or indolent habits, have never tasted of the pure spring of classical literature. The chief excellence of Cicero's oratory consisted in the pomp of expression, the roundness of periods, and the passion of sentiments; all which is so rooted in the vernacular language, that no art can transplant it. By the help, indeed, of a similar cultivation, we can raise a similar production in our own tongue; but this will be imitation, and not translation.

We will dismiss these remarks with concluding that oratory is, of all productions of genius, the least proper object of translation; that, to counterbalance the evils inherent in this species of writing, something beyond the mere advantages of comparing the two languages together, ought to be derived; and that consequently books abounding in useful or curious facts, in general lessons and directions, or striking and illustrious examples, reward most the toil of translation, and promise utility enough to compensate the injury it threatens, when its other tendencies are taken into the account.

Possibly, however, the translator had views in the present undertaking which lie wide of these considerations. One cannot help entertaining a suspicion, from the particular juncture at which they were published, and from the great correspondence in the colour of the accusations heaped upon Verres and the charges exhibited against Mr. Hastings, that it was his object to increase the odium of the late governor's administration, by forcing upon the mind of his readers an involuntary comparison between the conduct and situation of the two state criminals. Some words also seemed to us a little forced, in order to improve

and heighten the resemblance. If this suspicion be a just one, for we should be sorry to be understood to speak decidedly, we do not know how far it may have gratified the party feelings of the translator, or how far it may contribute to the success of the prosecution at present in agitation; but at best it cannot assist the discovery of truth, and may possibly tend to strengthen prejudice, and inflame persecution. All this while, however, we are proceeding upon mere supposition; and perhaps the translator was totally a stranger to all views of this nature.

As to the general execution of the work, we must in candour acknowledge that it is a proof of no despicable talents in the writer, and some share of elegance and taste. He seems not often to have mistaken the sense of the original; and in many passages his language is not destitute of vigour and oratorical dignity. But with all this he affords a strong confirmation of the truth of the foregoing remarks; and the languid and uninteresting air of the whole performance bespeaks the impossibility of approaching, in a translation, the excellence of an original, when that excellence is principally derived from the happy use of words, and the concealed and delicate resources of vernacular phraseology. The style is generally tedious and heavy, and betrays a constant struggle in the author to raise it to that pitch at which he contemplated the language of the original, and from which the Roman orator might perhaps have found it difficult to descend. This laudable ambition, however, sometimes misleads him, and induces him to adopt a phraseology rather turgid and verbose than animated and noble; and we may say of his endeavours to rival the eloquence of Cicero, what Dionysius of Halicarnassus says of Xenophon's imitation of Herodotus,

‘Καὶ ποτε δ' ἐγχεῖται βουλὴν τὴν φρασίν, οὐχ οὐτ' ἐμπνεύσας, ὥστε ἀπο-
γίγῃ αὐτῆς, ταχέως ὅσονταί.’

We will now select and compare a few passages, which may serve for a proof, not of the want of abilities in the translator, but of the great superiority the original maintains over the translation.

‘Cædebatur virgīs in medio foro Messanæ civis Romanus,
judices; cum interea nullus gemitus nulla vox aliâ istius miseri,
inter dolorem crepitumque plagarum audiebatur, nisi hæc, civis
Romanus sum. Hæc se commemoratione civitatis omnia ver-
bera depulsurum, cruciatumque a corpore dejecturum arbi-
trabatur. Is non modo hoc non perfecit, ut virgarum vim de-
precaretur: sed cum imploraret sæpius, usurparetque nomen
civitatis: crux, crux, inquam, infelici et ærumnoso, qui nun-
quam istam potestatem viderat, comparabatur. O nomen
dulce libertatis! O jus eximium nostræ civitatis! O lex Porcia,
legesque Sempronie! O graviter desiderata, et aliquando
reddita

' reddita plebi Romanæ tribunitia potestas! Hæcine tandem
 ' omnia reciderunt, ut civis Romanus in provincia populi Ro-
 ' mani, in oppido foederatorum, ab eo, qui beneficio populi
 ' Romani fauces et secures haberet, deligatus in foris virgis cæ-
 ' deretur? Quid, cum ignes ardentisque laminæ, cæterique
 ' cruciatus admovebantur? Si te illius acerba imploratio et vox
 ' miserabilis non inhibebat, ne civium quidem Romanorum, qui
 ' tum aderant, fletu et gemitu maximo commovebare? In
 ' crucem tu agere ausus es quenquam, qui se civem Romanum
 ' esse diceret? Nolui tam vehementer agere hoc prima actione,
 ' iudices; nolui. Vidiſtis enim, ut animi multitudinis in istum
 ' dolore et odio et communis periculi metu concitarentur?
 The translation runs thus:

' In the forum of Messana, venerable judges, a Roman citizen was
 beaten with rods, while not a groan was uttered by the unhappy
 victim; no other expression was heard during the anguish which he
 suffered, amidst the noise of the strokes and the lashing of the li-
 ctors, but this, ' I am a citizen of Rome.' By the mention of this
 privilege, he expected to defend his person from blows and cruel tor-
 tures. But so far from obtaining respite from the scourges of the
 executioners, that, on his reiterated supplications in the name of ci-
 tizenship, the cross, the cross, I say, was prepared for the unfortu-
 nate and piteous being, who had never known an instance of such
 execrable tyranny. O liberty, thou dear and much-loved name! O
 celebrated privilege of Roman citizenship! O glorious laws of Cato
 and the Gracchi! O sacred powers of the Roman tribunate, so
 earnestly wished for, and at last restored! Is it then come to this;
 shall a citizen of Rome, in a province of the Roman people, in a
 federal city, be bound and scourged in the midst of the very forum,
 by a wretch who derives his whole prætorian authority from the voice
 and favour of the Roman people? What shall we say when it is
 told that fire and red-hot plates of iron, and other excruciating
 torments, were applied? If the shocking screams and lamentable
 outcries of the sufferer could not save him from your cruelty, should
 not the tears and groans of Roman citizens, who were present at
 the scene, have excited your compassion? Did you dare to crucify
 a citizen of Rome? I was unwilling, venerable judges, to agitate
 this subject with so much vehemence in the former action; I was
 unwilling. For you saw how much the minds of the multitude were
 incensed against the monster; you saw their vexation and abhor-
 rence, and the dreadful idea which they entertained of the common
 danger to their liberties.'

' Neminem vestrum ignorare arbitror, iudices, hunc per hosce
 ' dies sermonem vulgi, atque hanc opinionem populi Romani
 ' fuisse, C. Verrem altera actione responsum non esse, neque
 ' ad iudicium affuturum. Quæ fama non idcirco solum emanarat,
 ' quod iste certè statuerat ac deliberaverat non adesse: verum
 ' etiam,

' etiam, quod nemo quenquam tam audacem, tam amentem
 ' tam impudentem fore arbitrabatur, qui tam nefariis criminibus
 ' tam multis testibus evictus, ora iudicum adspicere, aut os
 ' suum populo Romano ostendere auderet. Est idem Verres qui
 ' fuit semper, ut ad audendum projectus, sic paratus ad au-
 ' diendum. Præsto est, respondet, defenditur. Ne hoc quidem
 ' sibi reliqui facit, ut in rebus turpissimis, cum manifesto tene-
 ' atur, si reticeat et absit, tamen impudentiæ suæ pudentem
 ' exitum quæsisse videatur. Patior iudices et non molestè fero
 ' me laboris mei, vos virtutis vestræ fructum esse laturos. Nam
 ' si iste id fecisset, quod primo statuerat ut non adesset, minus
 ' aliquanto, quam mihi opus esset, cognosceretur, quid ego in
 ' hac accusatione comparanda constituendaque elaborassem.
 ' Vestra vero laus, tenuis planè atque obscura, iudices, esset.
 ' Neque enim hoc a vobis populus Romanus expectat, neque eo
 ' potest esse contentus, si condemnatus sit is, qui adesse noluerit,
 ' et si fortes fueritis in eo, quem nemo sit ausus defendere.
 ' Imo vero adsit, respondeat, summis opibus, summo studio
 ' potentissimorum hominum defendatur. Certet mea diligentia
 ' cum illorum omnium cupiditate, vestra integritas cum istius
 ' pecunia, testium constantia cum illius patronorum minis at-
 ' que potentia. Tum demum illa victa videbuntur, cum in con-
 ' tentionem certamenque venerint. Absens si iste esset damnatus,
 ' non tam ipse sibi consuluisse, quam invidisse vestræ laudi vi-
 ' deretur.

' I imagine, venerable judges, that you are not unacquainted with
 the reports and opinions which have prevailed of late, that Caius
 Verres will not answer to another action, nor make any further ap-
 pearance at this trial. Reports, which have arisen not alone from
 his deliberate resolution to abscond, but likewise from a notion uni-
 versally entertained, that no man would prove so devoid of shame,
 so audacious, so frantic, as to presume to look his judges in the face, or
 exhibit his countenance to the Roman people, after having been, by
 such a host of witnesses, convicted of crimes so execrable. He is
 the same Verres still which he hath ever been; as prompt for vil-
 lainsy, as eager to listen to any proposal for outrage. He is now
 at your judgment-seat; he answers to the citation; he is defended
 by advocates. He hath not even left it in our power to say this for
 him; that, finding himself convicted of the most horrible enormities,
 he, by silently withdrawing, made a modest conclusion to a beginning
 so impudent.

' I am not in the least uneasy, venerable judges; I am not dis-
 tressed at thinking that I shall reap the harvest of my labours, you
 the fruits of your virtue. For had the delinquent pursued his former
 design of not awaiting the issue of the trial, the elaborate prepara-
 tions which I had made for the prosecution would have been less
 known than I intended they should be, whilst the applause which you
 have merited would have been trivial and obscure. The Roman
 people

people expected more than this from you. The condemnation of a criminal who had fled from justice, and decisive conduct against a being whom none had dared to defend, would in no wise have satisfied its wishes. Let Verres now appear; let him answer; let him be defended with his utmost opulence, with the utmost interest which men of the prime power amongst us can afford him; my vigilance shall wrestle with the ambition of them all; your integrity against his gold; the steadiness of the witnesses against the brow-beating and arrogance of any patron he can presume to oppose to us. Let them but hazard the contest, and we shall convince them that our hopes of victory were not ill-founded. Had Verres been condemned in his absence, he would have appeared not so much to have consulted his own safety, as to have envied you the praise to which your integrity entitles you.

‘ *Hæc est istius præclara tutela. En cui tuos liberos committas, en memoria mortui sodalis, en metus vivorum existimationis. Cum tibi se tota Asia spoliandam ac vexandam tradidisset: cum tibi exposita esset omnis ad prædandum Pamphilia, contentus his tam opimis rebus non fuisti? Manus a tutela, manus a pupillo, manus a sodalis filio abstinere non potuisti? Jam te non siculi, non aratores, ut dicitis, circumveniunt: non hi, qui decretis edictisque tuis in te concitati infestique sunt. Malleolus a me productus est, et mater ejus atque avia; quæ miseræ, flentes eversum a te puerum patriis bonis esse dixerunt. Quid expectas? An dum ab inferis ille Malleolus existat, atque abs te officia tutelæ, sodalitatis, familiaritatis que flagitet? ipsum putato adesse. Homo avarissime et spurcissime, redde bona sodalis filio: si non quæ abstulisti, at quæ confessus es. Cur cogis sodalis filium hanc primam in foro vocem cum dolore et queremonia emittere? Cur sodalis uxorem, sodalis socrum, domum denique totam sodalis mortui, contra te testimonium dicere? Cur pudentissimas lectissimasque foeminas in tantum virorum conventum insolitas invitasque prodire cogis?*’

‘ This is the description of his illustrious guardianship. Behold the man to whose kind care an orphan child may be securely committed! This is reverence for the memory of the dead! This, apprehension of the ill opinion of the living! When all Asia was delivered up to your rapacity and oppression; when the whole province of Pamphylia was laid open to your depredations, could not that glorious plunder content your cupidity? Could you not restrain your hands from the violation of a guardianship, from your ward, from the son of your fellow-robber? It is not the Sicilians, not the corn-proprietors, who now hem you round, as you are accustomed to say, not those whom your decrees and edicts have fired with hatred against you: it is Malleolus I have produced, with his wretched mother and grandmother, who, when tears and sobs would suffer them, insisted

that you had pillaged the young minor of his patrimony. What do you wait until the father himself rise from the realms below, and summon you to perform the duties of guardian, of partner, and brother, in transactions here on earth? Suppose him present; thou growelling worshipper of self, restore to the son of your deceased associate that property at least of which you own to have defrauded him. Why compel the youth to the severe necessity of clothing his first forensic essay with expressions of complaint and misery? Why force the consort and mother of your dead friend, and even his whole family, to give evidence against you? Why force the most respectable and modest among matrons to appear, in despite of custom and timidity, amidst such an extraordinary assemblage of men?

In that grand peroration which closes the long and melancholy catalogue of the prætor's enormities, the translator has caught fire from the original, and proceeds in a truly solemn and sympathetic strain. We will content ourselves in this place with presenting the translation alone :

‘ And now, almighty Jupiter, thine aid I implore against the ruffian who wrested out of royal hands an offering worthy of thy glorious temple, worthy of the capitol and of that fortress of the world ; an offering worthy of regal munificence, which, at the behest of kings, was fashioned for thine honour, which was vowed and consecrated by kings to thy divinity ; that impious wretch, who, from thine altar at Syracuse, tore away the hallowed and beauteous image of thy godhead ; thee, Juno, queen of heaven, whose most holy and ancient fane at Samos and at Malta he stripped of every ornament, with equal profanation ; thee too, Minerva, whose renowned and sanctified abode at Athens he pillaged of vast treasures of devoted gold, and whose Syracusan temple now exhibits little else than naked roofs and plundered walls ; thee too, Latona, thee Apollo, thee Diana, I implore, whose temple, nay, whose ancient and divine domicile at Delos he despoiled, when invading, at dead of night, that awful habitation ; thee also, Apollo, whose statue at Chios fell a prey to his rapacity ; and on thee, O Diana, again and again I call, whose holy fane at Perga was violated by the miscreant, whose celestial effigies he seized at Segesta, an image which had twice been dedicated in that city, first by its picus citizens, and a second time by Scipio Africanus on his victory ; and thee, Mercury, erected by Scipio in the gymnasium at Tyndarus, as a guardian god to the young men of that community, but lately sent by Verres to the palestra of some villa ; thee, Hercules, whom this sacrilegious robber at midnight attempted, with an armed band of slaves, to ravish from the citizens of Agrigentum ; thee, most holy mother of the gods, in whose august and awful temple at Enguni the profligate left nothing but the name of Scipio, and the vestiges of violated worship ; you, Pollux and Castor, who, from that fane which adorns the Roman forum, are perpetual witnesses of our political proceedings, of the most important counsels of our senate, of the legislation of

of the people, of the distribution of equity in all our tribunals, aid me against him who converted your hallowed mansion into a scene of extortion and unparalleled iniquity; and you, celestials, who, at the celebration of the annual games, are drawn in solemn state through ways designed for that illustrious ceremony, in the superintendence of which sacred works this rapacious criminal consulted his cupidity, and wronged religion of the splendour which is due to it; thee Ceres, thee Proserpine, whose holy rites contain the grandest and most secret mysteries of human worship, to whom we owe the sustenance and regulation of life, by whom the first example of laws and manners, of mildness and civilisation were set forth and disseminated among the sons of men; whose religious solemnities, received from the Greeks, and cherished in this country, are held by the Roman people in such exalted estimation, that, far from seeming to be adopted from other nations, they appeared amongst us as if in their original and native residence; you, who have suffered from the hands of Verres such pollution and violation, when he dared to carry off, from the oratory at Catina, an image of Ceres, which the laws interdicted any, but the female sex, not only to touch, but even to look upon, with that other from the shrine and temple at Enna, which in its workmanship was so divinely fair, that beholders thought it to be either Ceres herself, or her effigies formed by some hand in heaven, and conveyed to earth for human adoration; you, most holy goddesses, again and again I implore and appeal to, who inhabit the lakes and groves of Enna, who preside over all Sicily, which hath appointed me its advocate, by whom tillage was invented, and the blessings of it spread through every region of the globe, and whose divinity is worshipped in every clime and nation; and I supplicate and beseech all other heavenly powers, with whose temples and rites the miscreant, by unutterable outrage and audacity, hath waged an incessant and sacrilegious war, that, if in this impeachment my cares and counsels have been uniformly directed to the salvation of our allies, to the dignity of the Roman people, to my own integrity and reputation; if all my thoughts, sollicitude, and vigilance, have laboured for no end but the fulfilling of my duty, and the support of truth, your sentiments and virtue, venerable judges, may be the same in determining this important cause, as mine have proved in undertaking and pursuing it; that if Caius Verres hath, in every act, been guilty of unheard-of and unexampled impiety, audacity, avarice, lewdness, and barbarity, he may, by your judgment, meet a fate proportioned to the abominable tenor of his life and character; that the republic and my glory may, in this one prosecution, be amply satisfied; and that hereafter I may rather be permitted to defend the good, than reduced to the necessity of impeaching the wicked.'

But it is not enough to dismiss the writer with so slight an examination, especially as many of his words and phrases appear to us to merit severe and particular reprehension. Faults in the language are certainly less pardonable in a translation than in writings of any other description; both because a translator

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is only responsible for his style and manner, and because it indispenfably becomes a man to be thoroughly acquainted with the genius and resources of his own tongue, before he pretends to accommodate its spirit to works composed in other languages.

There is in style, as in the expression of countenances, an effect produced by a thousand little meeting circumstances, which can hardly be traced and discriminated; a delicacy and a sweetness unattainable by any set modes or formal precepts, but which is borrowed from the mind itself, and requires those refined and exquisite habits of thinking and comparing in minute speculations, which we often miss in persons of robust and solid understandings, and seldom accompany the bold and aspiring character of supereminent genius and ability. Whatever reason is to be assigned for it, our author's mind does not seem to possess these delicate and peculiar properties, or at least they are not reflected in his language, which in general is ungraceful and unimpressive, and discovers but a very small share of what his master emphatically calls 'condimenta sermonum.' Of the particular improprieties and inaccuracies of his diction we will submit a few to the judgments of our readers.

In the preface, page 2, we confess we do not exactly understand what the author means by 'a popular tumult was insalubrious.'—In p. 121, 'on a day certain', seems an odd phrase, 'A near and reverend relation;' this is a very unusual application of the word *reverend*.—'What is the meaning of those gilded equestrian statues near the temple of Vulcan, which so heavily offend the eyes and hearts of the Roman people?' p. 159. The expression of 'to offend the hearts of the people,' is an instance of an error that frequently occurs in the work before us, *i. e.* the want of a proper correspondence and relation between his terms: it surely must strike every critical reader that *offend* is a word not strong enough to be used in speaking of the feelings of the heart: such a trespass against the analogies of sentiment and language *offends* against our notions of decorum and propriety. The same objection may be made to 'roused them to a remembrance of past times,' p. 132.—*Vituperation*, p. 204, pleases precisely as much as *laudation*, p. 331. Neither have we a much higher opinion of *hypocrisy* of *purchase*, p. 323.—*Abuse*, p. 327, is surely unclassically applied when the person on whom it is said to have been thrown actually deserved reproach for his conduct. Nor is the contrary action of commending more judiciously expressed by the phrase of *to volunteer in his praise*, p. 328.—*Whether or no*, p. 335, is doubtless not grammar.—*Highly honourable would it prove to be entitled to claim it*, p. 335, is a very pleonastic expression.—*The numerical amount*, p. 204, we should not recommend.—'Nevertheless he loaded
' the

'the man with *kindness*, and adorned him with *favour*,' p. 41. It used to be thought that *kindness* and *favour* resembled each other more in their operations than that the one should be said to *load*, while the other *adorned*.—'*This is passing accounts*,' p. 42.—'Your impiety and your indignities to the *immortals*,' p. 47.—'*Dividend of punishment*,' p. 111.—'*Cutting down the hope*,' p. 33.—'*Pay delivered*,' p. 41.—'*Vertu*,' p. 131.—'A perpetual *index* of his villainy,' p. 300.—'*Preserved with fervency*,' p. 323.—'*Quash that laudation*,' p. 327.—'*Never to be forgotten deed*,' p. 129.—'As soon as he had collected and *smoothed himself a little*,' p. 112.—'*Manœuvre*,' p. 113.—'To make use of *forcible detention*,' p. 121.—'And makes an *utter emigration* from his mansion,' p. 132.—'*Knavish and nefarious governors*,' p. 133.—'*Passage to security*,' p. 154.

These expressions, among a multitude of others of the same stamp, gave us not a little disgust.

We have yet one charge more to exhibit against our English Cicero. It is impossible not to be scandalised at the gross and vulgar terms he sometimes makes use of. One would have thought that the lofty tone he seems generally anxious to sustain would have secured him against such unpardonable indiscretions. Some of the terms alluded to are *filched* and *gripe*, p. 29; '*roguish taciturnity*,' p. 36; '*whining plea*,' p. 36; '*prick up his ears*,' p. 38; 'the cause was *snapped* from the prætor,' p. 39; 'pre-served as a *pet* trial for a politer magistrate,' p. 39; '*worry* the proconsul,' p. 45; 'the contract is *knocked down to him*,' p. 217.

Those who esteem it worth their while to compare the English with the Latin, will find, in general, that the words of the original do not apologise for such illiberal phrases in the translation; and surely common reason should teach us, even where they do appear capable of such low meanings (since we cannot be certain of their particular force and estimation in the original), to bestow on them a signification as honourable as we can, and as consistent as possible with the character of the orator, the rank of the audience, and the tenor of the discourse.

We will close this article with stating the sum of the foregoing observations: 1. We question the utility of the work; 2. The same reasons which make it unuseful made it also difficult; 3. In general, the performance is such as we might expect, considering the disadvantages it had to contend with; 4. It is, on the whole, a proof of no despicable abilities in the writer, and can boast some well-executed passages; 5. On the other hand, there is a disgraceful number of unpardonable faults, which cannot take shelter under the embarrassments that attended the performance, which
impeach

impeach the understanding and taste of the writer, and for which he is responsible, not only in his particular capacity of translator, but in his general character as an author and a scholar.

ART. II. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Volumes IV, V, and VI. 4to. 3l. 3s. boards. Cadell. London, 1788.

[Continued from our last.]

PAGE 73. 'The sword, which had been the instrument of their [the crusaders] victory, was the pledge and title of their just independence. It does not appear that the emperor attempted to revive his obsolete claims over the kingdom of Jerusalem; but the borders of Cilicia and Syria were *more recent* [he should have said, *more recently*] in his possession.' Note. 'The kings of Jerusalem submitted however to a nominal dependence, and in the dates of their inscriptions (one is still legible in the church at Bethlem) they respectfully placed before their own, the name of the reigning emperor.' We here see again what we must again call, the *natural confusedness* of Mr. Gibbon's understanding. The sword of the crusaders, we are told, became with them 'the pledge and title of their just independence.' Yet with this sword in their hands, and in their most powerful kingdom, we find, they actually resigned their 'just independence,' and 'submitted to a—dependence' upon the emperor. This dependence is said indeed to have been 'nominal;' but what did the emperor ask more, or what did their sword refuse to allow more? When the dispute with the kingdom of Antioch was terminated by the emperor, as Mr. Gibbon himself tells us, 'the boundaries were strictly defined,' and 'the homage was clearly stipulated.' The homage, therefore, was all. This was a real, not a nominal, dependence. As such, it was insisted upon by the emperor; and, as such, it had been refused before by Bohemond. It was as real, as the definition of the boundaries was. The kings of Jerusalem always paid it, we find, though the first king of Antioch refused it; *because* there was no dispute between them and the emperor, as there was between the emperor and him. And accordingly we find also, from that most authentick of all evidences, a formal inscription set up in a church by them; that they *shewed* and *owned* their *real* dependence upon the emperor, in the most striking way that they could own and shew it, by 'respectfully placing *before* their own *the name of the reigning emperours*' Yet 'it does not appear,' we are told by Mr. Gibbon,

Gibbon, 'that the emperor *attempted* to revive his *obsolete* 'claims over the kingdom of Jerusalem.' It certainly *does* appear from Mr. Gibbon himself. It appears from this very inscription. He not only *attempted* to revive his claims, but actually *revived* them *without resistance*. Yet, because he finds no resistance, Mr. Gibbon asserts there was no revival; and the unresisted acknowledgment of the claim, he considers as an evidence against its existence. So strangely does his understanding wrest objects, from their natural and obvious propriety! At last however he found an 'apparent' and a positive proof, of their dependence. He did not then correct what he had said before, by what he had discovered now. No! He was too indolent, or too presuming, for that. He makes this new discovery to bend and warp with his old ideas. He asserts the new-discovered dependence, to be merely nominal; when even, if nominal, it goes *against* his assertion, and when it is apparently real. And he finally places this new discovery at the foot of the old assertion, muffled indeed by this distinction of a *nominal* dependence, and yet speaking loudly against the assertion.—But we have not done with this passage. The claim of the emperor over the kingdom of Jerusalem, is said to be 'obsolete.' This therefore is urged as an argument, *why* he did not attempt to revive his claim. Yet he revived it, as Mr. Gibbon has already shewn us, over *Antioch*. In what year, then, was Antioch reduced by the Saracens, and in what Jerusalem? Jerusalem was reduced in 637, according to Mr. Gibbon himself in v. 320, and Antioch in—638 (v. 323). Yet the emperor's claim of homage from Jerusalem, was never revived *because* it was obsolete; and was not too obsolete to be revived over Antioch. So much efficacy has the difference of a *single year*, in annihilating and preserving rights! But the 'borders of Cilicia and Syria were more recent in his possession,' than Jerusalem. Was not Antioch, then, on the borders of Syria towards Cilicia? It certainly was. *All* Syria, according to Mr. Gibbon himself, was reduced by the Saracens in 638 (v. 326); and, 'to the north of Syria, they passed Mount Taurus,' in 639; says the margin, 'and reduced to their obedience the province 'of Cilicia' (v. 330). So *much more* 'recent' in their possession were 'the borders of Cilicia and Syria,' than Jerusalem! They were even *one or two years*. This, in Mr. Gibbon's forgetfulness of facts and indistinctness of recollection, is made equivalent to one or two ages. And, what aggravates very greatly the contradictoriness of all this, he has said it all, concerning the *obsolescence* of the emperor's claim over the kingdom of Jerusalem in the province of Syria, concerning his not *attempting to revive* it, and concerning the borders of Cilicia
and

and Syria being *more* recent than Jerusalem in his possession, and therefore claimed by him; when in p. 34 he tells us in the most explicit terms, that ‘his ancient and perpetual claim still embraced the kingdoms of Syria and Egypt.’ Such a chaos of confusion, such a mass of fighting and warring elements, does the hand of contradiction work up, in the pages of Mr. Gibbon’s history!

P. 74. Text. ‘The Seljukian dynasty of Roum’ had, ‘after the loss of Nice’ to the crusaders, ‘Cogni or Iconium for its capital.’ Note. ‘See, in the learned work of M. de Guignes—, the history of the Seljukians of Iconium—, as far as may be collected from the Greeks, Latins, and Arabians. The last are ignorant or regardless of the affairs of Roum.’ This is a very extraordinary instance of contradiction, in two *near* and *neighbouring* positions. In proof that ‘the Seljukian dynasty of Roum’ had Iconium for its capital, we are referred to a history in M. de Guignes. In proof that this history is sufficient evidence, we are told it is collected from the Greeks, Latins, and Arabians. And then we are finally told, that it *cannot* be collected from the Arabians, because the Arabians are ‘either ignorant or regardless’ of this part of the history.—P. 74. Text. ‘Iconium, an obscure and inland town.’ Note. ‘Iconium is mentioned as a station by Xenophon, and by Strabo with the ambiguous title of *Κωμοποις*,” or the city-village. ‘Yet St. Paul found in that place a multitude (*οχλος*) of Jews and Gentiles. Under the corrupt name of Kunijah, it is described ‘as a great city—(Abulfeda—).’ Thus Iconium is pronounced an *obscure* town. The evidence for this is one authority, which speaks of it as a mere *station*; two authorities, that make it a *great and populous* town; and a fourth, that *trims* between the opposed testimonies, and calls it a city and a village in one. We thus advance by regular steps from an obscure and stationary town, to a city-like kind of village, and to a populous and large city. And three out of the four references, contradict at once the fourth and the text.—P. 85. Text. ‘Only one man was left behind for—seven widows.’ Note. ‘*Penè* jam non inveniunt quem apprehendant septem mulieres unum virum.’ The *penè* of the primary historian is made *only* in the secondary, and the text violates the truth of the note.—We saw in the last volume, that Mr. Gibbon made a grand attempt, to prove the nocturnal journey of Mahomet from Mecca to Jerusalem, and from Jerusalem to heaven, to be *not* intended by Mahomet for a reality, but a dream. We particularly produced in proof to the contrary, that the general of Omar, the second successor of Mahomet, considered it as a reality; because he urged the surrender of Jerusalem to him, as the place, from the temple of which

which Mahomet ascended in one night to heaven. And, to our agreeable surprise, we find in p. 113 of this volume, that Mr. Gibbon now is *entirely of our opinion*. The Mahometans at Jerusalem, he says, were allowed to ‘pray and preach in the ‘mosch of the temple’ [he should have said, in the mosch or temple], ‘from whence the prophet undertook his nocturnal journey ‘to heaven.’ So little impression do Mr. Gibbon’s *own* arguments make upon *himself*, even in points important to *his* cause of Mahometanism, and laboured with particular care by *his* pen; that he soon forgets them, relapses back into the opinions that he had *refuted*, and shews the triumph of nature evident, over the sophistifications of art.

In the two preceding volumes, we have pointed out the frequent recurrence of Mr. Gibbon’s spirit, to ideas of lasciviousness and to intimations of impurity. We have another instance of this, in p. 85 of the present volume. This is such as we *can* lay before our readers, without offending their delicacy. We shall therefore do so. Text. ‘Only one man was ‘left behind for the *consolation* of seven *widows*.’ Note. ‘*Pene jam non inveniunt quem apprehendant septem mulieres unum virum.*’ Here is no hint about *widows*; the passage speaks only of *women*. The *consolation* also is administered merely, by the prurient pen of Mr. Gibbon. And, to crown this folly, Mr. Gibbon adds this to the note: ‘We must be careful not ‘to construe *pene* as a substantive.’ So apt is Mr. Gibbon to take fire in his fancy, at the slightest approach of a sensual idea; and so ready to twist and torture an innocent word, to gratify his sensual luxuriance of taste!

Misquotations. P. 88. ‘In the CALIPH’s treasure were found ‘a *ruby* weighing seventeen Egyptian drachms—(Renaudot, ‘p. 536).’ The words in Renaudot are these: ‘*Rubinarum majorum, qui drachmarum Egyptiacarum septemdecim pondus æquabant, linea,*’ a *string of rubies*, not a single ruby.—P. 98. ‘The most numerous portion of the inhabitants was composed ‘of the *Greek and Oriental Christians*, whom *experience had taught* to prefer the Mahometan before the Latin yoke (Renaudot,—p. 545).’ Renaudot’s words are these: ‘*Mox Sardinus Hierosolyma obsedit; nec cepisset absque civium discordiâ et Christianorum Melchitarum proditione. Nam per quendam Josephum Elbatitâ ex eâdem sectâ, qui negotiandi causâ multoties in urbem receptus erat, eos ad excutiendum Francorum jugum, quos numero superabant, incitavit.*’ Here we have no intimation, whatever we may have in Mr. Gibbon, of ‘experience having taught’ the old and Melchite Christians of Jerusalem, to prefer the Mahometans to the Latins for masters. A fear of the siege, a feeling of its terrors, a despair

spair of relief, and a promise of favourable terms, might each or all induce them to clamour for a capitulation. And Mr. Gibbon has again loaded the credit of Renaudot, by saying from him what he does not say himself.

Chapter THIRD or sixtieth.—This represents to us the Greeks arrogating to themselves the knowledge of divinity, and the Latins despising the subtilty of the Greeks in it, 122; the differences between the eastern and western churches, concerning the procession of the Holy Ghost, 122-123; the use of leavened or un-leavened bread in the eucharist, 123; the eating of things strangled and of blood, fasting on Saturday, eating milk and cheese in the first week of Lent, and indulging the weak monks with flesh, 123; concerning the use of animal oil instead of vegetable in the unction of baptism, reserving the administration of this unction to bishops, decorating the bishops with rings, shaving the faces of priests, and baptising infants by a single immersion, 124; and concerning the supremacy of the patriarch of Constantinople and the pope of Rome, 124-126; the mutual hatred of the Greeks and Latins in the crusades, 126-127; many Latins, who were settled at Constantinople, massacred, 127-130; the reign of Isaac Angelus emperor of Constantinople, 130-131; the revolt of the Bulgarians and Wallachians from the empire and church of Constantinople, 131-132; Isaac deposed by his brother Alexius, 132-133; the fourth crusade preached up, 134-135; the persons engaged in it, 135-136; their application to the Venetians for ships, 136-137; the general history of Venice to this time, 137-139; the confederacy between the crusaders and Venetians, 139-141; the crusaders assembling at Venice and being diverted into Dalmatia, 141-144; again diverted towards Constantinople by Alexius son to the deposed emperor Isaac, 144-145; a part of the army, on this, leaving the rest and going for Jerusalem, 146; and the rest sailing for Constantinople, landing at it, besieging it, admitted into the town on the restoration of Isaac, again besieging the town on the second deposition of Isaac, taking, and plundering it, 146-173. All the first part of this chapter, therefore, is a string of digressions. The differences between the two churches, had either no influence at all, or a very slight one, in this attack of the Latins upon the Greek empire. They do not seem to have had any at all. Or, if they had, they were only as the dust of the scale in addition to the weight within it. And they ought not, if the slightest attention had been paid to propriety by Mr. Gibbon, to unity of design and to responsiveness of execution; to have been once thought of in a work, that is to give us *only* the ‘important,’ and ‘the most’ important, circumstances of the history. But nothing can stop Mr. Gibbon’s

bon's predominant love for theological dissertation. He bursts every band that would tie him up from indulging it. And then he riots in the use of his liberty, like the full-fed stallion of the Iliad.

Δεσμού αποκρηχας θειει πεδισιο προαιωνων,
Ειπωσθ λυεσθαι ευρηεις παλαμιοιο,
Κυδιων· υψι δε καρη εχει, αμφι δε χαιλα
Ωμοις αισσονται· ο δ' αγλαηφι πεποιθως,
Ριμφα ε γυναι φερει μελα τ' ηθεα και νομον ιππων.

And the historian is transformed into the theologue, merely to exhibit the former in all the *confident* impertinence of digression, and to expose the latter in all the *common-place* futility of unbelief.

P. 122. The Latins are said to have ‘despised in their turn
‘the restless and subtle levity of the Orientals, the authors of
‘every heresy; and to have blessed their own simplicity, which
‘was content to hold the tradition of the apostolic church.’
And ‘yet,’ as we are told in *the very next* words, so early as
‘in the *seventh* century, the synods of *Spain*, and afterwards of
‘*France*, *improved* or *corrupted* the Nicene creed, on the myste-
‘rious subject of the Third Person of the Trinity,’ by adding
that he proceeded from the *Son* as well as the Father. The *second*
sentence is an *incomparable* proof, of the position in the
first. ‘The Latins *showed* their contempt for ‘the restless and
‘subtle levity’ of the Greeks, and *proved* their own adherence
to ‘the tradition of the church,’ by *adding* to the very *creed* of
the *Greeks*, even when they *adopted* it. One could hardly think
it possible for a rational being, to put two such contradictory
sentences so close together. All must be attributed to a strange
want of clearness and distinctness, in Mr. Gibbon's powers of
discernment. We have seen so many instances of the same
clashing of ideas before, as can leave us no room to doubt of
this fatal defect in his understanding. Spirited, vivid, and in-
genious, he is certainly very confused. His mind shoots out in
vigorous sallies of thought occasionally, but cannot pursue
clearly a steady train of operations. It is sometimes confounded,
as it is here, by the very *second* operation. And, with such an
unhappy disposition of understanding, it is no wonder that
he is an infidel. How could he be expected to comprehend
the grand system of Christianity, to see parts harmonizing
with parts, and every complication uniting into a regular
whole; who cannot arrange his own thoughts with precision,
who is perpetually recoiling from the very line which he has
prescribed to his own motions, and confounding himself by

the contradictoriness of his own ideas? Nor let us overlook another, though slighter, instance of this contradictoriness. It is in p. 157. There the text says, that, 'in the freedom of the table, the gay petulance of the French sometimes forgot the emperor of the East.' And the note adds, *confirming to weaken the position*; that 'if these merry companions were Venetians, it was the insolence of trade and a commonwealth.' Could any thing in nature, but the derangement of an infidel understanding, generate such contrarieties as these?

False or harsh language.—P. 122. Text. 'The Roman pontiffs affected—moderation; they,' &c. Note. 'Before the shrine of St. Peter, he placed, &c.' P. 127. 'The passage of these mighty armies were rare and perilous events.' P. 151. 'The four successive battles of the French were commanded by,' &c. So p. 153, 'the six battles of the French formed their encampment;' and p. 155, 'he found the six weary diminutive battles of the French, encompassed by sixty squadrons of the Greek cavalry.' Here the word *battle* is used in an acceptance, that is occasionally given it by our old writers. But it is an acceptance very harsh and violent. It is thus used as an abbreviation for *battle-array*, and means a division of an army arrayed for battle; just as it seems to be used for *battle-axe* in this un-noticed passage of the Psalms, 'there brake he the arrows of the bow, the shield, the sword, and the battle.' And as the use of *battle* for *battle-axe* would be very harsh in a modern writer, however countenanced by this and perhaps other passages in our old authors; so the adoption of *battle* for the division of an army, however sanctioned by a number of our old authors; is very violent. But in p. 154 we have another word derived from this ancient source. 'The numbers that defended the *vantage-ground*,' meaning not a real elevation of ground, but the height of the ramparts; 'repulsed and oppressed the adventurous Latins.' And, as *oppressed* is very improper in military language, and should be *pressed* or *overpowered*; so *vantage ground* is equally improper in itself, and in its application. Nor can we too much wonder at the injudiciousness of a writer, who could here take the momentary fancy, of sprinkling his completely modern language with any antiquated terms of history; and of selecting such only, as were obviously improper in their antient use, and are doubly improper now in his. We may speak, and some writers have spoken, of the 'vantage of ground.' But the present modes of elegance certainly require us to call it the 'advantage of ground.' And both elegance and use unite to interdict us, from talking of the *vantage ground* with Mr. Gibbon. The words *vantage ground* and *battle*, as here used, are indeed such a barbarism in one of them, as we should never have

have expected in Mr. Gibbon, and such a *solecism* in the other, as we should laugh at in any writer.

Misquotation. P. 166. Text. 'Pope Innocent the Third accuses the pilgrims of respecting, in their lust, neither age nor sex.' But the pope, as quoted by Mr. Gibbon himself in the note, is by no means so comprehensive and general, as Mr. Gibbon makes him. He speaks not of the pilgrims at large. He notices only some of them. 'Quidam (says Innocent—) nec religioni nec ætati,' &c. And this furnishes another instance, how free or how careless Mr. Gibbon is in the application of his authorities.

Chapter the FOURTH or sixty-first.—This shews us the nomination of an emperor by the Latins, 174-177; the division of the provinces of the empire among them, 177-180; the provinces still standing out against them, 180-183; the discontent of the Greeks at Constantinople, 183-184; the conspiracy of the Bulgarians with them, 184-185; the Greeks massacring the Latins, 185; the approach of the Bulgarians, 185; the Latin emperor defeated and taken, 185-186; the Latin empire reduced to little more than the capital, 186-188; the second Latin emperor, 188; his misfortunes, 189; his successes, 189-191; his admission of the Greeks into offices, 191; other parts of his conduct, 191-192; the third Latin emperor, a Frenchman, crushed with all his army in marching towards Constantinople, 192-194; the fourth Latin emperor, equally a Frenchman, reaching Constantinople, 194; his misfortunes, 194-195; the fifth Latin emperor, 196-197; his success against the Greeks of Nice and the King of Bulgaria, who besieged Constantinople, 197; the sixth and last Latin emperor, 198; his misfortunes, 198-199; his mortgaging the holy relics, 200-202; the Greek empire of Nice gaining greatly upon him, 202-203; surprizing Constantinople itself, 204-206; the general consequences of the crusades upon western Europe, 206-211; and 'a digression on the family of Courtenay,' from which some of the Latin emperors were derived, 211-220. This acknowledged 'digression,' says Mr. Gibbon, 'the purple of three emperors, who have reigned at Constantinople, will authorize or excuse.' Mr. Gibbon has so vitiated his understanding by the habit of indulgence, that he can no longer discern the grossest absurdity of digression. Blinded by the blaze of the sun which has been so licentiously gazed upon, the eye is no longer able to behold an opposed mountain. And the addition of a genealogical essay to the history of this chapter, is one of the most wanton and whimsical effusions of injudiciousness, that even the present production can furnish. We need not say, that the very purport of his work, and the very

professions of his preface, confine him to the history of the Roman empire, restrain him to the history of its decline and fall, and tie him down to the most important circumstances of either. There is no need of a single argument, upon the point. The digression speaks sufficiently, for its own intrusiveness and effrontery. And this most ridiculous of all ridiculous digressions, this clumsily stitched-on *assumentum* to the records of history, and this awkwardly protuberant botch upon the mantle of it; could not, even in the judgment of Mr. Gibbon, enslaved as his judgment is by the perpetual practice of digressions, have been deemed capable of any excuse, much less of any sanction; if another principle had not come in to delude him. The zeal of Mr. Gibbon betrays his vanity. He has some real or pretended connection, we doubt not, with the family which he blazons so studiously. For the sake of gratifying this petty pride, the historian of the world is content to sink into the humble annalist of a family; the purblind critic takes care to shut his eyes entirely; and the race-horse, that was perpetually striking out of the course, resolves to quit it with a bold leap at once. And all serves strongly to impress a full conviction upon our minds, of the weakness of Mr. Gibbon's judgment, when it comes to struggle with his habits, and to contend with his passions; and of its readiness when it is reduced into servitude, to espouse the cause of its masters, to 'excuse' what it would heartily condemn in its free state, and even to 'authorise' the most savage intemperances of tyranny over it.

We have already justified the crusades sufficiently, upon principles of policy and upon grounds of probity. Nor shall we now examine any new intimations against them, in Mr. Gibbon. Only we cannot but notice the very violent zeal of Mr. Gibbon, which has incidentally charged the crusaders with a most extraordinary crime. This is no less an enormity, than working,—not upon Sundays—but—in Passion Week. 'Such was the pious tendency of the crusades,' he says in p. 186, at the siege of Adrianople, 'that they employed the holy week,' and the margin adds *March*, 'in pillaging the country for subsistence; and in framing engines for the destruction of their fellow-Christians.'

P. 187. 'The empire, at once in a state of childhood and caducity.' This is worse than the worst of Johnson's *sesquipedalian* words. It is also absurd. *Caducity* forms no contrast to childhood. And *senility* should have been the latinized word.

P. 199. Text. 'The—poverty of Baldwin was alleviated,—by the alienation of the marquissate of Namur and the lordship of Courtenay.' Note. 'Louis IX. disapproved and stopped the alienation of Courtenay.' This is very strange. But we have seen

seen so much of the strangeness in the text and notes already, that even these most amazing of all contrarieties lose their effect upon us, and contradictoriness becomes familiar in Mr. Gibbon. In every other author, the text and the notes go on in loving fellowship together. The note indeed always plays the parasite to the text.

Quicquid dicunt, laudo; id rursus si negant, laudo id quoque;
Negat quis? nego; ait? aio: postremo imperavi egomet mihi,
Omnia adfentari; is quæstus nunc est multo uberrimus.

But Mr. Gibbon repeatedly breaks in upon this parasitical humour, and destroys this loving fellowship. His notes are behaving like impudent varlets to their masters, and giving them the *lie direct*. This does, we see, in the boldest manner. And yet in p. 215 we find 'the castle of Courtenay' actually *alienated*, because it is said to be 'profaned by a plebeian owner.' So, with an equally obvious though much less remarkable contradiction, Mr. Gibbon in p. 200 makes 'the *nummus aureus*—about ten shillings sterling in value;' when in v. 397 he has previously made it, 'equivalent to eight shillings of our sterling money.' Both unite with the *embossed* digression above, to shew digressions and contradictions continuing to go on together, and to mark by their union the natural unfixedness of Mr. Gibbon's spirit, and the habitual unsteadiness of Mr. Gibbon's judgment.

[*To be continued.*]

ART. III. *Agriculture the primary Interest of Great-Britain.* By David Young, Author of *National Improvements*. 8vo. Elliot and Kay. London, 1768.

OUR readers will please to observe that this is not a performance of Mr. *Arthur* Young, but a namesake only, who treads over the same ground with that celebrated agriculturist with an ardour and enthusiasm nearly the same, but with talents, in several respects, different. By a note at the bottom of the title-page, it appears that Mr. *David* Young, our author, is an inhabitant of Perth, in Scotland; and it also appears from the volume before us that the author is not only a zealous friend to agriculture, but is also acquainted with its practice, as carried on at present in the northern parts of this island.

The work is partly practical and partly theoretical; and we regret that the last, as is but too usual, is of greater bulk than the first. The five first sections in particular may be almost entirely referred to this head, and treat of various political

questions concerning the comparative strength and stability of commercial and agricultural states; the price of provisions; connexion between the price of grain and the prosperity of the farmer; causes of the decline of agriculture; influence of colonies on the prosperity of a nation; national debt, paper-money, &c. &c. which we consider as speculative questions of too difficult investigation to be solved by a few cursory observations; we therefore pass them over as of little moment, that we may have an opportunity of giving our readers some idea of the specific plans of improvement our author suggests, and take notice of some useful practical observations that lie scattered through these pages.

It is in the sixth section, which treats of 'the most probable means of reducing the price of provisions so as to serve all traders and manufacturers at a much cheaper rate than at present, and likewise to be able to export great quantities annually,' that Mr. Young develops his great plan of improvement, of which the following is as concise an outline as we think could serve to convey a just idea to our readers.

He sets out with supposing it proved that the state of agriculture in Britain is at present at such a low ebb as that the whole produce of the land, by skilful management, might be augmented to *ten* times its present amount. To this position we have no hesitation in giving our ready assent. 'Why may not then,' says he, 'our own country be improved to such a degree as to supersede any occasion for importing the necessaries of life?' This he thinks might be easily accomplished. 'Let government,' he proceeds, 'or private individuals, take only the five hundred thousand pounds annually expended on the importation of grain, and lay out that sum for manure, and for improving the soil, the point would be gained in a year or two. How ridiculous is it then in government to give so many hundred thousand pounds for the improvement of foreign colonies; nay, for the improvements in agriculture in foreign countries, which we refuse to bestow on our own!' Though this last reflection be supposed well-founded, yet the first part of the proposition will be deemed vague and unsatisfactory. He endeavours to illustrate it by some subsequent remarks, which would, if examined, we are afraid, be found equally liable to objections.

Proceeding, he proposes that a grand national system of agriculture, somewhat on the plan he himself had proposed in a treatise formerly published by him, and often referred to in this work, entitled 'National Improvement,' should be universally adopted; in consequence of which, Britain, 'having large quantities of corn to export, we might attempt to raise as much flax

flax and hemp as the nation needed. Nor would the effect of this happy change be attended with great difficulty, were all ranks of men heartily to concur in pursuing the proper means for its accomplishment. The great obstacle, however, lies with the people themselves. It must be owned to be a difficult matter to cause a whole nation to adopt one scheme of rotation of crops; but the greatest difficulty would be to convince the farmers, who are, in general, wedded to their own old customs, that they are in the wrong. And, indeed, so great is this difficulty, that I apprehend it could scarcely be overcome without the interference of government.

He then proposes that government should lend its sanction for enforcing this general system. He afterwards thus farther explains himself:

'Supposing,' says he, 'the national system to be one half in grass, and one half in corns and fallow, or (in some places far from manure or sea-ports) two-thirds in grass, and one-third in corns and fallow.

'In order to make this system become general, the government should give premiums in every county or shire, 5*l.* each acre, for the best crop of wheat, not exceeding ten acres, and so on for every other crop mentioned in the system. And, in order to raise a fund for these premiums, every farmer that had more than the one half of his farm in corns, to pay sixpence for each acre to government, and sixpence for each acre he had in grass above two-thirds; sixpence each acre of all waste grounds capable of improvement, that were neither improved or planted. The sum raised in this way to be wholly allotted for premiums to those who raised the best crops in following the national system. The premiums to continue for twenty years at least.'

It is wonderful to think (to borrow a phrase from this author) into what wild chimeras a man will fall in prosecuting a system of his own invention. Farther remarks on the above are unnecessary, unless it be barely to take notice that many thousands of opulent proprietors in England as well as Scotland would, by this single regulation, be reduced to indigence and beggary; for there is not perhaps a thousand acres of land in this island that, according to the ideas of such men as our author, or of any man, were they to decide with philosophical precision, that are not capable of *some improvement*. But how many millions of acres are there in the island that never can be made to yield the half of a sixpence per acre of rent?

The author proceeds, however, for many pages, to illustrate and defend this system; but at length he seems to abandon it, and adopts another on the same principle, that is not altogether so liable to objection, because it is upon a smaller scale. Were

it to be confined to a few individuals, who chose voluntarily to enter into an association for that purpose, it is not impossible but something of this nature may be of use :

‘ Since writing the preceding pages,’ says he, ‘ I have conversed with many gentlemen and farmers: some of them are of opinion that dividing the whole of Britain into districts of about twelve miles long, and four broad, the improved parts by themselves, and unimproved parts by themselves, every farmer paying a small taxation every year for each acre of his farm, in order to raise a sum to be given as premiums to those who raise the greatest crops upon ten acres, agreeable to the plan proposed for a national system. This money to be distributed in the district in which it is raised, and to be applied for no other purpose than the above premiums; and whatever the sum was that the farmer paid for each acre, the proprietor of the lands to pay the same for each acre upon his estate. This would be a good scheme for every proprietor to follow over his estate, although not patronised by government. This is only raising premiums to be given to the best farmers on every estate, which would encourage improvements, and soon teach the most ignorant that it was better to improve one acre properly, than three or four in the ordinary way.

‘ And in order to make the prizes as equal as possible, so that farmers of different stations might each of them receive several premiums, it is proposed that there should be three different classes of prizes :

- ‘ The first 50*l.* for ten acres, for the best crop of wheat after summer fallow; and the next year the same sum for a green crop, and so on.
- ‘ The second class 25*l.* for the best crop upon five acres.
- ‘ The third class 10*l.* for the best crop upon two acres.
- ‘ Each of the classes to have six premiums every year.
- ‘ The first, for the best crop of wheat after a summer fallow.
- ‘ The second, best green crop after wheat.
- ‘ The third, best barley with grass seeds.
- ‘ The fourth, best hay crop.
- ‘ The fifth, best pasture.
- ‘ The sixth, best crop of oats, after being five years in grass.
- ‘ These premiums to continue ten or twenty years at least.

‘ Some of the farmers might be entitled to the whole, or for as many of their crops as were judged best; but no farmer to receive more than one prize for each grain; that is, six prizes in the whole, during the first ten years; but the second ten years to have a right to compete as before.

‘ This would be a more certain way of gaining than the lottery; for every farmer would be rewarded according to his merit, ingenuity, and industry; and as some farmers might gain, in the space of ten years, the six prizes, which would be 300*l.* for the first, 150*l.* for the second, and 60*l.* for the third class, no farmer could reasonably

reasonably complain of his taxations, when he is thus rewarded according to his merit; for he, and every farmer, has a chance of gaining one or more of these premiums who has only an hundred acres, and pays, we shall say, twopence-halfpenny per acre, which is a guinea annually; and this, for ten years, is only ten guineas for the highest class; and for this he has a chance of gaining 300*l.* and almost a certainty of gaining more than one prize, if he is industrious, although he does no more than follow the example of those that gained the prizes before him. In the course of ten years there would be sixty prizes of 50*l.* each, which would make 300*l.* annually, sixty of 25*l.* each, 150*l.* sixty of 10*l.* each, 60*l.* in each district; so that the rich farmer who has a large extent of ground, and the poor one who has but a small portion, have each a chance to gain some of these premiums, if they pay attention to those who gained the prizes before them.

‘ But although the farmer should gain no prize at all, yet he would be a greater gainer than the annual taxation, by learning from the example of others in the neighbourhood, where an annual register of each year’s produce should be kept, and to be open to the inspection of every farmer. The proprietor of every estate would gain ten times more than his annual taxation; in some parts upwards of an hundred fold, by getting his whole estate improved in the highest order.’

Our author proceeds to point out, in an amplified manner, the benefits that would result from the adoption of this plan, in the way of districts, or where it was confined only to private estates. But he takes no notice of private voluntary associations of farmers themselves for carrying into effect a plan of this sort, under such modifications as they themselves should think proper, though we think this is the most probable way of its ever being carried into practice; nor have we a doubt that, under proper modifications, private societies, upon a plan of this sort, might, in many places, tend greatly to accelerate the progress of improvements in agriculture.

Our author’s general system of farming may be gathered from the foregoing quotation; and his manner of writing may also be pretty fairly comprehended by it. The greatest objection we have to his general schemes for promoting national improvement is, that they suppose a much greater degree of zeal and attention to subjects of this sort, among men of rank, and the body of the people in general, than we suspect will be found to exist. His particular notions of agriculture, though they are sometimes expressed in a manner not the most engaging that could be wished, seem to us not at all ill-founded.

The succeeding part of the volume is filled with remarks made on a journey from Glasgow to Ayr, which is, in general, a flat corn country; and in another journey from Edinburgh to Forts William and Augustus; and through Ruthven of Badenoch, which

which is a highland country. His notions for promoting the improvement of corn countries, bating perhaps somewhat for the author's too sanguine expectations of success, appear to be most of them founded on experience. As to his remarks on the improvements of the Highlands, we do not profess ourselves to be so well acquainted with the state of that country as to be able to decide on the judiciousness of his observations there; but we confess we are a little inclined to be sceptically disposed respecting them.

Though this book is, far from being written in an elegant style or manner, and contains many extravagant notions on speculative subjects, which a young and inexperienced reader should be warned against, yet some judicious remarks are interspersed through it, which, if carefully separated from the rest, might tend to advance the progress of agriculture in those districts of this island where improvements have not been carried to any considerable height; and several instances are given incidentally of surprising crops that have been raised in Scotland. On the culture of flax in particular, the author's directions are very full, and he greatly approves of it as a profitable crop, asserting that it is sometimes worth forty, fifty, and even sixty pounds an acre.

ART. IV. *The Poems of Ferdosi. Translated from the Persian by Joseph Champion, Esq. 4to. 12s. boards. Cadell. London, 1788.*

IN common with every sincere friend to the promotion of human knowledge, we look with sensible satisfaction on any attempt to enlarge its limits; but we feel particularly pleased when its advances conduce to extend our acquaintance with our own species, and present human nature in new characters and new situations. In this view we cannot but applaud the undertaking of the author of the book before us; nor can we help feeling ourselves under considerable obligations to one whose parts and assiduity have enabled him to gain the knowledge of a language with which very few are acquainted, which is thought to treasure up in concealment many important and curious relations; and which, by being promulged, may contribute largely towards that most interesting of all histories, the philosophical history of man. The description of manners, and the detail of facts relative to countries not very distant from our own, and within those limits to which our intercourse and connexions extend, though he claim they possess to our attention and inquiry is not to be denied; yet effects and causes are

so perplexed and involved in a variety of changes and revolution, that we find it oftentimes difficult and painful to trace out a natural and easy order of events in a course of relation and analogy. But the case is very different when we peruse the history of nations, like Persia, separated from us by an immense interval; for, besides the superior degree of curiosity, they awaken from the strange complexion of manners and incidents they present, having experienced comparatively but few of those signal fluctuations which have so changed the face of affairs in Europe, they still bear in their aspect the character and impression of high antiquity, and discover the liveliest specimens of primitive manners and patriarchal government. That part of the history of Persia which occupies this first volume of the translation is almost too romantic and absurd to merit a more serious attention than we usually bestow on fables. When we draw nearer, however to present times the narration may assume a more sedate and credible appearance; and we may probably then feel ourselves on ground less hollow and precarious, and opening to prospects more distinct and extensive. On this account we wish the state of the author's health, about which he seems in the preface a little apprehensive, may not impede the progress of the undertaking. Yet we earnestly recommend to him to run no risk of injuring his family by endangering his life in pursuits and exertions for which he appears but indifferently calculated, and which may possibly overstrain his powers and harass his constitution; but to content himself with a literal prose translation, and leave the more fanciful parts of the execution to some person of more poetical talents and richer qualifications.

Perhaps it may not be unentertaining if we present our readers with a concise account of the romantic legends which form the subject of the poem; and we are sorry at the same time to observe that this will be by far the most agreeable part of the task to ourselves, since the severer tones we shall be compelled to assume in examining the poetical merits of the translation, notwithstanding the unfavourable idea the world is apt to adopt of the humanity of Reviewers, are painful to our feelings as men, though our duty as critics makes it too often necessary to sacrifice our feelings to our judgments, and the grave and ostensible nature of our charge.

In what regards the present condition of Persia and its ancient history we are principally indebted to Sir John Chardin and the very learned and laborious Dr. Hyde. The last-mentioned gentleman published the abridgement of the *Zendavasta*, the book written by Zerdusht or Zoroaster, containing the

the doctrines of his religion, his code of laws, and his aphorisms of science and morality, with a Latin translation. The very extravagant and impossible events related by the Persian historians have long ruined their credit with the learned, and turned the curiosity and attention of all men to the accounts given us by the Greek historians of that romantic people. This grave and fastidious temper has, however, sometimes perhaps led us to reject too indiscriminately the testimony of eastern writers, or to place too implicit a confidence in the boastful relations of Grecian authors. Much of the Grecian history of Persia wears a marvellous and suspicious appearance; and if we take into consideration the temptations this people was under to misrepresent some things, and to fabricate others, we shall see reason to cherish some scruples in reading their accounts. This at least must be allowed in favour of the oriental historians, that, since we are always aware of the high and magnificent strain of their writings, we are not liable to be betrayed, by a plausible and specious colour of representation, into a secure and credulous repose, but approach them generally, with a share of distrust and caution that, if properly used and directed, might often enable us to reduce the hyperbole of these annalists to the sober measure and consistency of truth. But as at the moment we are writing this, there occurs to us a circumstance to which this apology does not extend, we will hazard a further remark upon the subject.

The prodigious longevity ascribed to some of their kings by the Persian historians, forms a leading objection against the testimony of their records. It appears from these writers that some of their ancient kings lived for several hundred years. Is there not, however, a possibility of our understanding these historians too literally? Might not a whole race be sometimes included under one name and description, especially where the same character prevailed throughout all the family? Thus in the scripture the kings of Egypt went under the common name of Pharaoh. This conjecture will appear more probable when we consider that particular religious sects among the Persians, which inviolably abstained from all intercourse with each other, were sometimes supported by their separate and distinct race of kings. We find also that provinces were frequently named after their kings; a circumstance much more likely to take place where a whole race followed in succession under a common family title.

We have pressed these few observations into this article in the hope of being able to add an attraction to eastern literature, by helping to remove an objection; and also with a view to supply the deficiency of the book before us, which has
furnished

furnished us with no dissertation or notes to prepare us for such eccentric reading. We will now sketch out the history upon which the poem is built.

All Oriental writers agree in making Kiumers, or Keyomars, the first king that reigned in Persia; they tell us that he was chosen by the people when their distresses and emergencies had made them sensible of the necessity of a ruler to diffuse among them the benefits of peace and good order. This great office he discharged with consummate wisdom, teaching his subjects how to build cities, and directing their labours in useful arts and manufactures. The domestic happiness enjoyed under this prince was great and lasting; but he was not without molestation from some of his envious neighbours: In a battle fought with these troublesome invaders, whom our Persian poet and the old romancers denominate a nation of demons, Siamek, the son or grandson of the king, was slain in a personal combat with the chief of his enemies. This melancholy loss filled the court of the old king with grief and lamentation. It was, however, a great consolation to them to behold in the son of Siamek, whose name was Hoshung, or Hushhang, the same great qualities which had rendered the father so illustrious. This young hero was trained up to the practice of war with the greatest care and assiduity by the old monarch; and as soon as he arrived at the maturity of his powers, was carried into the field to revenge his father's death. A second battle was now fought with the same enemies, in which the valour of Hoshung was rewarded with complete victory, after having slain with his own hand their formidable leader. Kiumers soon after resigned his breath, and left his kingdom in a flourishing state to his valiant grandson.

The romance writers extend this king's life to the term of a thousand years, out of which he reigned five hundred and sixty.

Hoshung, upon his accession to the throne, discovered qualities as eminent in council as those he had shewn in the field, and prosecuted with the greatest vigour the wise and politic regulations of his predecessor. To him is attributed the discovery of mines, and the institution of the religious doctrines and ceremonies of the magi. He divided his kingdom into separate districts, and placed over them able and approved governors: his wisdom and his arms conspired to extend the limits of his empire and the blessings of his government; and all the world were held in admiration of his exalted grandeur and extraordinary endowments of mind and body.

A Persian book, entitled Hoshung Nameh, has been translated into the Turkish language for the sake of the wonderful accounts

accounts it contains of this mighty prince. His reign lasted forty years.

To him succeeded Tahmuraz, surnamed Diubend; the conqueror of demons. He was the first monarch of Persia that instituted the office of vizier, to assist him in the administration of his extensive dominions. He was not inferior to Goshung; either in the vigour of his arm, or the wisdom of his councils; and united in such perfection all the requisites to form a great prince, that many neighbouring countries voluntarily incorporated themselves into his empire. He died, according to some writers, of a pestilential disorder, after a very glorious reign of thirty years.

Giamsheid, or Giamschid, was the monarch who followed the celebrated Tahmuraz, and equalled, if not exceeded, his predecessors in wisdom and renown, during the first part of his reign. Schid signifies the sun in the Persian language; and was given him as a surname, expressive either of his great glory or extraordinary beauty.

In the reign of this prince vocal and instrumental music, together with astronomy, became fashionable studies; which circumstance, joined to the consideration of his inviting a great number of learned men to his court, has led some to conclude that Pythagoras paid his visit to the Magi about this time. But this notion is generally abandoned, there being a great interval between the period we are contemplating, and that in which Pythagoras flourished, according to the most rational calculations. It was in the time of this prince that granaries were introduced into Persia, as securities against famine, which were soon after followed by the invention of wines, first adopted as a medicinal relief, but soon extended to more common and generous uses.

But the most glorious event of this reign was the reform of the calendar, which was undertaken and perfected under the auspices and directions of the monarch upon the throne. His plan of government, according to the Persian historians, was copied from the model of jurisdiction he observed in the hives of bees; and he is said to have spent a part of every day in contemplating the politic system of that prudent people. But the great glory and happiness he derived from this wise and virtuous conduct, at length overpowered his reason, and he began to set himself up as an object of worship to his subjects. This unfortunate conceit growing every day more extravagant, he soon lost the affections and veneration of his people. For his impious presumption, however, he was at last deservedly punished. Zoak, a prince of great subtilty and valour, found means to raise an army and invade his dominions, which enterprize ended in

in the defeat and death of the reigning king, and the exaltation of the victor to the throne.

It is much disputed from what family Zoák was descended; but, according to the most probable accounts, he was an Arab by his father's side, and related through his mother to the house of Kiumers. He is represented as a man deeply skilled in the occult sciences, and of the most profligate, cruel, and abandoned disposition. The romance writers and our Persian poet relate that the devil asked leave to kiss his shoulders, which having done, two serpents sprung from them. The demon vanished; but appeared again in the form of a physician, and advised him, as a remedy for the wounds made by the bites of the serpents, to apply to them the brains of men newly slain. This necessity was urged as a pretence for continual slaughters; and every day some object was marked out as a victim to this malady. At last an event took place that released the people from these constant and melancholy apprehensions. Feredoon, the son of Giernsheid, who is recorded to have been nursed by a cow when his mother was forced to abandon him, as soon as he attained to maturity, encountered and defeated the tyrant, after which he succeeded to the throne himself, by right of inheritance.

The government of Feredoon was a perfect contrast to that of the monster he had expelled; and yielded to none of the preceding reigns in wisdom and equity. He signalised his gratitude to Gao, or Kaoh, a blacksmith, who had begun the insurrection against Zoák, by making the leathern apron which he wore, the royal standard of Persia, to perpetuate the memory of his services to the latest posterity. Feredoon gloried in possessing three valiant sons, remarkable throughout the East for the majesty of their persons, and the excellence of their endowments, Sulm, Toor, and Eritch. The person most famous for his wisdom and virtue was Eritch the youngest. These sons, however, became the source of infinite distress and misery to their parent. Sulm and Toor, overcome by ambition, and deeply offended at their father's partiality to their youngest brother in the allotment of their principalities, conspired to dethrone him. Eritch undertook to appease and reclaim them; and for that purpose incautiously repaired to their camp without attendance, where, approaching them with that security which belongs to innocence, he exposed himself to the full effects of their malignity and violence, and received a mortal wound from the hands of his brother Toor. Eritch, however, left a daughter, who afterwards brought forth a son that was enabled, by his own admirable abilities and the wise instructions of the illustrious monarch on the throne, to take ample
vengeance

vengeance on the murderers of his grandfather, both of whom he defeated and slew in battle. To this noble youth, whose name was Munochere, or Manugjahr, Feredoon, full of years and glory, resigned the sceptre of Persia.

Munochere followed the steps of his great progenitor, and even went beyond him in the lustre of his arms, having the happiness of possessing in Saum a vizier not inferior in valour or in virtue to the greatest monarch that had sat upon the throne of Persia. This illustrious character was rendered still more famous by the honour he claimed of being the father of Zalzer, and the grandfather of Rustem, those heroes whose mighty achievements make so distinguished a figure in the romantic legends of Persia. Saum was at first exceedingly scandalised at finding his newly-born son disfigured by a great quantity of white hair upon his head; on account of which misfortune he caused him to be exposed on a rock, where he was nurtured and educated by the bird called Semurgh. The youth was at last discovered and acknowledged by his father, and soon displayed such exalted talents that he attracted the admiration of all the world, and, what was in his estimation of far greater value, the affections of the exquisite Rodahver, the daughter of Mehrab, governor of Kabulstan, a Turk, and a descendant from Zoak. The irreconcilable antipathy between the sects to which they belonged, and the families from which they sprung, was looked upon at first as an insuperable obstacle to their union; but the uncommon merits of the young lover and his mistress so wrought upon their gracious monarch, that he remitted in their favour the rigour of the laws, and consented to the solemnization of their nuptials. The issue of this marriage was the incomparable Rustem, whose memoirs form the most admirable part of Ferdosi's poems, which the translator tells us, if his health permit, we are to expect in the next volume of this work.

We think we have here discharged our duty to our readers by the outline we have given of that portion of Persian history which makes the subject of the volume we are reviewing; in which we have consulted other authorities besides that of the author of the poem, and collected several prominent and distinguishing circumstances not adverted to by the Persian bard. That part of Persian history recorded by Persian historians which we have here exhibited, may be thought to possess but little claim to the attention of the serious reader; we begin, however, to approach that period which affords a comparison between the Greek and Oriental writers; and this comparison is doubly interesting, both as it may help us to elicit truth and probability out of opposite testimony, and as it gives us the clearest

clearest notions of the distinct character and excellence which belongs to such opposite specimens of composition and taste.

Though our business is less with Ferdosi than his translator, we cannot help lamenting the infelicity of his subject and design; for though the events he records are eminently calculated for the purposes of poetry, yet the constant and unavoidable recurrence of the same incidents, the crowded exhibition of famous characters, the multiplicity of agents without much diversity of plans, and the accumulation of facts without much distinction of colour, so divide, subdivide, and weaken our attention and interest in perusing historical representations, that when the constant tenor of history is usurped by the poet, he necessarily fails of arresting that fixed and solemn attention, and of kindling those high enthusiastic feelings which obey the more potent attractions of the epic model. So that *divide et impera*, however, true a maxim in policy, is reversed by the laws and principles of poetry.

But if it be true that this poem so marvellously affected the feelings of his countrymen, and ravished the fine taste of Mahmoud, the accomplished sultan of Ghezny, it should seem that he labours under a still greater disadvantage than that which naturally adhered to his plan, that of appearing through the gross and discoloured medium of a miserable translation. Nor let this sentence give pain to the feelings of the author, or humble him too much in his own opinion; for a wide range of excellence remains for him, though we will not allow him the merit of writing good poetry, and he may yet be in possession of talents and pretensions that raise him above all the poets, in the world, only let him call to his assistance whatever judgment and penetration he enjoys to disenchant his mind from that fatal delusion which has possessed him with the notion that because he can translate Persian, he must needs be able to write heroic poetry.

The work, in the dress in which it is presented to us, is so totally destitute of every poetical merit, that we will not waste time in remarking upon those defects, which must be obvious to every reader of the smallest taste; nor will we, like Falstaff, inflict ineffectual wounds on inanimate bodies, and insolently trample upon the defenceless dead; we speak, however, our sentiments thus strongly and decidedly because we think it an important exercise of our duty, as Reviewers, to prevent, if possible, the perversion of talents, which, when exerted in their proper course, might be of benefit to mankind, but which, if unreasonably tortured from their natural propensity, reward our pains only with abortive struggles or deformed productions.

It is time now to produce a few specimens. We ask the poetical reader if his mind is satisfied with this description of a terrible combat between a hero and a demon?

‘ Proud and audacious! dauntful in the fight,
The demon rov’d, too confident of might.
His strokes on all re-echo, all engage,
As when the roaring lion hurls his rage.
The old king trembled as he view’d the force
Of the dire demons mow their dreadful course;
’Twas then brave Hoshung, with undaunted might,
Sought the young demon through the thickest fight.
They met; they fought; the hero’s patriot glow
Gave force and vigour o’er the treach’rous foe.
Long was the combat; when the prince’s arm
Struck the pale demon, trembling with alarm;
Then hurl’d him from his courser as he fled,
And, as he fell, he kopp’d his impious head.’

Hoshung, the second king of Persia, is introduced to us with this eulogy:

‘ Hoshung, on whom unblemish’d laurels shone,
Adorn’d for forty years th’ imperial throne.
Just as a judge the legislator reigns,
And seven proud kingdoms were his blest domains.’

And the benefits of his government are thus expatiated upon:

‘ Through every town he conduits pass’d along,
Supplying water to the inland throng.
Canals were taught to flow through ev’ry place,
And Commerce rear’d aloft her smiling face.
Bridges were form’d, where streams obstruct the way,
Opening new intercourse from day to day.’

But if the manner of Hoshung’s introduction be a little extraordinary, Tahmuraz meets with no better fate:

‘ The conqueror of demons, Hoshung’s heir,
Brave Tahmuraz, then fill’d the regal chair;
Soon he conven’d the magic priests of fire,
His actions mark’d him worthy of his fire.
In converse sage they pass’d th’ instructive time,
And taught the monarch how to rule sublime.’

Nor is the king’s vizier better treated by the translator, but, we will venture to say, is rendered extremely ridiculous:

‘ The king’s vizier, pre-eminent in fame,
Folly in terror fled where’er he came.

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All day religious thoughts his soul pursu'd,
Reflection crown'd him, and he took no food
Till sunset, when he waited on the king,
And told the road to glory's heav'nly spring.
His fame for piety, to earth's extreme,
Had rais'd him high, and was the patriot's theme.
How vice to shun, impiety explode,
How point to excellence the fairest road,
His constant care; and by his counsel sage
The king appear'd the hero of his age.'

This is a very odd kind of a march:

'As fleet as winds they march in firm array.'

The virtuous administration of Feredoon is thus described:

'Far from the throne each vice the chief expels;
There excellence and radiant virtue dwells.
A house he builds, and calls the comic train;
Here the sage mingle with instructive strain.'

This is the manner in which he celebrates the liberality of Feranuk to her son Feredoon:

'Embroider'd clothes, and gems of brightest hue,
With rapid steeds, spears, helmets, armour too,
Turbans and belts she liberally gave;
Her mind to avarice no sordid slave.'

We shall content ourselves with these few extracts from the translation, and leave other instances of the same nature to repose in that friendly obscurity to which probably the dulness of the volume may consign them. We will not take all the advantages the author has given us over him; nor so lose sight of candour in our criticism as wantonly and proudly to accumulate disappointment and chagrin on any assiduous, but unhappy writer. What we have here alleged robs him, indeed, of the bays as a poet, but leaves unimpeached his general understanding and abilities; and all that we wish to effect by it is, to deter him from any further attempts in provinces where nature has not designed him to excel. We cannot, however, take a final leave of him without mentioning one or two expressions that are something worse than unpoetical. In p. 284, 'grant me permission for to pierce his lines.' In p. 296, 'drums, trumpets, tabors, *glitter* on the plain.' In p. 307, 'are expelled the town;' speaking of the magicians who are banished from the royal city. In p. 321, 'and snatch thee safe from every human care;' surely *snatch* would have answered the author's purpose much better. In p. 323, 'let anger love succeed;'

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meaning

meaning let love succeed anger. *Elysium*, in p. 333, 351. The words *lore* and *theme* are good words enough, but they recur so often as at last to offend. *Not-compliance*, in p. 361: Divinely bright, sublimely young, and heavenly fair, are phrases that we meet with too often.

ART. V. *Fragments of English and Irish History in the Ninth and Tenth Century. In Two Parts: Translated from the original Icelandic, and illustrated with some Notes, by Grímur Thorkelin, LL. D. Reginus Professor of Antiquity in the University of Copenhagen, &c. &c. &c.* 4to. 6s. sewed. Nichols. London, 1788.

THERE never, perhaps, was a more emphatic proof that learning and genius are not confined to any climate, than what we have in the writings of the ingenious Dr. Thorkelin*. This gentleman, a native of Iceland, went, at an early period of life, to the university of Copenhagen, where his assiduity and progress in the study of the arts and sciences, particularly in history, law, and antiquity, raised him to the notice and favour of the Danish court; a court distinguished by its munificence to the muses, and a spirit of general inquiry and useful improvement†. It is customary with the Danish government to send out men of learning, discernment, and observation, as missionaries, into different countries, for the purpose of reporting the state of commerce, arts, and sciences, and in general for the advancement of knowledge. Professor Thorkelin, on this plan, was sent on a tour into England, Scotland, Ireland, and the Hebrides, with particular instructions, as we are informed, to trace and record the vestiges of the ancient connexions and conquests of the Danes and Norwegians in the British isles. The discoveries and observations of our learned traveller throw new light on both the Danish and British history.

* The Ecclesiastical Laws of England; 2 Vols. 8vo.—The fundamental Laws of Norway.—A diplomatic Collection of Records preserved in the Arna Magnæus Legacy, 2 Vols. 4to.—Ode Eddica on the ancient Mythology of the Goths compared with the Greek and Roman.—Essay on the Slave-Trade, 1788, &c.

† On the subject of the Danish court and Professor Thorkelin, see Vol. IX. of the ENGLISH REVIEW, p. 372, and Vol. X. p. 63.

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The publication under review is dedicated, with great propriety, to Lord Rawdon, as the descendant of heroes who had defended the rights and liberties of their country in the senate as well as in the field; and as he is himself distinguished as foldier and statesman, as well as a lover and patron of letters.

Dr. Thorkelin observes, in his preface, that 'his country-men, in earlier times, having an opportunity of carrying on a beneficial intercourse * with this happy island, have handed down, in their numerous works, such particulars concerning the British kingdoms, as are as yet scarcely known. The present collection,' he continues, 'of Icelandic fragments, relating to the history of Great-Britain and Ireland, serves to prove what I have advanced.' Of these fragments he gives the following account :

'The first of these fragments, called 'Nordymra,' containing an account of the Danish invasions of Northumberland in the course of the ninth century, is published from a manuscript which came into my hands after the death of Erland Olafson, Esq. Syflumadr, or a justice of peace, for the county of Isafjord, in Iceland.

'Langebeck, in his 'Scriptores Rerum Danicarum,' Vol. II. has a fragment which bears a close resemblance to the present; and the life of Ragnar Lodbrok, King of Denmark, published by Eric Julius Biorner, in his 'Kæmpedater,' or Lives of the Northern Heroes, has great similarity to both. Our present fragment, though it contains many facts which are related in the two former, and the style of it is not very different from either, yet it is superior with respect to a greater variety of ancient customs and manners.

'It must also be remarked that the fragment first published by Langebeck is by far more ancient than either the life of Ragnar abovementioned, or the following account, both of which were written in the thirteenth century; for the first mentions nothing of William the Conqueror, who in the latter two is said to have opened the barrow of Ivar, King of Northumberland. This historical relic, however, loses nothing by its being written at a later period; for the facts which it contains are strengthened by the two others, particularly that which, as I have said, appears to be of an older date; besides, it throws no small light on the remoter period of the English history.

'It is much to be lamented that we want similar accounts of the descents made by the Danes into England anterior to the times of Ragnar; for what either Saxo, in his History of Denmark, or the English writers of the middle age, have advanced on that subject, is too short and imperfect; and from the Death Song of Ragnar Lodbrok,

* This is delicate in our author, who forbears to specify the most important intercourse here, which was, an intercourse of arms and conquest.

we only learn that this warrior spread frequently death and terror around the coasts of Britain.

'The second fragment, or 'A Voyage from Ireland to Iceland in the Tenth Century,' is taken from a history called 'Laxdæla,' which comprises the rise and progress of the first inhabitants of the county of Laxardal, in the west of Iceland. Snorre Sturleson, the author of Landnama; Gunnlaug and Oddr, authors of the life of Olave Tryggvason, King of Norway, bear testimony to the accuracy and authenticity of this work; nay, the sage Are, in his 'Schedæ,' who flourished in the eleventh century, has strengthened their authority in this point.

'The facts herein recited took place during the interval between the years 936 and 962.

'In the first year of the said period Hacon the Good, or, as he was commonly called, the foster-son of Athelstan, King of England, ascended the Norwegian throne, at whose court Hoskuld, the father of our hero, for some time resided; and in the year 962 Harald Grafeld paid the debt of nature. This prince showered favours on Olaf in the course of his reign. We can learn no more on this subject, either from the copies of Laxdæla, preserved at Copenhagen in the collection of manuscripts which the late regius professor, Arnas Magnufon, bequeathed to the university, or the copy mentioned by the Rev. Mr. Ayscough among the books, which, I trust, will be an everlasting monument of that zeal and liberality with which the arts and sciences are so eminently supported and patronised by Sir Joseph Banks, Bart. P. R. S. Perhaps the Chronicles of Ireland are not silent on this point, as, if I do not mistake, they mention the life of Murchard, whom I take to be the grandfather of Olaf.

'Of Two short Accounts relating to Discoveries made by the Icelandic Navigators in the Ninth Century,' the first, p. 62, is taken from Eyrbyggja, or the history of the county of Eyrariveit, in the west of Iceland, written in the thirteenth century, and published at Copenhagen in 1786. For the other, p. 65, we are obliged to the author of Landnama, a work of equal authority and importance.

'The 'Records concerning the Orkney Islands,' p. 71, are published from a manuscript on paper in my own collection. The originals had belonged to the cathedral of Thrunthem, and were lost in the dreadful fire which happened at Copenhagen in 1728, and proved highly fatal to the northern literature.'

The original Icelandic, or Norse, is printed on the left, and the English translation on the righthand page. The translation is faithful and literal, and will prove an excellent assistant to any gentleman inclined to study the Icelandic tongue; which, by an Englishman, but particularly a Scotchman, or an inhabitant of the northern counties of England, and of the Isle of Man, might very easily be attained. These Fragments exhibit a very striking proof of the simplicity and rudeness of the times to which they refer; and, to all who have a turn for antiquities, will

will appear not a little interesting. To the first and last, namely, the *Nordymra* and the *Records concerning the Orkney Islands*, the editor and translator has subjoined annotations, which elucidate the text, shew great reading, and are, in themselves, not the least valuable part of the publication. Prefixed to the Fragments there is an engraved map, on a small scale, of Great-Britain and Ireland, and the adjacent islands, according to the ideas of the Icelandic historians in the ninth, tenth, eleventh, twelfth, and thirteenth centuries.

ART. VI. *Letters from Barbary, France, Spain, Portugal, &c.*
By an English Officer. 8vo. 2 vols, 12s. boards. Cadell.
London, 1789.

IT is common with the people of a polished age and country to consider the affairs of barbarous nations as unworthy of attention; but very differently will those subjects be regarded by a philosophic mind, that is ardent in the pursuits and investigation of human nature. Man, in every state and condition of society, is an useful object of contemplation; and we never can view his propensities more undisguised than when we behold him in all his primitive simplicity. The journeys which are related in this work were undertaken, some on business, others from pleasure and curiosity. The first, to Barbary, was an embassy from General Cornwallis, governor of Gibraltar, to the Emperor of Morocco, on various public affairs. The passage from Gibraltar being short, the author soon arrived at Tetuan, which is considered as the best town in those parts, but appeared to the travellers, as may well be supposed, a very wretched place. A dreary silence, poverty, indolence, and dirt, are the striking features of the first and most populous city on this coast. Upon the banks of the little river which passes near the town, there is some tolerable cultivation, and a few little gardens; but all of them jealously concealed, almost as much as the houses in the town, where there is not a window nor an opening to be seen. The inhabitants are described as equally dismal with their mansions. When by chance two or three persons are observed sitting together, which is seldom, and commonly upon their heels, on the dirty ground against a wall, it is all in silence; and travellers seldom see them converse, except when angry; a sullen indolence and indifference seem to exclude every passion and principle of activity. 'This country,' says the author,

'As far as we have gone, is well varied in hill and vale, and tolerably wooded, though not so well watered, and a little too mountainous; it is capable of every kind of cultivation, and of fences, planting,

planting, roads, all which it is now almost without. It seems peopled to about one fifth of what it might easily be made to maintain; and the labour of the present inhabitants is not probably above one-fourth of what it might be with more skill and industry; so that it is capable of $4 \times 5 = 20$ times its present wealth, strength, and importance, by encouraging agriculture only.

These people (especially those of the plains, for the mountaineers are more industrious) are at present but little beyond the *shepherd state* of society; their flocks constitute their chief wealth; attending these is always a lazy profession, and unfavourable to population. The arts and trades necessary for such a state are all here, though in a kind of perpetual infancy, not in a state of progression, as in Europe, but the same for, I suppose, these thousand years past. The plough, the mill, the loom, the lesser tools, and methods of working, are for ever the same—simple, trifling, slow, and imperfect, in the true eastern style; no proper division of labour. They have the same awkward and unskilful methods of loading their cattle and carrying their burdens that were probably used by Mahomet himself, and even by Abraham. The same necessities and ways of life, and kinds of luxury, for ever.

It is certain, from the Roman history, that this country was once rich and fruitful; and it might easily recover its former state, by means of a mild and prudent government. But insecurity and oppression have so long prevailed, as to banish all settled plans of agricultural improvement; and the inhabitants, on this account, are frequently subject to a scarcity of corn. Sitting, smoking, and prayers, are the most common employments of the men; while the women are occupied with grinding corn, weaving, cookery, &c.

With such a government as that of Morocco there can be nothing fixed or certain; and of all its uncertainties, that of the succession to the crown is the worst and most destructive. It is, as yet, neither hereditary nor elective, and is generally seized by usurpation, accompanied with much bloodshed. A civil war commonly attends every succession at least.

The following are the circumstances of our author's first audience of the Emperor of Morocco;

‘He was seated cross-legged, on a very plain sort of platform of rough deal boards, such as are used in your soldiers barracks, covered only with an ordinary piece of carpet. He affects simplicity, and discourages luxury. On the attendants attempting to take off my shoes, as usual on going into his presence, I made some resistance, which he perceived, though at some distance, and with great readiness saved the dispute, and settled the matter, by saying, ‘Let him alone; these Christians are subject to catch cold without shoes.’

‘The chief subject of conversation in this interview was the great superiority of the Moors over the Christians in every essential quality, addressing

addressing himself to those about him. He soon introduced likewise his knowing how to raise a perpendicular, which he scratched on a board with a carpenter's compasses. This, which comprehends the chief part of his mathematical knowledge, he learned from a sea-captain, once his prisoner; and he generally exhibits it to Christians at their first audience. Then some conversation about artillery, war, and fortification, he likewise artfully managed, so as to pass for very learned with his own people, and to conceal from us his deficiencies, which I was for once courtier enough to perceive and to favour—*et je crois qu'il m'en fut bon gré*. Before we parted, he called me '*Malem guibir*,' a great master—'One of the greatest among the Christians.' He added, 'You hear what he says of me.'

This traveller informs us that the court of Fez, or Mequinez, is equal to any other whatever in artifice or cunning; but the dissimulation is generally so coarse and ill covered, as hardly to deceive any body. Those, however, who are sufficient courtiers, must pretend to be deceived. A blind and rapacious avarice seems here the universal and only ruling passion; which is the more absurd, as there is the least security, and the fewest pleasures to be purchased. The emperor, however, we are told, exclusive of his avarice, is a just, good, and humane character, for this country. With all the habits of tyranny, and of a bad education, he does not, like many of his predecessors, wantonly transgress the natural rules of equitable government, excepting where his pecuniary interest is concerned, which is, at the same time, much too often for the happiness of his subjects. We do not find that he practices the horrid custom of selling the power to torture and plunder any one suspected of being rich. He reserves that power for himself, and seldom neglects long to use it; though sometimes, with unusual lenity, he accepts a *composition* as a purchase of his forbearance. All his resolutions, however extravagant, are supposed to be the immediate inspirations of God.

The ingenuity of these people is, in some cases, an object of curiosity. They will frequently perform great things with very small means; and, with the most trifling and simple tools, will execute work where more civilised people would require a complicated apparatus. They can erect great buildings without stone, brick, or mortar, and with scarcely any timber; only with dirt and mud, by means of slight wooden frames, removable when the fabric is dry. They will make a water-mill out of timber which we should think insufficient for a stool; and they will make floats, to carry baggage over a river, of no other material than the skins of animals, blown up with the mouth. The women weave tolerable coarse cloth without a loom, merely with pieces of reed; and it is singular, though not very delicate,

to see them working the paste for the *cuscus* (a manufacture resembling vermicelli) on the ground, between their legs.

The women being considered in this country only as domestic slaves, and marriage as a kind of purchase, they can have no weight or influence in society; which therefore can hardly ever arrive at any degree of refinement. By this exclusion of the sex, there cannot exist sufficient motives for introducing the agreeable arts, which are necessarily connected with the useful.

On a further acquaintance with this country, our author gives the following account of it :

‘ A poor population, thin crops, and a want of skill, exertion, and industry, are too conspicuous throughout the whole. In some parts toward the skirts of the mountains (which is in most countries the best soil); and in some tracts of their plains, the land in tillage is rather extensive, in proportion to the few miserable inhabitants so thinly scattered over it. But they have little or no other labour; no fences, manures, fodder, gardens, houses, trees, nor roads, to mind; so that they will plow, or rather scratch up, a good deal of land with their trifling little plough, which is often without iron.

‘ The plains run to sand in many places, and the best parts are generally but of a light and thin soil, which may be, in a great measure, owing to the want of cultivation and vegetation, and likewise to the want of water; a want that is but too general, I believe, throughout this great continent of Africa; and hence it must ever be but thinly peopled. From our knowledge of its coasts, and the few rivers, it is plain there must be much of its internal extent entirely without rivers; and therefore not habitable in those climates.

‘ To form a general geographic idea of this kingdom, conceive a long slip of low country along this coast, from the Straits down to about 28 N. lat. where Atlas shoulders on the ocean. A branch of those mountains running northward behind this plain to Cape Spartel, helps to bound and cut it off from the rest of the continent. The few rivers (as you see in the map) that traverse this slip of country, do not improve it much, except in some places where they overflow. Not supplied by lesser streams, as elsewhere, in their course from the mountains to the sea, this light land drinks up all the rain; they seldom produce any verdure even on their banks. Not a plant or shrub, nothing verdant to be seen; not so much as to mark the margin or course of the river; so that we may almost tumble into it, before we discover where it is.

‘ There is something very dismal in these extensive brown flats, with almost as good a horizon as at sea, and without any green object within the distant view. The land seems to produce scarcely any thing but what is sown; and where any thing grows spontaneously, it is small of its kind. Though a fine climate, several of the Spanish forest trees are here only like shrubs. Both vegetable and animal life are in a weakly and unimproved state. One sees very little sign of animal strength or vigour, except in the horse, and that is but seldom;

seldom; for this emperor has sadly neglected and discouraged the breed of them. The camel, though large, is but a weakly, sheepish, and sluggish animal, and carries but a small load in proportion to his size. The fierce lions and tygers are in the mountains, which, I suspect, are at least the fittest habitations for man too.

The diseases most common here are agues, dropfies, itch, and other cutaneous disorders, often to a violent or leprous degree. Pray, are not these the effect of poor blood, and of poor and nasty living?

But some of their land produces good grain, though their mode of husbandry gives but poor thin crops. Their being able lately to export some of it, is not so much a proof of their industry, as of a want of population to eat it. However, this exportation might be of service to the country, if the emperor could let it alone, or manage it with common sense; both of which are quite improbable.

Towards the skirts of the mountains, which there form green hills, though many of them too sandy like the plains, we find more flocks, and some good land, and, I think, a better sort of people, and several kinds of good cattle, which it might be worth while to export, and to try by cross breeds in other countries.

There are different races of mountaineers between this kingdom and Algiers, who acknowledge neither state, and I believe are almost independent. Some of them are called *Brebers*; and hence is supposed to come the name of Berberia. Those seem to be the oldest inhabitants, most like to the Mauritians of the Romans; and it is said some of them still call all Europeans or strangers by a name that sounds like *Romi*. This emperor goes often against some of them, perhaps partly by way of exercising his troops; which would be a very good plan, if he had skill, exertion, and steadiness, equal to it. But he makes no conquests, and only raises by force some accidental contributions. In those expeditions he has likewise a view to *destruction*, both in the countries through which he marches, and those he goes against. To impoverish, to depress the efforts, and destroy the effects of industry, is one of the grand secret objects of this species of government. His rabble of an army, and its followers, by the circuit they usually take on these occasions, most effectually perform the different offices of destruction, and may be said to eat up the country. These mountaineers were probably the kind of inhabitants found here at the time of the Arabian or Mahomedan conquests. They seem more industrious, though a smaller race of people, than those of the tent villages in the plains. They have fixed habitations, huts, and some little gardens.

What time the author of these Letters passed in Barbary does not appear from the narrative; but he seems to have been attentive, so far as he had opportunity, to the genius and manners of the people, and chiefly the nature of their government. Indeed, political speculation is so much his favourite subject, that he is almost constantly interrupting his recital with digressions

of this kind. His observations on the country, therefore, are less copious than his reflections; but the latter, we acknowledge, are generally judicious, and sometimes even interesting.

After the letters from Barbary to friends at Gibraltar, we meet with a collection of letters from France to friends in England. This part of the journal turns principally upon the political state of France, where the author continues to be more intent on instructing than amusing his readers. As a specimen of his observations on this country, we shall present our readers with his letter on French conversation and societies, language and singing:

‘ I was forming for you catalogues of French authors, with some short remarks; but I now learn that such things have been already so often done, that it must be needless to fill up your letters with such intelligence. The French, you know, have long and liberally encouraged all the arts and sciences, and have generally presumed to take the lead in learning as well as in taste; and, what has still more influence, it has lately become the fashion, among both sexes, to philosophise, and form societies for that purpose. If this taste should continue for a sufficient length of time, the French ladies may prove to be very good philosophers themselves, and may help to make many others. They may be the means of extending knowledge, and of producing such beneficial effects as would here be impossible without their influence. Students may certainly meet in France with more assistance, and more readily in Paris, than with us, in conversation, in public libraries, and lectures.

‘ Conversation is the *fort* of this people. From thence we may gather more pleasure and improvement than any where else. They are so thoroughly agreeable and communicative, and always ready to give you all they know; so that the reading of a very few may serve the whole nation, and also benefit many of us visitors. You may meet here with whole societies, genteel, agreeable, and apparently well informed, where only one or two, or perhaps none of them ever read; not even on the subjects upon which their society is formed, and their conversation chiefly turns. They pick up what they think sufficient information, at second or third hand, among their friends. The knowledge of one thus spreads through a great number; and hence their knack at talking so well on subjects which they have never studied, and which they surprise us by seeming to understand almost as well as many of those who have gone through all the tedious forms of the schools.

‘ It is difficult to gain admittance to the best company here, as well as every where else. Nor in any country do the comfortable, little, sensible, and familiar societies easily admit of strangers; and still less of foreigners: but where, by letters or friends, you are once received, you will find them more communicative and agreeable than almost any where else. However, I think, the most sensible and best-informed among them have, like those among ourselves, something reserved and retired, and even sometimes *un peu misanthrope*,

misanthrope. Shall we doubt if knowledge increases our happiness? We may—if the knowledge of men's follies and wickedness is to keep us perpetually out of humour with them.

Doubtless some of these observations must have often been made before, though I have not seen them, having purposely rather avoided reading much on those matters, that I may, without prejudice, see with my own eyes. Others have occurred, on attending with a little more application than time and opportunities had hitherto permitted me to give to their agreeable language; to its sounds and formation. With all its defects, it is certainly the language of prose, as somebody has observed; and more especially of conversation. You see it has already been, and may still be, of great service to mankind as a general and convenient medium of communication; and now in possession of that privilege, will probably keep it, were it only from the central situation of this country; as several nations, in order to visit each other, must pass through France. The French seem formed for social intercourse, and their language made on purpose to indulge them in it.

Though their conversation is in general trivial, to a degree beyond what you may conceive, yet the power of custom or habit, together with their agreeable manner, their delicate pronunciation and phraseology, will soon render most of it at least supportable, and much of it highly agreeable. As we become greater adepts, and can express ourselves with ease, many new beauties and delicacies of the language begin to appear, and to please us. We become better pleased with ourselves; and that helps greatly to embellish every thing around us. And, among such a variety of people, a chosen few may always be found who are at once learned, sensible, and agreeable.

In other letters the author treats of the French character and national taste, government, fine arts, agriculture, commerce, and manufactures; women, education, and a variety of national subjects. He is not a frivolous traveller, that endeavours to entertain by superficial and common observations; but while he seems to have availed himself of the information of other writers, he improves, by his own ingenuity and reflection, the remarks which he has thought proper to adopt. After all, we believe that those who read with the view of entertainment, will wish that he had blended a little more description with sentiment, and amused the imagination as well as informed the understanding. On a future occasion we shall examine the remaining volume of the work.

ART. VII. *A Voyage round the World, but more particularly to the North-West Coast of America; performed in 1785, 1786, 1787, and 1788, in the King George and Queen Charlotte, Captains Portlock and Dixon. Dedicated, by Permission, to Sir Joseph Banks, Bart. By Captain George Dixon. 4to. 1l. 1s. boards. Goulding. London, 1789.*

THE accounts given by Captain Cook in his voyage to the north-west coast of America, roused the spirit of commerce in every country. The quantities of the most valuable furs that might be bartered for there on the most advantageous terms, gave the highest expectations of a profitable trade to the adventurers. Yet, notwithstanding these flattering prospects, from various circumstances, the King George and Queen Charlotte were the first ships which sailed from Britain in pursuit of this new mine of wealth. Previous to this, and as early as 1781, Mr. Bolts had fitted out a large vessel at Trieste, equally provided for trade and discovery; but the scheme was thwarted, and at last totally defeated, by the intrigues of interested persons at Vienna. From 1785 several voyages had been made from China, and from our different settlements in India, with tolerable success: nor have other countries been wanting in their exertions; for we find that ships of almost every nation have visited that dreary coast in search of wealth.

The Voyage now before us was written by a person on board the Queen Charlotte, we are sorry to add; in the words of Captain Dixon, 'who has been totally unused to literary pursuits; and equally so to a seafaring life.' We wish he had been accustomed to both. Captain Dixon would not then have had the trouble of correcting the *nautical* part of the work, and the reader would have been better pleased with the matter and composition of the *whole*. Such a writer should not have ventured beyond a small, *modest* volume of *facts*; an expensive quarto, from so unpromising a quarter, is not likely to be relished by the public.

This publication appears in the form of letters; under the signature of W. B. Who W. B. is we are not acquainted; nor is it of importance; but he seems to be a quaker, from the *thee* and *thou* which he constantly makes use of. The epistolary form adds to the unnecessary bulk of the work; by the introduction of those unimportant and extraneous matters which are admissible in a friendly correspondence, but should never appear in a performance of the nature of that before us.

We shall enter upon the consideration of the work without further preface. The author, from paying more attention to the information of his friend *Hamlen* than to the satisfaction of the

the public; and thinking, we suppose, that a voyage round the world could not furnish him with matter enough for a volume, gives us a minute account of his voyage down the river; makes mention of Gravesend, Tilbury Fort, Margate, Deal, Dover, Spithead, Portsmouth, &c.; gives a description of them, as if they were novelties to an English reader; and accompanies the whole with reflections moral and miscellaneous. The calmness of the sea after a storm, reminds him, he says, of the forcible simile of the old patriarch, when describing the sickleness of his son; 'he shall be unstable as water.' The views on the side of the Thames proved to him 'that nature alone is often superior to the utmost refinements of art;' and Tilbury Fort put him in mind 'of G. A. Stevens's politician,' 'in his celebrated lecture on heads.' All this might have done very well between Hamlen and W. B. but should have been kept to themselves.

From Spithead we are carried to Guernsey, and from thence to Madeira. The only remarkable piece of information we meet with in this part of the work is, 'that a league *at sea* is 'three miles.' The King George and Queen Charlotte next make Port Praya bay, in the island of St. Jago, to take in fresh provisions and water. Some account is given of the place and inhabitants; but nothing is narrated of sufficient importance to appear in the English Review. The ships next touch at Falkland's Islands, where they find a vessel belonging to Mrs. Hayley, sister to Mr. Wilkes. No very favourable description is given of the islands; the climate is said to be indifferent, and nothing like a tree to be found. The letter on Falkland's Islands is concluded in the following facetious manner:

'Our business is all completed, and every thing in readiness for us to put to sea, so that the first fair wind carries us from this place in order to double Cape Horn; that place so much dreaded by many adventurers in the voyage of matrimony, and on which numbers of them founder: however, it is to be hoped this will never be the fortune of thine, &c.

'W. B.'

On January 23d, 1786, they weighed anchor from Falkland's Islands, and got sight of Owhyhee, the principal of the Sandwich Islands, the 24th of May. Here they prepared for watering, but found that the inhabitants had *tabooed* the watering-place:

'This ceremony of tabooing is performed by their priests, and is done by sticking a number of small wands, tipped with a tuft of white hair, round any place they want to keep private; after which, no person presumes to approach the place; and I believe the punishment

is death for an offence of this kind. We were afraid at first that this treatment might proceed from a remembrance of the losses they sustained after the melancholy death of Captain Cook, who ~~was~~ killed in this harbour; but that was not the case: the reason they gave for this proceeding was, that all their chiefs being absent, engaged in war with a neighbouring island, they durst not, on any account, suffer strangers to come on shore.*

Not being able to procure water at Owhyhee they sailed first for Whahoo, and afterwards to Oneehow, where their wants were supplied, and the health of the sick re-established. They quitted Sandwich Islands on the 13th of June, and made the entrance of Cook's River on the 19th of July, where they met with a party of Russians, engaged in the fur trade. They ranged along the coast, with the double object of trade and discovery in view, till the 29th of September, when, not being able to make King George's Sound, they set sail for Sandwich Islands. Here they remained till 15th March 1787, when they again shaped their course for the north-west coast of America; and made the south-east part of Montague Island on the evening of the 23d of April. By a correct observation they found that Captain Cook had laid down this place eleven minutes too far south. From Montague Island they once more directed their course south-eastward, for the purposes of traffic and discovery. The former answered their most sanguine expectations; with respect to the latter, the writer shall speak for himself:

* That we have made considerable additions to the geography of this coast, cannot be denied; yet much remains to be done; indeed, so imperfectly do we still know it, that it is, in some measure, to be doubted whether we have yet seen the main land; certain it is that the coast abounds with islands, but *whether any land we have been near is really the continent*, remains to be determined by future navigators: thus much we can venture to affirm (and which is of the first consequence to this undertaking), that the fur trade is inexhaustible wherever there are inhabitants; and they (experience tells us) are not confined to any particular situation, but are scattered in tribes all along the coast, which (as far as concerns future traders to examine) extends from 40 to 61 degrees north latitude, and from 126 to 155 degrees west longitude.*

What he says of the manners of the inhabitants, &c. we here give as a specimen of the work:

* The people in general are about the middle size, their limbs straight, and tolerably well-shaped; many of the older people are rather lean; but I never saw one person who could be called corpulent amongst them: both sexes are remarkably distinguished by high prominent cheek bones and small eyes. A love of dirt and filth is universally predominant all over the coast. In regard to their complexion,

complexion, it is no easy matter to determine what cast that is; but if I may judge from the few people I saw tolerably clean, these Indians are very little darker than the Europeans in general.

• The hair of both sexes is long and black, and would be an ornament to them, were it not for the large quantities of grease and red oker constantly rubbed into it, which not only gives it a disgusting appearance, but affords a never-failing harbour for vermin. Sometimes, indeed, the women keep their hair in decent order, parting it from the forehead to the crown, and tying it behind, after the manner of a club.

• The young men have no beards; and I was at first inclined to think that this arose from a natural want of hair on that part; but I was soon undeceived in this particular, for all the men we saw, who were advanced in years, had beards all over the chin, and some of them whiskers on each side the upper lip.

• As this supposed defect amongst the natives of America has occasioned much speculative inquiry amongst the learned and ingenious, I took every opportunity of learning how it was occasioned, and was given to understand that the young men got rid of their beards by plucking them out, but that, as they advance in years, the hair is suffered to grow.

• In their dress there is little variety; the men generally wearing coats (such as I have already described) made of such skins as fancy suggests, or their success in hunting furnishes them with, and sometimes the loose cloak thrown over the shoulders, and tied with small leather strings. Besides this, some of the more civilised sort, particularly those in Cook's River, wear a small piece of fur tied round the waist, when the heat of the day causes them to throw their coat aside, or they are disposed to sell it. The dress of the women differs in some respects from that of the men: their under garment is made of fine tanned leather, and covers the body from the neck to the ankle, being tied in different parts to make it fit close; over this is tied a piece of tanned leather like an apron, and which reaches no higher than the waist; the upper garment is made in much the same manner as the men's coats, and generally of tanned leather, the women not caring to wear furs, as they were always unwilling to be stripped of their garments, which, should they happen to be worth purchasing, their husbands always insisted on their being sold; indeed, the deportment of the women in general was decent, modest, and becoming.

• It might be imagined that the children of these savages would enjoy the free and unrestrained use of their limbs from their earliest infancy; this, however, is not altogether the case: three pieces of bark are fastened together, so as to form a kind of chair; the infant, after being wrapped in furs, is put into this chair, and lashed so close, that it cannot alter its posture even with struggling; and the chair is so contrived, that when a mother wants to feed her child, or give it the breast, there is no occasion to release it from its shackles. Soft moss is used by the Indian nurse to keep her child clean; but little regard is paid to this article, and the poor

B b

infants

infants are often terribly excoriated; nay, I have frequently seen boys of six or seven years old, whose posteriors have born evident marks of this neglect in their infancy.

Ornaments seem to differ in particular places more than dress; for instance: the aperture, or second, a little above the chin, seems confined to the men of Cook's River and Prince William's Sound; whilst the wooden ornament in the under lip is wore by the women only, in that part of the coast from Port Mulgrave to Queen Charlotte's Islands.

Beads are held in much greater estimation in the harbours first mentioned than any where else within our observation. These ornaments were undoubtedly introduced here by the Russians, who have constantly traded with these people for many years past; and beads have been generally used in barter; so that if we make this a rule for judging how far the Russians have had a direct intercourse on the coast, it will appear that they have not been to the eastward of Cape Hinchinbrook: and I think this conjecture far from improbable.

Besides the ornaments already mentioned, the Indians are very fond of masks or visors, and various kinds of caps, all of which are painted with different devices, such as birds, beasts, fishes, and sometimes representations of the human face; they have likewise many of these devices carved in wood, and some of them far from being ill executed.

These curiosities seem to be greatly valued, and are carefully packed in neat square boxes, that they may the more conveniently be carried about.

Whenever any large party came to trade, these treasures were first produced, and the principal persons dressed out in all their finery before the singing commenced. In addition to this, the chief (who always conducts the vocal concert) puts on a large coat, made of the elk skin tanned, round the lower part of which is one, or sometimes two rows of dried berries, or the beaks of birds, which make a rattling noise whenever he moves. In his hand he has a rattle, or more commonly a contrivance to answer the same end, which is of a circular form, about nine inches in diameter, and made of three small sticks bent round at different distances from each other: great numbers of birds beaks and dried berries are tied to this curious instrument, which is shook by the chief with great glee, and, in his opinion, makes no small addition to the concert. Their songs generally consist of several stanzas, to each of which is added a chorus. The beginning of each stanza is given out by the chief alone, after which both men and women join and sing in octaves, beating time regularly with their hands, or paddles; meanwhile the chief shakes his rattle, and makes a thousand ridiculous gesticulations, singing at intervals in different notes from the rest; and this mirth generally continues near half an hour without intermission.

Whether or no they make use of any hieroglyphics to perpetuate the memory of events, I cannot say; though their numerous drawings of birds and fishes, and their carved representations of animals

and

and human facts, might perhaps warrant a supposition of the kind. Many of these carvings are well proportioned, and executed with a considerable degree of ingenuity, which appears rather extraordinary amongst a people so remote from civilised refinement. But then we must consider that this art is far from being in its infancy; a fondness for carving and sculpture was discovered amongst these people by Captain Cook: iron implements were then also in use; and their knives are so very thin that they bend them into a variety of forms, which answer their every purpose nearly as well as if they had recourse to a carpenter's tool-chest. At what period iron was introduced on this coast is very uncertain, but it must doubtless be a considerable time ago; and I may venture to assert that their implements are not of English manufacture; so that there is little doubt of their being obtained from the Russians. The only implement I saw (iron excepted), was a toe made of jasper, the same as those used by the New Zealanders.

The ingenuity of these people is not confined to devices in wood, or drawings on bark; they manufacture a kind of variegated blanket or cloak, something like our horse-cloths; they do not appear to be wove, but made entirely by hand, and are neatly finished: I imagining these cloaks are made of wool collected from the skins of beasts killed in the chase; they are held in great estimation, and only wore on extraordinary occasions.

Besides the skin coats and cloaks wore in common, they have large coats purposely for war, made of the elk skin tanned, and wore double, sometimes threefold. Their weapons are spears fixed to a pole six or eight feet long, and a kind of short dagger, which is wore in a leather case, and tied round the body; to this dagger a leather thong is fastened, at the end of which is a hole for the middle finger, the leather is afterwards twisted round the wrist, in order to fix the dagger firm in the hand; so that the warrior loses his weapon only with his life.

Food, in the winter season, consists chiefly of dried fish; but when the time of hunting comes on, they have greater variety, amongst which broiled seal seems to be reckoned a most delicious repast; they sometimes offered us pieces of it, and, on our refusing this dainty, always looked at us with a mixture of astonishment and contempt. In the spring, or rather summer, here are variety of herbs, which the natives eat with great relish; and in Norfolk Sound we saw the wild lily root in abundance. Though these poor savages are, in their general manners, truly in a state of uncultivated barbarism, yet, in *one* instance, they can boast of a refinement equal to that of more polite nations, and that is *gaming*, which is carried on here to as great a pitch (comparatively speaking) as at any of our moderate fashionable clubs. The only gaming implements I saw were fifty-two small round bits of wood, about the size of your middle finger, and differently marked with red paint. A game is played by two persons with these pieces of wood, and chiefly consists in placing them in a variety of positions; but I am unable to describe it minutely. The man whom I before mentioned our having on board at Port Mulgrave, lost a knife, a spear, and several toes, at this game

in less than an hour. Though this loss was at least equal to an English gamester losing his estate, yet the poor fellow bore his ill-fortune with great patience and equanimity of temper.

'Time is calculated by moons, and remarkable events are remembered with ease for one generation; but whether for any longer period is very doubtful.'

[*To be continued.*]

ART. VIII. *A Narrative of the Military Operations on the Coromandel Coast, against the combined Forces of the French, Dutch, and Hyder Ally Cawn, from the Year 1780 to the Peace in 1784; In a Series of Letters. In which are included many useful Cautions to young Gentlemen destined for India; a Description of the most remarkable Manners and Customs of the East-Indians; and an Account of the Isle of France. Illustrated with a View of Port Louis in the Isle of France; and correct Plans, upon a large Scale, of the Fortifications at Trinquemalle, and of all the Battles fought by the Army under Lieutenant-General Sir Eyre Coote, K.B. and other Commanders, during that War. By Innes Munro, Esq. Captain in the late 73d or Lord Macleod's Regiment of Highlanders. 4to. 1l. 1s. boards. Nicol. London, 1789.*

IT has been doubted, on very plausible grounds, whether the multiplication of books contributes to the advancement of knowledge; the advantages arising from a general fermentation of minds and collision of ideas being, in the judgment of some, more than counterbalanced by that congeries of vague and futile notions, and those endless plagiarisms which deepen the cover, and embarrass and prolong all inquiry into truth and nature. In this inquiry we encounter disadvantage on either hand. If we refuse attention to an author who professes to afford information on important subjects, we depart, in some measure, from that spirit of candid and free investigation which ought to guide our pursuit of science. Yet, if we listen to every pretender to information, we waste a short life in a long labyrinth of error or vain repetition. To remedy, as much as possible, both these evils is, or ought to be, the grand object of literary reviews; for it is not sufficient to give a faithful abstract of the leading ideas, principles, and conclusions, of an author; but also necessary to retrace his positions, if they are not original, to their parent stock; or, if they are new, to point out in what manner, and to what extent, he has added to the resources of amusement, or to the stores of knowledge. Thus the province of the Reviewer is of great extent, and the station he assumes important. If, however, from prejudice or from ignorance, Reviewers should mislead those who seek for an abridgment of literary

literary toil, their injustice or incapacity would, sooner or later, be detected and exposed. And thus, in free inquiry and comparison of ideas, there is the same remedy against the errors or deceptions of literary journals that is to be found in works of a different nature. The approbation and patronage of the WORLD, the only fair tribunal which exists, form, in this glorious period of improvement, the most powerful incentive to all, to acquit themselves with ability if they can, or at least with candour and fair-dealing, which are always in our power.

We have been led into this train of reflection by the present publication, so pompously announced, yet the most heterogeneous, both in matter and form, and the most unblushing instance of plagiarism which has, at any time, come under our observation. And as this constitutes the great outline in the character of the *Narrative of the Military Operations on the Comorandel Coast*, we shall first state the plagiarism; we shall afterwards point out, with truth and precision, what is new and useful in the compilation under review, and by what peculiarities, besides that of undisguised transcription or imitation, it is, on the whole, distinguished.

Though, at first sight, it would seem that the historical is the easiest species of composition, it is universally allowed, by all who have attempted it, that there is none, epic poetry alone excepted, so difficult. To give order, interest, and ornament, to a vast variety of transactions, going forward, at the same time, in different districts and countries; to touch properly the most important particulars without disgusting by repetition; to support a dignified yet varied style; to keep a general object in view, and to make good sense and observation prominent in all the parts of the work; to unite elevation of style, with purity and simplicity; to paint happily human passions in general, and the characters and views of individuals in particular; to relieve the mind of the reader by apt digressions, and return with ease to the main subject; and, finally, to impress on the mind of the reader lessons of instruction and morality; requires a happy union of taste, genius, and erudition. Captain Munro, when he entered on his arduous task, discovered immediately, it would appear, (and this redounds to his praise) that he was unequal to it. Through the field that lay before him, he therefore determined to be led by a guide, whom he implicitly follows in almost every part of his history. The plagiarism alleged against this young man is not confined to facts and phrases, but extends to observations and sentiments, and, above all, to that order or arrangement, the most difficult part of historical composition, by which his guide, the author of *The Memoirs of the War in Asia*, is distinguished. The charm and effect of narration consists chiefly in

TRANSITION. It is by the ease with which this part of his task is performed, that an author conducts his reader, without fatiguing him, over ground the most extensive and unequal. It is chiefly by the nature and number of his **TRANSITIONS** that he displays his own mind, or affects that of his reader.

Captain Munro, after much miscellaneous matter, commences his Narrative with an account of the Marrattas in the Deccan, formerly governed by an elected chief, generally the most distinguished for ability and valour. And in this detail, which the reader will find from p. 103 to p. 106 of the work, the author copies, with too little regard to his literary reputation, the account given of the same people in *The Memoirs of the War in Asia**, from p. 4 to p. 12 of Vol. I. of that performance. The piracy is so striking, that we would have given it entire had our limits permitted it; and shews to what difficulties the intellect of Captain Munro was driven for resources to make up his important volume.

This gross plagiarism is but thinly disguised by the alteration of a few words, and the transposition of a few sentences. The author of the Memoirs proceeds thus: 'Hostilities having quickly commenced, the marine of Bombay, with the bravery of British seamen, sustained the troops in the reduction of the island of Salfette, which was effected not without considerable loss to the assailants; while that of Baroach cost the life of General Wedderburne, one of the best and bravest officers that belonged to the Company's service,' &c. &c. Captain Innes Munro, in like manner, says, 'Pursuant to resolution, the Bombay troops soon commenced hostilities, and, with a good deal of loss, reduced the islands of Salfette and Baroche,' &c. &c. Compare Memoirs of the Late War in Asia, from p. 13 to p. 81, with Captain Munro's Narrative, from p. 107 to p. 116. It will be found that there is not a fact in the *Narrative* that is not related with greater precision in the *Memoirs*. The sentiments

* Memoirs of the War in Asia; with a Narrative of the Imprisonment and Sufferings of our Officers and Soldiers. By an Officer of Colonel Baillie's Detachment. 8vo. 2 vols. 12s. in boards. Printed for J. Murray, Fleet-Street. 1788.

A new edition was published in 1789, comprised in one volume. The first edition is the one to which Captain Munro has been principally indebted for the compilation of the volume under review. The second edition, indeed, would have proved more useful to him, as the errors that had crept into the former are corrected, and the work is improved throughout. But at this time Captain Munro's performance was almost printed, and he was too busy with his subscribers to be anxious about the matter he had provided for them.

too of the author of the Memoirs are not left untouched; where he *prefixes* a remark, Captain Munro *subjoins* it; and *vice versa*. For example: the author of the Memoirs had described the unsuccessful attempt to reinstate Ragoba on the throne of Poonah, and observes that this expedition would have been, in all probability, successful, 'had not the commander in chief been circumscribed, in his designs and operations, by the appointment of field deputies; a measure, the bad effects of which have been constantly shewn by experience.' His imitator also admits on the 'folly of trusting the operations of a campaign to a couple of merchants.' The first author, in order to unite the various matter that enters into his narration, by a view of the *causes* that involved our affairs in the East in extreme difficulties and danger, and the *means* by which they were extricated, has said 'the difficulties under which Great-Britain laboured, at the commencement of 1780, in the West, begun, &c. united the discordant Marratta states, Hyder-Ally-Cawn, the Soubah of the Deccan, the Rajah of Berar, and almost all the lesser powers of Hindostan, in a confederacy against the English, This formidable association, which was encouraged by France, &c. Captain Innes Munro, who implicitly adopts the same turn of thinking, even when he wishes to have a different opinion, remarks, 'The enraged and much-injured Marrattas at last found means to unite all their discordant chiefs; Hyder-Ally-Cawn, the Soubah of the Deccan, the Rajah of Berar, Nadjiff-Cawn, and many of the lesser powers, assisted by the French and Dutch, entering into an awful confederacy with them against the Company*,' Captain Munro, after giving this account of the grand confederacy, as originating solely with the Marrattas, resumes the subject of the expedition in November 1778. But, before he proceeds half a page, returns to the discordant Marrattas, whose differences he had already settled. 'In the mean time Scindiah contrived to unite all the Marratta chiefs in perfect harmony†, &c. This is one of the numberless instances that occur in the present compilation of repetitions arising from want of arrangement. But let us trace farther our author's literary plunder from *The Memoirs*, &c.: 'It was unanimously (by the Marratta chiefs) determined, that, if Ragonaut Row had come with his own forces alone, they should have received him, and given him a share of the power as formerly; but since he came with an army of English, who were of a different nation from them, and with whose conduct in Sujah Dowla's country, the Roshilla

* Munro's Narrative, p. 108.

† Narrative, p. 109.

country, Bengal, and the Carnatic, they were well acquainted, they firmly resolved not to receive Rogab, as otherwise, in the end, they should be obliged to forsake their religion, and become the slaves of Europeans. Upon this they exchanged oaths; and Scindiah, with fifteen thousand horse and foot, advanced towards the English, followed by forty thousand more under the conduct of Nana Furneze.* This is transcribed, almost literally, from the author of *The Memoirs* †, who says, 'All the chiefs having met to consult what was to be done in the present state of affairs, they all with one voice agreed, that, if Roganaut Row came with his own forces alone, they should receive him, and give him a share of the power as formerly; but since he came with an army of English, who were of a different nation from them, and whose conduct in Sujah Dowla's country, the Rohilla country, Bengal, and the Carnatic, they were well acquainted with, they unanimously determined not to receive Roganaut Row; as otherwise, in the end, they would be obliged to forsake their religion, and become the slaves of Europeans. Upon this they exchanged oaths; and Nehum Row, Apagee Pundit, and Scindiah, were sent with an army of fifteen thousand horse, besides foot, to the Gaut of Tulicanoon, and were followed immediately after by Siccaram Pundit and Nana Furneze with forty-thousand horse.' Captain Munro proceeds, almost in the words of the first edition of *The Memoirs*, but disguised with childish simplicity under the form of a letter, dated Pondamalee, July 1780, to describe the attempts that were made by the Bombay troops to effect a retreat; the suspicious conduct of Roganaut Row; our army being surrounded and severely annoyed by the Marrattas, and reduced to the necessity of capitulating with that nation on their own terms †.

The convention that was made, on this occasion, between the Bombay troops and the Marrattas is thus described in *The Memoirs*: 'Mr. Farmer, a deputy from the English camp, having been sent for into the presence of the Marratta chiefs, said to them, We are only merchants; when disputes prevailed with you, Roganaut came to us, and demanded our protection. We thought he had a right to the government, and gave him our assistance. Nothing but ill-fortune attends him; and we have been brought to this miserable state by

* From the bottom of p. 70 to the end of the paragraph in p. 71.

† Compare Munro's Narrative from the top of p. 110 to the middle of p. 111, with the Memoirs, first edition, from p. 71 to p. 75.

keeping

‘ keeping him with us. You are masters to keep him from us. We shall henceforth adhere to the treaties that have formerly taken place between us. Be pleased to forgive what has happened.—The Marratta minister, in reply, expostulated on the interference of the English in matters that did not concern them; but stated, at the same time, the conditions on which his nation was willing to grant reconciliation and peace. Mr. Farmer, who had carried back this answer to the English camp, returned on the 6th at noon, and told Scindiah that he had brought a blank paper, signed and sealed, which the Marratta chiefs might fill up as they pleased. Scindiah told the ministers, that although they had it in their power to make any demands they pleased, it would not be adviseable to do it at this time. For our making large demands would only sow resentment in their hearts; and we had better demand only what is necessary. Let Roganaut Row be with us, and the treaty between us and the English will be adhered to. Let Salfette and the Pergunnah in Guzzurat, &c. be given back to us. Let the Bengal army return back. For the rest, let us act with them as is stipulated in the treaty with Bajalee Row; let the jewels mortgaged by Roganaut Row be restored, and nothing demanded for them. Let all these articles be wrote out on the paper which they have sent.—Which was accordingly done. It is likewise conditioned, that, till this treaty is returned, signed and sealed by the governor of the council and select committee, under the Company’s seal; and till Salfette and the other countries be given up, the nephew of Captain Stewart and Mr. Farmer shall remain in the Marratta camp, as hostages for the due performance of the articles of this treaty.’—Compare this account with that given in a letter from the East-Indies by Captain Innes Munro, July 1786, but not printed till 1789:

‘ Mr. Farmer, one of the Company’s servants, was admitted to a conference in the Marratta camp. This civilian represented, in the most humiliating strain, to the Marratta chiefs, that they were only a company of poor unfortunate merchants, consequently incapable of conducting armies with propriety, who had inconsiderately espoused a bad cause. ‘ We are now,’ continued he, ‘ sensible of our great error, and trust for mercy solely to your generosity. It rests with you to pronounce our doom; here is a *carte blanche*; write upon it what terms you think fit, and we shall be satisfied—Can I say more?’

‘ Scindiah now arose, and in his turn delivered a speech that, for moderation and good sense, would do honour to the most enlightened prince in Europe. He first addressed his countrymen to this effect: That although they had it in their power to make the most advantageous terms, yet it would not be adviseable to do so at this particular period;

period; 'for,' said he, 'our making large demands would only sow resentment deeper in their hearts; and it will benefit us nothing to exact more than is necessary.' Then, turning to Mr. Farmer, he added, 'Let Ragonaut Row be with us, and the treaty between us and the English shall be strictly adhered to; let Salsette, and our possessions in Guzzarat, be restored to us; let the Bengal army return back; for the rest, let each of us act as stipulated in the treaty of Poonah in March 1776; and, lastly, let all these articles be written out upon the paper which you have given us;' which was accordingly done. It was also agreed to, that two hostages, Mr. Farmer and Mr. Stewart, should be sent from the English camp to remain with the Marrattas until this treaty should be completely fulfilled.'

Captain Munro now proceeds to give an account of the movements of that army, detached against the Marrattas from Bengal, first under Colonel Leslie, and afterwards under General Goddard; the negotiations that were carried on with Moodajee Booslah, the Rajah of Berar; the march of General Goddard to Surat; the alliance established between the Company and Fatty-Sing-Row, a tributary to the Marratta government; the reduction of Ammedabad; and the unproductive skirmishes between the English who wished to bring on, and the Marrattas who, with equal judgment, declined a decisive engagement. This account of our author is really an exact abridgment of the narrative of General Goddard's management, both in a political and military character, in *Memoirs of the late War in Asia*. This piracy is detected not only by the closeness and regularity with which the captain follows his general, the author of the *Memoirs*, from one point to another, but also from his adopting many of his phrases and sentiments. He says, in p. 114 of his Narrative, 'While this negociation (with Moodajee-Booslah) was going on, Colonel Leslie's army amused themselves with picking up a little plunder in the country of diamonds, where the colonel died in October 1778.' What is bluntly asserted here by the captain, is, with a happier effect, insinuated by his guide in the 61st page of the *Memoirs*; 'While Colonel Leslie loitered away his time in Bundelcund, the country of diamonds,' &c.

Captain Munro, affecting sometimes to differ, in reality from a poverty of literary intellect, follows his guide *The Memoirs of the War in Asia*, almost in every point. His prejudices, however, and, in some instances, his artifice to escape detection, has led him into inconsistencies. Having given an account of the expeditions from Bombay and Bengal, he says, 'You now see, by the most unaccountable and contradictory conduct, one army marching from Bombay to place Ragoba upon the throne of Poonah, whilst another moves from Bengal to

' raise to the same exalted station Modajee-Booslah, Rajah of
 ' Berar *.' *Narrative*, p. 114. Captain Munro himself has
 truly said, in the preceding page, that, ' at the same time that
 ' these troops had been assembled at Bombay, another army was
 ' voted by the presidency of Calcutta, to enter the Marratta ter-
 ' ritories from Bengal, in order to make a diversion, and co-
 ' operate with each other in the same pursuit. But the cause
 ' of Roganaut Row appeared to be too desperate to admit of the
 ' smallest hope of success. Colonel Leslie was (therefore) or-
 ' dered to change his route, through the kingdom of Berar,
 ' and there negotiate a new alliance, and found the inclina-
 ' tions of that prince,' [meaning the Rajah of Berar]. Where
 is there, in this, any thing unaccountable or contradictory?
 The Bombay government detach an army in favour of Ragoba,
 whose partizans among the Marrattas are found to be neither
 so numerous nor powerful as had been represented; nor was the
 critical moment of action and co-operation seized by Colonel
 Leslie on the one part, and the Bombay government on the
 other. A change of circumstances produced a change of mea-
 sures. The governor-general, desirous of establishing the Com-
 pany's influence over the councils of the Marrattas, wished to
 raise to the throne of Poonah a prince powerful and friendly to
 the English. Our author, simple as he is, is surely capable of
 reconciling the conduct of the governor-general, in this instance,
 to common-sense and to sound policy; but, were he not, and
 had he followed the Memoirs as faithfully on this as he does on
 other occasions, he would have been taught to account for the
 measures of Mr. Hastings, without having recourse to charges
 of inconsistency and contradiction: ' While the issue of the
 ' negotiation † entered into with the Maha Raja was uncertain,
 ' to have entrusted the design in his favour to the presidency
 ' of Bombay, could not have produced any good effects, but
 ' might have been attended with bad ones. The personal
 ' friends of Ragoba would have been alarmed and disgusted, and
 ' new occasions of doubt and delay would have been presented
 ' to men who had already shewn but too many symptoms of
 ' irresolution. If the Rajah of Bera should grasp at the objects
 ' presented to his ambition, there was nothing at Poonah to op-
 ' pose plausible and just pretensions, supported by the united
 ' power of that prince and the English; if he should not, the

* This reflection, by the bye, with many other particulars, Cap-
 tain Munro has borrowed from ' Travels in Europe, Asia, and
 Africa.'

† Memoirs, p. 86.

‘ efforts of the gentlemen of Bombay in favour of Ragoba, however desultory they might be, ill-timed, or unsuccessful, would yet, in proportion to their extent, occasion a diversion of the Marratta forces, and facilitate the expedition under the command of Colonel Goddard. It is in this manner that superior maintain an ascendancy over inferior natures, and, without bestowing their confidence where it might be abused, convert them into instruments of their designs, merely by a sagacious anticipation of the course of conduct they will be most likely to pursue in given situations.’ *Memoirs*, p. 87. In what follows we have an instance at once of the plagiarism and inconsistency of Captain Innes Munro. That he might give to his Narrative an air of difference from the *Memoirs*, at the same time that he adopts the style and composition of that publication, ascribes the confederacy against the English, not to the causes it is justly ascribed to in the *Memoirs*, but to the Marrattas in general, Narrative, p. 108, and to an individual chief, Scindiah, p. 109. Yet afterwards, keeping his eye steadfastly on the *Memoirs*, he relates, Narrative, p. 124, of the combinations of the French and Americans for the purpose of sapping our interests in the East-Indies, and, in p. 125, he particularly mentions that the French judged the present ‘ crisis a favourable opportunity of securing some friends in India, who might assist them to protect their settlements in that country from the superior force of the English. Accordingly one St. Lubin was dispatched upon an embassy to Hyder-Ally, with an offer of the French alliance to co-operate with him and his friends against the English, which Hyder readily accepted of; and, until the war openly commenced betwixt England and France, which did not happen for some time after, Mr. St. Lubin diligently employed himself in carrying out military stores of all kinds to Hyder-Ally in a clandestine manner.’

This is in exact conformity to what is recorded by the author of the *Memoirs*, pages 1 and 127; but in direct contradiction to Innes Munro, Esq. pages 108 and 109, already quoted. Nor is it in conformity to the *Memoirs* as to facts only, but also, as usual, with respect to style: ‘ The court of France,’ says the author of the *Memoirs*, p. 127, ‘ very naturally considering the year 1778 as a fit crisis for recovering their influence, and extending their commerce in India, dispatched Mr. St. Lubin on an embassy to Hyder-Ally, with an offer of the alliance of the French nation, and their co-operation with him against the English,’ &c. &c. Captain Munro contradicts what he had advanced in pages 108 and 109, in a manner still more direct, in his Narrative, p. 123, where he ‘ readily concludes that

‘ that Hyder-Ally took an active part in forming the grand confederacy against the Company. But, although this association had been first projected as far back as the year 1778, Hyder thought it prudent to suspend the execution of his designs upon the Carnatic until a binding treaty should be *ratified* and *signed* by all the confederate members.’ Compare this with the Memoirs, p. 133, where it is said, ‘ Whether the quadruple alliance mentioned above was first proposed by the Soubah of the Deccan, as has been here stated, on that prince’s own authority, or that it originated, as has been affirmed by others, in the court of Hyder-Ally [Captain Munro is the only person who ever ascribed it to the Marrattas]; certain it is, that a negotiation for that purpose began to be carried on so early as the siege of Pondicherry. But this political warrior (Hyder) suspended the execution of his design until a treaty was framed and ratified,’ &c.

The author of the Memoirs gives a character of Hyder-Ally, in which we meet with the following traits: ‘ The force of this man’s mind, such is the advantage of nature over art! burst through the prejudices of education, and the restraints of habit, and extended his views to whatever European improvements he deemed the most fitted to secure his government, to extend his empire, and to render his name immortal. At the same time that he was sublime in his views, he was capable of all that minute attention which was necessary for their accomplishment. His ends were great, his means prudent. A regular economy supplied a source of liberality, which he never failed to exercise whenever an object, which he could in any shape render subservient to his ambition, solicited his bounty. He had his eyes open on the movements of his neighbours, as well as on every part, and almost on every person, within his dominions. Hence he knew where to anticipate hostile designs, and where to take advantages *.’—Compare this account of Hyder with the following of Captain Munro:

‘ The surprising energy of this man’s uncultivated mind (for he is totally ignorant of letters), when compared to the rest of his contemporaries in power, is truly worthy of admiration’ Who, but an hero born to conquer, would at once relinquish all the prejudices and ill-founded habits of his country, so foreign to ours, and so readily adopt whatever European improvements appeared most essential to secure his government, to extend his empire, and to render his name immortal? He is not only sublime in his views, but capable of seeing them minutely executed. His ends are always great, his means prudent, and his generosity unbounded; whenever proper objects offer; nor can any prince be more watchful over the intrigues of his enemies both abroad

* See Memoirs, p. 123, 124.

and at home; by which means he knows well where to anticipate hostile designs, and where to take advantages.'

That two minds, one in India in 1780, and the other in England in 1788, should thus express, on the same subject, the same sentiments, nearly in the same words, is perhaps the most curious phenomenon to be found in the whole compass of pneumatology.

The real childishness of this performance might well excuse us from dwelling upon it. Yet, as it makes a pompous volume in appearance, and is ushered into notice by firm assertions of its originality, and a respectable patronage; it may be useful to point out to the subscribers, that all that glitters is not gold, and that wisdom may sometimes become a dupe to folly. It is not every man who obtains subscriptions for a book that is endowed with capacity to write one. We admit, indeed, that a man is not to be blamed for imbecility of mind, as education cannot compensate for that which nature has denied. But it is in the power of the weakest intellect to act honestly; and not to raise contributions on the public under false pretences. We shall in a future number, perhaps, proceed to point out further the sources of our author's information; and afterwards leave it to our readers to determine for themselves, whether the Narrative is written 'under the immediate impressions which the different occurrences at the moment excited,' or is in reality an imposture, and almost every word of it taken, at a much later period, from some London publications upon the same subject, without the least particular acknowledgment being made on the part of the author for this act of literary plunder.

FOREIGN LITERATURE.

ART. IX. *Nouveau Voyage en Espagne; ou, Tableau de l'Etat actuelle de cette Monarchie, &c.*

ART. IX. *Travels in Spain; or, Picture of the present State of that Monarchy: containing the latest Accounts concerning the Inquisition, the political Constitution of Spain, it's Tribunals, Sea and Land Forces, Commerce and Manufactures, principally those of Silk and Wool; concerning the new Establishments, such as the Bank of St. Charles, the Philippine Company, and other Institutions that tend to give new Vigour to the Nation; as also concerning the national Manners, Literature, and Theatres, the late Siege of Gibraltar, and the Journey of the Count d'Artois. A Work in which every thing new, well ascertained, and interesting, from 1782 to the present Time, is impartially represented. With a coloured Map and Copper-plates. 8vo. 3 vols. Paris, 1788.*

[Continued from our last.]

I Asked him if the child was his? A Frenchman of the same class would have answered modestly, Yes, Sir; or, at least I have reason to think so; and would have told me no more than I should

I should have desired to hear. But the Castillian, without discontinuing his caresses, and without smiling at my question, answered gravely, *He was born in my house*; and immediately changed the subject to something else.

Our author asserts that Spanish gravity, which is become proverbial, is far from being what it is generally supposed, and that it principally consists in external appearances; while, on the contrary, in their circles when they are at their ease, lively sallies and pleasantry abound. He seems inclined also to acquit them of a part of the other charges brought against them. In short, he speaks of them, upon the whole, in favourable terms, and with a liberality honourable to himself. After regretting that the use of the fatal poignard still exists in several parts of Spain, he proceeds to notice some customs peculiar to the nation, of which those called the Rondalla and the Pedreades are not the least remarkable. They have, however, been upon the decline for a century past. 'The Rondalla is a kind of challenge sent by one band of musicians to another. For no other reason than that of giving proofs of their courage, they meet with fire-arms and swords, and, after beginning with a discharge of their muskets, take to their other weapons. Who would believe that this custom still exists in Arragon and Navarre? That of the Pedreades has but lately fallen into disuse. It was also a kind of fight between two bands of men, who attacked each other with slings and stones.' Customs like these, he observes with reason, inspire but an unfavourable opinion of Spanish civilisation. The bull-fights he thinks more excusable. So many descriptions of this amusement have been published in England, that we will only say that the one given by our author is minute, circumstantial, and entertaining.

We were not at all surprised at his speaking highly of Spanish sobriety; the southern nations are in general little addicted to drinking; but we will confess that we were astonished at his affirming them to be the least inclined to jealousy of any European nation. *C'est un persiflage*, we could not help exclaiming with the Count in Sterne's Sentimental journey. However, he assures us, in *sober sadness*, that the husbands are become more tractable, the wives more accessible, and the triumph of the lovers less difficult and tardy. In this last respect he candidly allows that he does not speak from his own experience; on the contrary, he acknowledges that he was very unfortunate in his amours, and has reason to speak highly of the virtue of the Spanish ladies. Who would expect this modesty in a Frenchman? Perhaps his want of success proceeded from a national defect, his not possessing sufficient constancy to render to the Spanish fair the homage they require. 'The fortunate mortals,' says

says he, of whom they deign to make the conquest, and who are called cortejos, though less disinterested, are not less assiduous than the cecibeos of Italy. They are entirely devoted to the service of the fair, are obliged to give proofs of their obsequiousness at every hour of the day, and to accompany the lady to the public walks, the theatre, and even to the confessional. But it is remarkable that, in this kind of intimacy, the two beings thus united by a sentiment that seems of the most durable kind, are very often taciturn, nay, sometimes sad, and do not appear, as elsewhere, *to feel the happiness of being together*. I do not know whether I wrong the fair sex in Spain, but I am inclined to think that their chains are not so easy to bear, as difficult to avoid. The beauties are said to exact much homage in more ways than one; their caprices are sudden, and too readily follow the impulse of a lively imagination. But what it is not easy to reconcile with these fugitive fancies, and what proves, as well as a thousand other observations, that the heart of mankind, male and female, is full of inconsistencies, is the constancy of the Spanish women in their attachments. The affection they inspire and experience, far different from those violent situations of the heart that are of short duration, are often lasting in an extraordinary degree; and I myself, during my stay in Spain, have seen more than one tender passion die of old age.

The Spanish ladies, according to our author, are exceedingly scrupulous as to personal liberties in company, but very free in the expressions they use and listen to. He gives us no instances of this; the subject is too ticklish; but he asserts that the French women are comparatively prudes in conversation. As the females of all ranks in France say almost every thing their language will afford words for, it is hard to conceive to what lengths license in discourse must be carried in Spain. It must, no doubt, very nearly approach the language of the fore-castle on board a ship of war. This want of decency he attributes, in part, to their famous national dance, the fandango, which, according to his description, is exceedingly lascivious in its movements. After a few words on Spanish amusements in general, he remarks that they have no taste for hunting, or a country life; their predominant one is music. Their own has as yet made little progress; but they are enthusiasts of the masterly compositions of Germany and Italy, and detest, in an equal degree, the melody of France. Our traveller, however, consoles himself by observing that French cookery is gaining ground apace.

[*To be continued.*]

MONTHLY

MONTHLY CATALOGUE

For MAY 1789.

MISCELLANEOUS.

ART. 10. *A Letter to the Right Hon. C. J. Fox, on the extraneous Matter contained in Mr. Burke's Speeches in Westminster-Hall. By Major Scott.* 8vo. 3s. Stockdale: London, 1789.

THIS Letter was written last autumn at Margate, and abounds with all that force of argument, and warmth of zeal, which distinguish the literary productions of Major Scott on the subject of Mr. Hastings' trial. The Major's intention, in the present Letter, is to prove two very important points. One of these is, That, whether the accusations brought against Deby Sing were true or false, whether his crimes were more or less enormous, Mr. Burke, at the time he spoke, in the prosecution of Mr. Hastings, knew that it would be absolutely impossible to make Mr. Hastings a participator in them. The other is, That, from Mr. Burke's mode of stating the dreadful cruelties committed, no person living could have a doubt of the facts; but that it has since been proved, after a most solemn and full inquiry made upon oath, by gentlemen appointed to investigate the business, that the most dreadful of the cruelties stated by Mr. Burke, were, in reality, never committed.

Mr. Burke, in opening the impeachment, stated that the scheme for assassinating the Shazada, and for dispatching Meeran, the eldest son of Meer Jaffier, were both necessary to the depression of Jaffier, and the elevation of Cossim Ally Cawn; likewise that certain gentlemen, whose names he mentioned, were parties to that scheme, and that Mr. Hastings was one of the number.

It must be acknowledged that the method by which it is attempted to involve Mr. Hastings as a party in this atrocious transaction, is not a little extraordinary. Upon the oath of Mr. Lushington, it is affirmed that he was employed as interpreter in that affair; and afterwards Mr. Lushington, denying the evidence which he had given upon oath, removes Mr. Hastings from the station of interpreter, and places him in the condition of a judge! But, what renders the conduct of those accusers still more criminal, there appears to be no legal evidence that Mr. Hastings was, in fact, either judge or interpreter.

Major Scott observes that Mr. Hastings was appointed by Lord Clive the resident at the court of Meer Jaffier, in the year 1759; in which rank he continued until he became a member of administration in India. In this interval Meer Jaffier was deposed, and Cossim Ally Cawn elevated to the musnud. Whether the revolution, therefore, was a right measure, or a wrong one, Major Scott contends, and indeed with the greatest propriety, that

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Mr. Hastings, whose duty it was to obey orders, is not in the least accountable for that transaction.

It is impossible to comprise clearly, in any abstract of a moderate length, the arguments adduced by Major Scott in support of the propositions mentioned in the beginning of this article. We therefore can only observe concerning them that they appear to be drawn from an accurate detail of facts, and are enforced with much energy as well as great animation.

ART. 11. *A Dialogue betwixt a Master and his Scholar; in which are discussed the following Subjects, by F. Wragg, Master of the Boarding-School, Church-Street, Stoke-Newington, Middlesex: The Impropriety of the external Parade of some of the Clergy, and its Inconsistency with the sacred Office they assume. The erroneous Ideas that many are too apt to form of an University Education, and the real Advantages there enjoyed by the Student. The Cause why some return as ignorant from College as when they first set out upon their Studies. A proper Exercise of our Reason in Matters of Religion. Why it ought, in many Instances, to give Way to Divine Revelation, and a Plan laid down by which contending Parties in Christianity may become more reconciled. The Existence of the Deity, and his constant Government of the World, against the Attacks of Atheists and Infidels.* 12mo. Hookham. London, 1788.

The reader will see, by this ample title-page, that a number of very important matters are attempted to be discussed in this small publication; he will see too that the contents are sufficiently miscellaneous. We have no objection to Mr. Wragg's conversing with a grown-up pupil upon these subjects; but he should have considered, before he appeared in public, whether he had advanced any thing new; whether he had placed any thing in a clearer light, or at least whether his manner would be some apology for want of novelty in the matter. The good intentions, however, of Mr. Wragg are commendable.

ART. 12. *The Marriage Law of Scotland stated; wherein it is proved that Solemnisation by a Minister of the Church, in Consequence of Proclamation of Banns, and Consent of Parents or Guardians obtained, is in Law necessary, without which Marriage cannot be constituted. By John Martin, of Lyon's-Inn, one of the Solicitors of the Court of Session in Scotland.* 8vo. 1s. Jameson. London.

In this pamphlet a solicitor of the court of Session in Scotland, which we believe is something similar to an attorney at law in England, attacks the opinion of the Lord High Chancellor, to whom he addresses himself, and asserts, in opposition to him, that consent of parties in Scotland is not sufficient to constitute marriage, but that the ceremony of the church is absolutely necessary. If an Englishman had laid down such a position, we should not have been so much surprised; but that a Scotchman, and a person in the least allied to the law, should make such an assertion respecting the law and custom of Scotland, we deem very extraordinary. Mr. Martin, we are apt to imagine, is ignorant that in every country there are two

kinds of law, the statute law, and the unwritten law; and that, if it is possible, the lawyers hold the latter more sacred than they do the former. The principal proofs which our author adduces in support of his argument are extracts from statutes of the last century, and which, in our opinion, make directly against him; as does likewise a quotation from Lord Stair, which he is candid enough to make, who says that the public consent is a matter of order justly introduced by positive law for the certainty of so important a contract, but not essential to marriage.

ART. 13. *An Explanation of the mistaken Principle on which the Commutation Act was founded; and the Nature of the Mischiefs that must follow from a Perseverance in it; in a second Address to the Public from Thomas Bates Rous, Esq.* 4to. 1s. 6d. Debrett. London, 1788.

Mr. Rous formerly delivered his sentiments against the commutation act; and it appears, from the present inquiry, that he still persists in the same opinion. It has, he observes, proved the means of increasing the consumption of tea to a prodigious pitch; and the additional quantity imported, in consequence of this demand, is found to consist of sorts of double and treble cost in China, whence it can only be obtained by sending silver from this country (in other words, reversing the balance of Great-Britain's trade), or by doing what will have still more immediate pernicious consequences rendering our possessions in India an unwieldy burthen, by draining the very insufficient remains of bullion which our former insatiable demands have left. These are Mr. Rous's chief arguments on this subject. He enforces them with calculations, and expresses strong apprehensions of the ruinous tendency of this trade. It is to be wished that the effects ascribed by Mr. Rous to the commutation-act were either indisputably ascertained or disproved, as the fact would not only settle the public opinion with respect to the act in question, but determine the propriety of extending the same principle to other objects of revenue.

ART. 14. *A full, clear, and familiar Explanation of the Law concerning Bills of Exchange, Promissory Notes, and the Evidence on a Trial by Jury relative thereto; with a Description of Bank Notes, and the Privilege of Attornies.* By Peter Lovelass, of the Inner-Temple, Gent. 8vo. 3s. Uriel. London, 1789.

The title of this volume sufficiently evinces the nature and purport of its contents. The author treats of the various subjects with great accuracy; and the work cannot but prove highly useful to every person who is in the least concerned with pecuniary transactions. The forms of bills of exchange, promissory notes, &c. with the method of negotiating them, may be easily learned by a little practice; but the knowledge of the law concerning them is much better obtained by a book, than experience, which, in such cases, is often an expensive mode of information.

ART. 15. *A Letter to the most insolent Man alive.* 4to. 2s. 6d.
Kearsley. London, 1789.

Never was any caricature more destitute of all resemblance to its original than the character described in this pamphlet to that of the present minister. In political contentions we should always be inclined to make some allowance for the prejudices of party; but where truth, liberality, and candour, are so wantonly sacrificed, as in this production, it is impossible, consistently with any degree of justice, not to censure the conduct, and still more the principles, of the author. We shall only observe, concerning this invidious effusion, that it every where bears the impressions of petulance, envy, malignity, and misrepresentation.

ART. 16. *Bibliotheca Pinelliana; a Catalogue of the magnificent and celebrated Library of Maffei Pinelli, late of Venice; comprehending an unparalleled Collection of Greek, Roman, and Italian Authors, from the Origin of Printing; with many of the earliest Editions printed upon Pellum, and finely illuminated; a considerable Number of curious Greek and Latin Manuscripts of the 11th, 12th, 13th, 14th, 15th, and 16th Centuries; and the completest Specimen hitherto known to exist of an Instrument written upon the ancient Egyptian Papyrus, A.D. 572. The whole Library is in singularly fine Preservation, and will be sold by Auction, &c.* 8vo. 5s. Robson and Clarke. London, 1789.

The library of the Pinelli family, at Venice, had been collecting for almost two hundred years, and has long since obtained a distinguished reputation throughout Europe. On the death of the late possessor, a journey was undertaken from London to Venice, on purpose to examine this magnificent collection; when, after a liberal estimation of its value, the whole was purchased by the present proprietors, who have now conveyed to the British capital this treasure of literature. The catalogue consists of 12,859 articles, in Greek, Latin, Italian, and French; with some English, Spanish, German, and Dutch books. The time allotted for the sale is sixty days. Prefixed to the catalogue is an abstract of Morelli's account of this celebrated collection.

ART. 17. *Address to the Public, by the Hon. Lady Hill; setting forth the Consequences of the late Sir John Hill's Acquaintance with the Earl of Bute.* 4to. 2s. 6d. Bell. London; 1788.

Lady Hill is sister to Lord Ranelagh, and appears from her character to be entitled to respect. The charge she brings against Lord Bute is undoubtedly a heavy one, as it appears that Sir John was employed by Lord Bute in a work consisting of twenty-seven volumes in folio, and the expence of which was many thousand pounds, without ever receiving any proper compensation; and that his relict has been suffered by his lordship to pine away her years in poverty and neglect. This charge it would seem peculiarly incumbent on Lord Bute to refute; as, whatever becomes of his lordship's character as a statesman, he has certainly a character that it is incumbent upon him to preserve as a man of letters, a patron, and a gentleman.

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ART. 18. *The Half-pay Officer; or, Memoirs of Charles Chanceley; a Novel.* 12mo. 3 vols. 9s. sewed. Robinsons. London, 1788.

The principal faults of this performance are a lack of incident, and superabundance of reflection. Historians, whether of real or feigned events, ought to give their readers credit for some little capacity of observation and remark. We feel something like an affront when an author suspends his narration to point out obvious or insignificant conclusions arising from it. A novelist, in particular, ought seldom to *preach*; it is his province to teach virtue and discourage vice, not by declamation, but by the examples he furnishes. In Roderic Random there is not one sentimental reflection from the author.

ART. 19. *The Cockpit; a Poem.* By Charles Fletcher, M. D. Author of *A Maritime State considered as to the Health of Seamen. With serious Proposals for rendering the Situation of British Seamen more comfortable, &c. A Work not only calculated for the Benefit of Naval Equipments, but Embarkations in general, and to all Climates.* 4to. 2s. Murray. London, 1787.

From the following extract our readers will partly judge of the rest of Mr. Fletcher's poem:

'When lo! as if all hell broke loose, the din
By raging tempest brew'd, mine ears offend.
The ship impell'd takes fearful heaves! till from
My swinging couch she fairly heaves me out.
When right 'gainst chest, or bulk-head as I pitch,
Mine eye-balls fire electric sparks emit.
In haste I rigg, then up to quarter-deck
Explore mine uncouth way thro' hubbub dire.'

The author appears to be a worthy, benevolent man; we heartily wish him success in every exertion to promote the health of our seamen. To employ his own words, we should rejoice to see him fixed

— 'On some fair friendly shore;
There he might view the foaming surge secure;
Might raise with ease the sick, oppressed head,
And free the eye from sympathetic tear;'

but we cannot flatter him with an establishment on Mount Parnassus.

ART. 20. *An Inquiry into the Nature, Causes, and Termination of Nervous Fevers; together with Observations tending to illustrate the Method of restoring his Majesty to Health, and of preventing Relapses of his Disease.* By Robert Jones, M. D. 8vo. 2s. Collins, Salisbury; Crowder, London. 1789.

Amidst much general declamation a few glimpses of practical remarks break forth occasionally in the course of this pamphlet; but they are not pursued with any steadiness of attention; nor, indeed,

have they any claim, in point of novelty, to minute investigation. Dr. Jones, however, appears to entertain a just idea of his majesty's late indisposition, which he would have undertaken to cure in a very short time. Happy for the nation that the recovery is already effected.

ART. 21. *The Socinian Champion; or, Priestleyian Divinity: a Poem. By Philochristos.* 8vo. 1s. 6d. Buckland. London, 1788.

Dr. Priestley is like Ishmael, his hand is against every man, and every man's hand against him. His bold and unqualified attacks on the authority of scripture, and the peculiar doctrines of Christianity, founded on that authority, have been ably repelled in *prose*; the present antagonist has clothed his sentiments in *rhyme*. His choice does not meet our approbation; the ludicrous and undignified style of Butler, were it even supported by his profusion of wit, seems to us unsuitable to the gravity of religious disquisition. There is, however, some humour, and much good reasoning, in the '*Socinian Champion*.'

ART. 22. *Poetical Dialogues on Religion, in the Scots Dialect, between two Gentlemen and two Ploughmen.* 8vo. 1s. Hill, Edinburgh. 1788.

More controversial *hudibrastics*, which we disapprove of, for the same reason that we refused our approbation to the preceding article.

DIVINITY.

ART. 23. *An Inquiry into the moral and religious Character of the Times; a Sermon, preached at Basingstoke, the 7th of July, 1788. By John Duncan, D.D. Rector of Southwamborough, at the primary Visitation of the Lord Bishop of Winchester.* 8vo. 1s. Cadell. London, 1788.

This is an elegant and masterly discourse, where simplicity of expression and strength of argument are happily blended with a luxuriant fancy and a correct taste.

ART. 24. *An Inquiry into the best Method of communicating religious Knowledge to young Men; a Sermon, preached at Exeter before the Assembly of Protestant Dissenting Ministers, May 7, 1788. By Timothy Kenrick.* 8vo. 1s. Johnson. London, 1789.

Mr. Kenrick considers a religious education as an object of the utmost importance, both to society and individuals; and he conceives the attention it has received from all ranks in the present age peculiarly auspicious to posterity. But the period in human life which he thinks most neglected is that from youth to manhood, which constitutes the usual and legal term of an apprenticeship. Great numbers of youth, he justly apprehends, are lost for want of proper instruction during that time. He therefore proposes an institution for inculcating the first principles and leading duties of Christianity, appropriated entirely to their accommodation and advantage. And to a scheme originating in the best principles, and directed to the noblest objects, we most sincerely wish success.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For MAY, 1789.

FRANCE.

THE Assembly of the States-General was opened on the 5th of this month; an assembly which contains within itself the seeds of so many catastrophes, that it is impossible for all Europe not to watch its career with the profoundest attention. It surely is not any sudden indignation that now excites the spirits of the French; if this were their situation, the ardour of the present moment, so forcibly and prematurely raised, would probably soon subside below its customary level, and be succeeded by a total reverse. The present agitation appears to proceed from no such intemperate and momentary causes; but the sentiments of the people have been gradually prepared and matured; they have proceeded to that point in the scale at which we at present behold them, by an ascent both silent and natural; and a multitude of principles and notions, at variance with the genius of their present establishments, have entered into the reasonings of men, which, though their origin and progress would be with difficulty traced, are taken, as it were, for granted, and allowed, without examination, to stand on grounds of unquestionable propriety and justice. Thus men, in the progress and improvement of society, insensibly acquire new and juster ideas of government and policy, which are moulded in their minds by so secret a process, that they themselves are unable to account for them; they find, however, an obstinate resistance in the nature of those practices and institutions which owe their existence to times in which the value of liberty was less understood and less considered. Here then commences the struggle between those who have profited by the inexperience of earlier ages, and oppose prescription to the claims of natural justice, and those whose improved knowledge and sensibility begin to render them impatient of their yoke, and give utterance to that love of freedom impressed on the human character. That our neighbours on the continent have long exhibited proofs of this growing dignity of sentiment, will be obvious to those who will trouble themselves to follow their history from the reign of Henry the Great; but their magnificent prince, Lewis the Fourteenth, while he proposed to himself only his own aggrandisement,

disement, took the most effectual means of informing his subjects with sentiments of liberty, and notions of personal importance, by directing their ardour towards the attainments in science and literature, which naturally tend to inspire nobler views of humanity, and to suggest a truer estimate of felicity and grandeur.

It is not enough, however, that these sentiments begin to discover themselves and to influence speculation; they must have acquired a consistency in their own composition and character, and a predominancy and circulation in the system, before they can arrive at their full constitutional efficacy and operative vigour. 'If suffit d'être lus de sa condition,' says an agreeable and forcible writer* of the country we are contemplating, 'pour en désirer une autre, mais ce désir doit être sans force tant qu'il n'est accompagné d'aucune espérance, et le cœur ne s'ouvre pas aisément à cette espérance sous un gouvernement despotique, ou le citoyen n'osant se confier à son concitoyen, compare sa faiblesse ou plutôt son néant au pouvoir sans bornes du maître qui le gouverne. N'exigeons des miracles de tous les hommes. Il faut que les plaintes circulent sourdement dans tous les ordres d'une nation, il faut que les passions tour-à-tour aigries et calmées préparent pendant long temps une révolution, pour qu'il arrive enfin un moment propre à l'exécuter.'

At this critical point in the scale, are the French apparently at this moment arrived; their sentiments of liberty have been long enough prepared in theory to be brought consistently forward, to be openly avowed and impressed, and to be made the ground of serious consultation and debate. But, after this progress of sentiment has attained to its just maturity, there should also be a progress equally gradual in the revolutions that flow from its operation; the minds of the people can seldom bear a precipitate alteration. In such a situation of things their principles and sentiments lose their proper poise and stability, and fluctuate amidst a thousand impracticable systems and absurd chimeras, or hurry them down the stream of anarchy and confusion; in which state, accident, not reason, determines their future course and final destiny.

From the colour and complexion, however, of the present contest in France, nothing of this ominous nature can well be inferred. There are, nevertheless, strong reasons for suspecting that a scheme of liberty, equal or even analogous to that we possess, will not easily be accomplished; a very considerable

* Des droits et des devoirs de Citoyens, par M. L'Abbé de Mably.

degree of freedom seems hardly compatible with such extent of empire; the source must be strong and vigorous which is to supply so large a tract of country; and if the fountain-head be deprived of its energy and abundance, each district must have a spring of its own; and thus the kingdom is dismembered into many independent states. This, we venture to prophecy, will be the condition of France whenever the government shall be so far limited as to rival England in the blessings of liberty. This local destiny appears in the condition of all Asia, where, from the small interruption of rivers and other barriers, a few immense and overgrown empires occupy the whole continent. Here the fair form of liberty was never contemplated, except during those short intervals when the free cities of ancient Greece interposed to suspend the tyranny of the Persian satraps through the kindred coast of Asia Minor. Numerous other reasons, on which our opinion is founded, we might lay before our readers, if the limits of the article would allow us; but we must content ourselves with observing that the period of Gallic liberty will appear yet very remote, if we take into consideration the great strength of the military of that country, and the long and forlorn intervals which separate the large towns, and prevent that ready intercourse among them, and consequently that combination and concert in their proceedings which is necessary to the success of an opposition to power so strongly established, and so formidably supported.

The requisitions, however, so constantly and steadily urged by the people of France, are framed to augment, in no common measure, their domestic happiness and foreign importance. The increase of the third estate to a number equal to the other two taken together; the assignment of a number of deputies to be sent by each bailiwick, in proportion to the compound ratio of their population, and their contribution to the exigencies of the state; the alteration in respect to the *lettres de cachet*; the enlargement of the regulations respecting the press; and a more equitable distribution of taxes; are objects of such extreme importance, that the attainment of them must necessarily raise the French nation to a high pitch of felicity and power.

As members of the great republic of humanity, we cannot but rejoice at any accession of dignity and honour to the species; we view the growing fortune of our neighbours with warm and brotherly sensations. But as Englishmen and as patriots, our views contract themselves, and we look at every effort with jealous attention that can remotely affect our national importance, or that can ultimately tend to impair the invaluable blessings of our happy constitution.

GERMANY.

But these contingencies respecting France are remote; a nearer crisis directs our attention towards Germany. The emperor's death, if such shall be the event of his present illness, may be the source of much disturbance throughout Europe. He is, no doubt, blameable for the confidence he has put in this perishable life, or for whatever have been the motives which have delayed his exerting himself to procure the election of a king of the Romans, the neglect of which may give rise to a multitude of disagreeable consequences. Though there are other claimants, the principal contest for that dignity appears, from the posture of affairs on the continent, to lie between Prussia and Austria. Prussia will probably be supported by the electors of Bavaria, Saxony, Hanover, and other powers, as Holland, Sweden, Hesse, Brunswick, Wolfenbüttele, Poland, England; the house of Austria will, in all likelihood, be favoured by Sardinia, Denmark, Spain, France, Russia. It has been surmised that the house of Bavaria will resign her claim in favour of Prussia, upon condition of receiving the undisturbed possession of Juliers and Berg, together with a part of Bareith and Anspach. It is also imagined that Hanover will endeavour to have Osnabrug made hereditary; a circumstance that was passed over in the peace which succeeded to the seven years war in 1762.

It must be evident that the hopes of Prussia are better founded than those of her rival, since the troops and money of Austria and Russia have been considerably wasted in the war with the Turks.

IRELAND.

Whatever reasons the legislators of Ireland found for their conduct during the king's disorder, their loyalty returned, in a great measure, with his majesty's health; and politics certainly wear a very different complexion in Dublin now, from what they displayed when the delegates set sail with the tender of a crown that was not yet vacant. This revolution in opinion reached the Castle and Kilmainham before it crossed to Holyhead, and the marquis seems at present to be as popular as his personal character will ever suffer him to be, among the gallant, open, and hospitable Irish. Yet we should remember that few viceroys experienced more popularity than that which followed the present Marquis of Buckingham, under a different title, or less than accompanied the Duke of Rutland at the beginning of his administration.

Much certainly will be lost to Ireland and gained by the country to which he is destined, in the politeness, agreeable manners, and various information, of Mr. Fitzherbert.

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Great expectations are formed with regard to the northern fishery of the patriotic Mr. Conyngham, whose liberality has much exceeded the terms stipulated by parliament. It was this gentleman's nephew (Lord Conyngham) who commenced his political career with the sensible, spirited, and loyal protest, in conjunction with Lord Carhampton, formerly Colonel Luttrell. Lord Charlemont, and the gentleman we have just mentioned (Mr. Conyngham), have considerable merit with the lovers of literature for the pains they have taken about the Irish royal society. Their last volume was doubtless very creditable to the members, particularly for the judgment shewn in its arrangement. The late attorney-general, Mr. Fitzgibbon, had very considerable claims from his unshaken loyalty, his firm patriotism, his manly, pure, and exalted character in both countries as a lawyer, and his independent fortune and great personal weight and popularity in Ireland, to the office of chancellor, vacant by the death of Lord Lifford; and both countries are rendered equally happy at his appointment to that high office.

STATE OF OUR OWN COUNTRY.

In our review of national affairs the task sometimes yields us pleasure and sometimes mortification, according to the various complexion of things which the different months exhibit. The period, however, on which our thoughts are at present employed is fortunate and encouraging. After a long interval of suspense and anxiety, we behold once more an unclouded prospect; and those terrifying forms which our minds had conjured up amidst the gloom of a cheerless horizon are happily chased away and expelled. The last month closed with those testimonies of joy and felicity, on the occasion of our excellent monarch's restoration to health, which displayed at once the liberality, the loyalty, and the patriotism of the people of England. One cannot help admiring the enthusiasm of a noble propensity; and, however some might object to the inconvenience of the procession to St. Paul's, the piety of a prince who was anxious to return thanks to the Almighty, in the presence of all his people, for a deliverance that greatly concerned them all, will excuse, and even justify, the measure in the opinions of all considerate persons. Having gone through the fatigues of this day without injury to his health, we may now fairly conclude that his majesty is completely established. As a further security, however, we would have considered with satisfaction a continuance in his scheme of an intended expedition to Hanover. With this confidence in our minds respecting his majesty's health, we turn with greater complacency to the consideration of the transactions of his parliament.

PETITION OF MR. HASTINGS.

On the 27th of April Major Scott laid before the house a petition from Mr. Hastings, complaining that Mr. Burke had urged matter, in the course of his speeches, which was foreign to the subject of the article under consideration, tending to the prejudice of Mr. Hastings in the public opinion. The propriety of receiving the petition was first of all vehemently contested by the friends of Mr. Burke, and questioned with much dignified modesty by Mr. Burke himself.

The gentlemen of the opposition contended that the house would be acting a very inconsistent part, and abandoning its own dignity and interests, if it consented to be made an instrument of degrading its own managers; and that if any thing improper had escaped Mr. Burke in any of his speeches, their lordships, being judges, ought to have reprov'd and restrained him; at least these two arguments appeared to have been the most to the point of any made use of to oppose the principle of the petition. The other mass of reasoning bore testimony to the rich invention of Mr. Fox; while it carried into the subject nothing but artifice and perplexity.

It appeared, however, to those who commanded a majority, that the dignity of the house would be best consulted by conducting the prosecution with a strict regard to justice and decorum; and that, therefore, it became them scrupulously to observe that those who were the managers for them went not beyond the line marked out by their authority. Besides which it seem'd fair and constitutional that every individual should enjoy a right to petition that house for the redress of any grievance which it was in its power to remove, provided the request were not irregularly or disrespectfully introduced. Upon the examination of the petition, its contents seem'd to be founded in propriety and justice, and were accordingly honoured with the attention they appear'd to deserve. Mr. Burke, however, it must be confess'd, behav'd with much manliness and fortitude, mix'd with respect for the decisions of that house. In mentioning this gentleman we cannot help turning an eye of commiseration on the hard fortune that attends him. With a compass of thought, a brilliancy of imagination, and a store of language that might have made him absolute over an Athenian multitude or a Roman senate, he is unable, at present, to obtain a patient hearing in the British parliament. Much of this disappointment is doubtless to be ascribed to a perverse combination of accidents, something to the petulant and unchaste disposition of his youthful auditors, and something, perhaps, to the honourable infirmities of declining age, harass'd by accu-

mulated,

mulated defeats, and distracted with the sorrowful recollection of earlier achievements. Of Mr. Burke's intentions and abilities, no difference of political tenets shall ever tempt us to speak with irreverence; of the other conductors of the prosecution we shall say not a word ourselves, but shall extract for their benefit a passage from the great accuser of Caius Verres:

* *Omnes qui alterum, iudices, nullis impulsu inimicitis, nulla privatim læsi injuria, nullo præmio adducti, in iudicium reipublicæ causâ vocant, providere debent, non solum quid oneris in præsentia tollant, sed etiam quantum in omnem vitam negotii suscipere conentur; legem enim sibi ipsi dicunt innocentiae, continentiae, virtutumque omnium, qui ab altero rationem vitæ repossunt. Quapropter hoc etiam magis ab omnibus ejusmodi civis laudandus ac diligendus est, qui non solum a republica civem improbum removet, verum etiam se ipsum ejusmodi fore profitetur ac præstat, ut sibi non modo communi voluntate virtutis atque officii, sed etiam ut quadam magis necessaria ratione recte sit honestèque vivendum?*

CORPORATION AND TEST ACTS.

The next circumstance which engaged the attention of parliament in the course of this month was the motion of an honourable member for the repeal of the corporation and test acts. It was rejected by an inconsiderable majority, which we can only account for by supposing that the members are rendered timid by the near approach of the general election; or that the great pressure of public business lately has so fatigued their attention that their minds have not met this question with the caution and sensibility its importance should have excited. The speech of Mr. Beaufoy proved little or nothing, and mostly consisted of lamentation and complaint. It represented, in strong terms, the great merits and general respectability of the Dissenters, and thence drew an argument that their exclusion from offices was unjust. He should have remembered that the statute contained no personal obloquy, but provided abstractedly for the security of the constitutional establishments, by excluding whatever was at variance and hostility with them. The church and the state have always been held together by mutual dependencies; and since the principles and affections of the non-conformists of all sorts cannot but tempt them to use whatever civil power is entrusted to them to the prejudice of the established church, their probable conduct would consequently be attended with much injury to the civil part of the government. Mr. Beaufoy should have recollected that no one disputes the respectable deportment and character of the Dissenters; we approve of them very much in their present situations; but it does not

* Beginning of the third oration against Caius Verres.

follow

follow that, because they are innoxious, or even praiseworthy; while they have little power to do harm, their proceedings would be clear from all imputation when armed with power and provoked by opportunity.

It is, no doubt, a right vested in every community to stipulate the qualifications which shall render an individual capable of holding offices in the government. This right is naturally exercised in placing power in able and proper hands. The unjust should, therefore, not be made judges; nor should the foolish be saddled with difficult and important duties. To this no one will refuse his assent. But, by the same rule, it is just and natural to exclude from posts of authority those who have an interest contrary to that of the established laws and institutions of the country; and the sacrifice of private rights to the public is a fundamental article in the nature of political society.

The principal speakers against the Dissenters were Lord North and Mr. Pitt; and those for them, besides the mover, and in himself an host, Mr. Fox, who, in the opinions of many, shone superior to himself on this occasion, and turned the principal arguments of his opponents with great success against themselves.

SLAVE TRADE.

But this month presents to us no object so interesting as the question respecting the slave trade. The cause of humanity, the credit of the country, and the happiness of millions, depend upon its issue. It is a question which few feeling minds can consider with common temper.

Those who build upon the good effects of regulations, whether startled by timidity or debauched by interest, doubtless reason on mistaken grounds. It is, indeed, a forlorn endeavour to shake an inveterate and radical disease by gentle applications and palliative methods. We have not room to expatiate upon this subject in the manner it deserves; but we shall say, in general terms, that the composure in the state of things around us, from the happy restoration of his majesty's health, which we have already mentioned with so much satisfaction, should soften our dispositions towards all our fellow-creatures; and our present political prosperity should inspire us with a benevolent wish to extend as much as possible of this happiness to those whose severe and sorrowful condition not only excludes them from the blessings of civil society, not only denies them the exercise of that natural capacity for improvement which Providence has made the grand distinction between man and the brute creation, but condemns them to the hard and merciless allotment of unrewarded toil, unnumbered services; not only compels them to suffer the bitter mortifications of cruel and tyrannical usage, but to stifle those murmurs, or to vent them to the air, which rise at the thoughts of objects for
ever

ever ravished from their sight, of connexions cherished in vain, of kindnesses in vain conferred, of duties they can never discharge, and of sufferings they can never alleviate.

STATE OF LEARNING AND THE ARTS.

This month, which banishes the last solemn traces of winter, generally closes the list of those grave publications which are most fond of making their appearance when the metropolis is crowded, and the evenings are long. At this period, therefore, we naturally cast an eye over the multitude of productions which have passed under our review, and entertain those mixed sensations which a traveller feels in retracing on a map the course of a journey, in which sometimes his senses were charmed with fertile vales, and his thoughts expanded by grand and open prospects, but in which many a desolate and barren country had filled him with weariness and chagrin. Our critical journey, however, has left, upon the whole, an agreeable impression upon our minds with respect to the general good taste of our countrymen. And if we have not been surprised by any extraordinary excellence, we should perhaps attribute it to the great diffusion of learning at the present period, which has doubtless a tendency to soften down the inequalities and distinctions which formerly raised a few individuals to such a dispiriting eminence above the rest of mankind. We proclaim it with pleasure, that, in the course of these last twelve months, we have often been instructed by the purest lessons of religious and moral truth, conveyed in an elegant and unostentatious style; we have frequently been entertained by wit and pleasantry, arising neither from the prostitution of language or the perversion of sense; and we have seen the understandings of our countrymen exercised in inquiries the most honourable and innocent, the most important and the most profound.

But although, upon the whole, we have reason to be greatly satisfied, there are many particulars which, if we had room to enumerate them, we should greatly discommend. We venture to caution the rising authors at the universities and elsewhere not to listen to those good-natured friends, or impatient aunts and mothers, who would tempt them to spread out, with too much assurance, their unfledged pinions; let them conceal their talents with becoming modesty until they can display them with becoming gravity; let them lay a strong foundation in the severe and useful parts of study, instead of dissipating their energies in those light and amusing essays, which are fit only for the proflusions of age and experience, and the relaxation of grave and solid understandings. We have seen also with concern the attention that has been paid to that fungous produce of poems and pamphlets which have insulted the taste and judgment of a refined age. Many of the authors of these pestilential performances have obtained

tained rewards that should make us blush over again for the fate of poor Chatterton. We solemnly call upon our countrymen no longer to suffer these prostituted scribblers, by treating whatever is sacred or decent in human life with rude defiance and execrable buffoonery, to carry away the proper recompense of honourable toil and virtuous industry. If we turn from such unworthy objects to contemplate the present condition of the arts among us, we cannot help rejoicing in our eminence at this era. Although Somerset-House is said to have exhibited few miracles in her late display, we must admit that the treasures bestowed on the Shakespeare Gallery have conduced to impoverish her. And here we cannot refuse the tribute due to the great spirit and patriotism, as well as the elegant judgment of Mr. Alderman Boydell; and when we take into consideration his declining age, and the improbability of his ever beholding his design completed, we are put in mind of that ancient husbandman mentioned by Tully, in his dialogue upon old age, who, being asked by some one for whom he could be planting an oak at his years, answered, 'For posterity and the immortal gods.'

TO CORRESPONDENTS.

The authors of the English Review are extremely sorry to understand that Dr. Lettsom is dissatisfied with the manner in which they have mentioned the article of the Digitalis Purpurea. As the virtues of this medicine have been much contested, they chose only to mention the subject of the author's observations in general. But if they have represented hydropic diseases as cured, where no cures were in reality performed, they were obviously led into that mistake by the title of the article. A proper use has been made of the seeds of the Morwing Cabbage, which the Doctor has obligingly communicated to us for the purpose of experiment.

ERRATUM in our REVIEW for APRIL.

Page 289, line 15 from the bottom, for cases of hydropic diseases cured by the digitalis purpurea, read cases of the digitalis purpurea in hydropic diseases.

** * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

T H E

ENGLISH REVIEW,

For JUNE 1789.

ART. II. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Volumes IV, V, and VI. 4to. 3l. 3s. boards. Cadell. London, 1788.

[Continued from our last.]

CHAPTER the FIFTH and sixty-second — Here we see the private history of the empire of Nice, before Constantinople was recovered from the Latins, 221-222; in the conduct of the first and second emperors, 222-224; in that of the third, 224-225; in that of the guardians of the fourth, 226-231; and in that of the fifth to the taking of Constantinople, 231-232. So much of the chapter is all digressional. 'In the decline of the Latins,' says Mr. Gibbon in p. 222, 'I have briefly exposed the progress of the Greeks; the prudent and gradual advances of a conqueror, who, in a reign of thirty-three years, rescued the provinces from national and foreign usurpers, till he pressed on all sides the imperial city, a leafless and sapless trunk which must fall at the first stroke of the axe. But his interior and peaceable administration is still more deserving of notice and praise.' He therefore pursues the subject. He thus digresses widely from the history of the 'decline and fall' of the Roman empire, more widely from the 'important' circumstances of either, and still more widely from 'the most important.' But his digression does not consist merely, in executing what he so

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digressively proposes. The 'interior and peaceable administration' becomes, in his amplifying hands, a history. And it is not the history merely, of the conqueror here alluded to: it is the history of his son, of his son's son, &c. Thus does one digression come riding upon the back of another,

Velut unda supervenit undam.

The chapter then goes on to shew us the entrance of the guardian of the Greek emperor into Constantinople, 232-233; his conduct towards it, 233-234; his deposing and blinding the young emperor, 234; the discontents of the clergy at this, 235-237; his recovering some provinces of the empire from the Latins, 237-238; his attempting to unite the eastern and the western church, in vain, 238-242; the King of Naples and Sicily being formidable to the Greek emperor, 243; his history, 243-244; his designs against the emperor, 245; prevented by a rebellion, &c. in his own dominions, 245-248; some of the troops that had been fighting in Sicily taken into the emperor's pay, 248-250; their successes against the Turks, 250; their disorderly behaviour to the subjects of the empire, 250; their insolence to the emperor, 250-251; their defeating the troops of the empire, 251-252; their seizing Athens and Greece, 253-254; and the present state of Athens, 255-256. Here we have some very extraordinary digressions. Such is the account of attempting to unite the eastern and western churches, by reducing the faith of the eastern to the creed of the western, and by subjecting both to the supremacy of the pope. It is purely a point of ecclesiastical history. It has no relation to the civil history of the empire. It has less, if possible, to the history of its decline and fall. And it has, if possible, still less to a narration of the important circumstances in them. In p. 121 we were told, as an excuse for entering into a long labyrinth of theology, that 'the schism of Constantinople, by alienating her most useful allies, and provoking her most dangerous enemies, has precipitated the decline and fall of the Roman empire in the East.' We then saw these allies and these enemies, reducing Constantinople, and giving several emperors to it. Here then, of course, terminated for the reign of the Latins, this separation of the two churches. But, it seems, this separation was not cured, even by the Latins. So little was the union an object of the Latin attempt, that it was never made though they succeeded. Accordingly we find the *Genoese* in p. 203, forming an alliance with the Greek emperors of Nice; against their Latin brethren of Constantinople. Even in p. 207 we hear, that 'the reign of the Latins confirmed the separation of the two churches.' And we see that separation now attempted,

tempted, seriously and formally, to be taken away. So utterly insignificant, even from Mr. Gibbon's *own* narration, does the union or the separation of the churches appear, as a civil incident! So utterly indefensible, even from his *own* state of facts, is Mr. Gibbon's long excursion before into the regions of his own romantic divinity! And so wildly wanton again does his present digression appear, upon the face of his *own* history! But he closes the chapter with a digression, still more wildly wanton than this. The historian assumes the traveller. He leaps out of the orbit of history. He lights upon the ground of Athens. He thus exceeds the spirit, of concluding his last chapter with the genealogy of the house of Courtenay. And he concludes his present, with describing the state of Athens *as it is at this moment*. He has thus formed a digression, that overtops all his former, that recoils with a compleater energy from the course of his history, and wanders more gloriously astray from the path of propriety.

P. 226. 'The cause was decided, *according to the new jurisprudence of the Latins*, by single combat.' This is very injudiciously asserted. The cause was tried and the combat undertaken, not at Constantinople after the re-establishment of the empire at its ancient capital, but even while it yet continued at Nice. In such a state of the empire, and in a situation of continual warfare with the Latins of Constantinople, it is absolutely impossible for the jurisprudence to be borrowed from the Latins. It was undoubtedly a part of the ancient and original jurisprudence of the Greeks. Accordingly we see the *fiery ordeal* in Mr. Gibbon himself, equally used at the same time and in the same place by the Greeks (p. 226-227). And we even see, both in p. 229 of Mr. Gibbon, abolished by the same Greeks at the same place, and still *before* the recovery of the old capital from the Latins. Both resulted assuredly from the judiciary proceedings of the earliest ages. The *waters of jealousy* among the Jews, carry the principle to a very remote antiquity. The custom of the Germans upon the Rhine, even so late as the days of Julian, in trying the chastity of their wives by throwing their children into the river; has a near affinity with the Jewish mode of purgation, and a still nearer with the water-ordeal of our own country. These serve sufficiently to shew at once, the antiquity and the extensiveness of these judiciary kinds of divination. The Greeks would be sure to have them, as well as the Jews. And the two incidents here noticed by Mr. Gibbon, shew evidently that they had them.

P. 253. 'By the *Latins* the lord of Thebes was styled by *corruption* *Megas Kurios* or *Grand Sire*.' This is a perfect riddle. In what country would the *Latins* call the Latin lord

of Thebes by a *Greek* title? Or, if they did, in what country may we pronounce this a *corruption*? And in what country will *grandfire* stand for a translation of *μεγας πυρ*?

Dic quibus in terris, et eris mihi magnus Apollo.

P. 256. 'It would not be easy,' he says concerning the *present* Athens, 'in the country of Plato and Demosthenes, to find a reader, or a copy, of their works.' This is satire overcharged. The present Athenians are *not* so inattentive to the writings of their forefathers. The late Mr. Wood tells us in his Essay on Homer, as we remember, that he read Homer with a Greek schoolmaster at Athens.

P. 229. 'The factious nobles were reduced or oppressed by the *ascendant* of his genius.' For *ascendant* read *nostro periculo ascendancy*.

Chapter the SIXTH or sixty-third.—This contains the disputes of the emperor with the patriarch, 257-259, certainly *no* circumstance of the decline and fall of the empire; the character of John Cantacuzenus as an historian, 259-260, a point improper in the text of *any* history, and peculiarly so in the text of this; disputes of the emperor with his grandson, 260-262; the grandson breaking out into rebellion, 262-263; forcing the emperor to abdicate, 264-265; his own reign, 265-267; his young son's guardian, 267-268; the guardian ill-treated, 268-270; breaking out into rebellion, but defeated, 270-271; still maintaining the rebellion, 272; at last victorious, 272-275; the young emperor soon taking up arms against him, 275-276; the guardian again victorious and now seizing the throne, 277; driven from it by a revolt in favour of the young emperor, 277-278; an account of the divine light of Mount Thabor, 278-280, an amazing digression, being a dissertation on some wild notion of the Quietists, and introduced merely from the dethroned guardian writing a book concerning it; the state of the Genoese settled close to Constantinople, 280-283; their breaking out into successful rebellion, 283-285; the Venetian fleet called in to the aid of the empire, 285; and the Genoese beating the fleets of both, 286-287. In this chapter, allowing all the other articles to be circumstances in the history of the decline and fall of the empire, important circumstances, and very important too; yet we have no less than three apparently digressional. The last of these indeed is so grossly digressional, that it serves with others preceding, to shew the author totally void even of all critical decency. Nor can we too much expose this bold immodesty of writing, because it is little noticed by the herd of critics, because it is destructive of all regularity in

in composition, and forms a kind of Gothic edifice, a mass of parts, but no whole. And the author was seduced into the last digression, by the un-resisting feebleness of a judgment that has so long given way; and by a strange fondness in his spirit, for prancing over the fields of theology, shewing the lightness of his heels in the giddiness of his motions, and betraying the ignorance of his inexperience in the wanton mettle of his blood.

P. 257. 'Nor were the flames of hell *less* dreadful to his fancy, than those of a Catalan or Turkish war.' When we first read this sentence, we supposed the printer had substituted *less* by mistake for *more*. So must any man have written, who believed the existence of hell. But Mr. Gibbon, we fear for his sake, does not. This passage shews too plainly, he does not. And thus, with a bold defiance of the common sense and common feelings of mankind, he makes the terrors of eternity, of which every good man must think with deep awe, to be *less* formidable in themselves than—a host of Catalans or an army of Turks.

P. 29. Note. 'The ingenious comparison with Moses and Cæsar, is *fancied* by his French translator.' What this meant, we guessed as we read it. But we soon found, that we guessed wrong. 'It is observed' of Cantacuzenus, says Mr. Gibbon a few lines lower in the text, than the place referred to in the note; 'that, like Moses and Cæsar, he was the principal actor in the scenes which he describes.' And we now see, that when Mr. Gibbon says this comparison was *fancied*, he means it was *suggested by the fancy*.—P. 261. 'The *vast* silence of the palace.' We thus find that *boyism*, which Mr. Gibbon has borrowed from Tacitus, affronting our taste again.—P. 267. 'She *was regenerated* and crowned in St. Sophia.' He means, *re-baptised*.—P. 281. 'His vigorous government *contained* the Genoese of Galata within those limits.' Here the use of the word *contained*, is more Latin than English.

Chapter SEVENTH and sixty-fourth.—The contents of this are, the general conquests of the Mogul Tartars under Zingis, 289-290; his code of laws, 290-292; his particular conquests in China, 292-294; in Carizme, Transoxiana, Persia, and some independent parts of Tartary, 294-296; the conquests of his four first successors in China, 297-299; in the countries adjoining to China, 299; in Persia, 299-300; in Armenia, Anatolia, &c. 300-301; in Kipzak, Russia, Poland, Hungary, &c. 301-304; and in Siberia, 304-305; the change of manners in the Tartar emperours upon this success, 305-306; the Tartars in China adopting the manners of the Chinese, 306-307; yet expelled by the Chinese, 307; the other conquests becoming independent of the emperours, 307; many becoming Maho-

metans, 307-308; *the escape of the Roman empire from their arms*, 308-310; and the decline of their power, 310. All this is evidently a chain of continued digressions. There is only one article out of seventeen, that has any connection even with the full history of the empire. The history of the *decline and fall* of the empire, has no more connection with it, than a history of the revolutions in the moon, or of the physical convulsions in our globe. Mr. Gibbon himself acknowledges, that it has not; in the noticed *escape* of the Roman empire from the Tartar arms. *This* therefore is the only point of the long narrative; that ought, in justice to his plan and his promises, to have been noticed at all. Yet, under his conduct, the Tartars, like Cato, enter the theatre, and *then*—go out again. He brings them upon the stage, as Homer brings half his heroes, merely to be knocked upon the head. And at the close of the whole we are told, after the Tartars had proved totally *innocuous* to the Roman empire; that ‘the *decline of the Moguls* gave a free scope to the *rise and progress of the Ottoman empire*.’ He thus erects the empire of the Tartars, to sweep it away with a brush of his hand, and to raise the empire of the Ottomans upon the ground; and two-and-twenty pages are employed, when two would have been too many. The chapter then goes on to the origin of the Ottoman Turks, 310-311; the successes of their founder Othman against the empire, 311-312; the successes of his son Orchan against it, 312-315; the first passage of the Turks into Europe, 315-316; Orchan’s marriage with a daughter of the Roman emperor, 316-317; the establishment of the Ottomans in Europe, 318-319; their making Adrianople their capital there, 319; their reduction of Bulgaria, &c. 319-320; their appointment of the Janizaries, 320-321; their reduction of Macedonia, Thessaly, and Greece, 322; the character of the conqueror, 322-323; his invasion of Hungary, 323; his defeat of the Hungarians and French, 323-325; his conduct to his French captives, 325-327; the dissensions among the Greeks, 327-329; the distress of the empire, 329; Constantinople besieged by the Turks, 329; relieved by a fleet of French, 329-330; again besieged by the Turks, and again relieved accidentally by Tamerlane, 330. Thus, more than half of the whole chapter, is entirely foreign to it. Yet, in this very chapter, Mr. Gibbon can speak of the history of Chalcondyles, as one ‘whose proper subject is drowned in a sea of ‘episode.’ So keen is Mr. Gibbon to discern the faults of another, and so blind to the view of his own, even when he is just come from the particular commission of them. We are not acquainted with the history of Chalcondyles. But no words can more appositely picture forth Mr. Gibbon’s. His ‘proper
‘subject

'subject is' actually 'drowned in a sea of episode.' And he has dashed off his own character very happily, in that of the other. 'I have long since asserted my claim,' he says on preparing to wander away with the Tartars above, 'to introduce the nations, the immediate or remote authors of the fall of the Roman empire; nor can I refuse myself to those events,' the conquests of the Tartars, 'which, from their uncommon magnitude, will interest a philosophic mind in the history of blood' (p. 288). This is Mr. Gibbon's apology for rambling over half the globe with the Tartars. He suspected he was going to be devious, and thought to deceive himself and his reader by an apology. The eye of the mole can just discern light enough, to know he is exposing himself to the danger of being seen. But he instantly dives, to avoid his danger. And Mr. Gibbon sees, excuses, and runs into it. He has long asserted his claim to introduce the nations, the immediate or the remote authors of the fall of the Roman empire.' He *therefore* 'introduces a nation,' that, *by his own account*, was not 'the immediate,' was not even 'the remote, author of the fall.' This is a glaring proof of Mr. Gibbon's powers of reasoning. 'Nor can I refuse myself,' he adds, 'to those events,' not as in the chain of thought and of propriety he *ought* to have said, which relate to some special 'authors of the fall,' but 'which, from their uncommon magnitude, will interest a philosophic mind in the history of blood.' Mr. Gibbon evidently saw the absurdity of his digression, but 'could not refuse himself' to it. The paroxysm of rambling was upon him, and he could not resist it. His mind is ever ready to catch at any 'events of uncommon magnitude,' however foreign they may be to his plan, and however contrary to his promise. It was so, at his outset in the history. It is now a thousand times more so, from his long habits of digression. And, from both, unable to withstand the temptation, yet sensible it was a temptation, he throws the dust of an apology in his own eyes and the reader's; but wilfully turns off in it from his natural course of ideas, which would have led the reader and him to detect the *falsehood* of the apology. Instead of representing the Tartars, as 'authors' in *any degree* 'of the fall of the Roman empire;' he represents their transactions as events, that 'will interest a philosophic mind in the history of blood.' He thus acknowledges, very plainly, the *episodical* nature of his Tartar history here; by deserting the ground of justification, which he had taken first, and on which alone it could be justified; and turning off to a ground, upon which he might justify the history of *any* active nation, or the account of *any* turbulent empire, upon the face of the earth.

Contradictions. P. 289-290. Text. 'The Khan of the Keraïtes, who, under the name of Prester John, had responded with the Roman pontiff and the princes of Europe,' &c. Note. 'The Khans of the Keraïtes were most probably incapable of reading the pompous epistles, composed in their name by the Nestorian missionaries.'—P. 298. Text. 'In the attack and defence of places' by the Chinese and Tartars, '—the use of gunpowder in cannon and bombs appears as a familiar practice.' Note. 'I depend on the knowledge and fidelity of the Pere Gaubil, who translates the Chinese text of the annals of the Moguls or Yuen (p. 71, 93, 153).' So far the note goes hand in hand with the text. Then a slight doubt concerning the veracity of the text, intrudes upon us: 'but I am ignorant, at what time these annals were composed and published.' Yet, upon the credit of these very annals, Mr. Gibbon has asserted the use of gunpowder, to have been 'a familiar practice' at that particular time. He then advances into higher than doubts. He brings a strong argument of presumption, against both their veracity and his own. 'The two uncles of Marco Polo, who served as engineers at the siege of Siengyangfou (l. ii. c. 61. in Ramusio, tom. ii. See Gaubil, p. 155-157), must have felt and related the effects of this destructive powder, and their silence is a weighty, and almost decisive, objection.' Mr. Gibbon has thus brought an objection 'weighty, and almost decisive,' against the truth of his own assertion. And he arraigns himself and his text of falsehood, at the bar of his notes.

Chapter EIGHTH or sixty-fifth.—This contains the private history of Tamerlane to his gaining the royalty of Tranfoxiana, 331-335, all digressional; his conquests in Persia, 335-336, equally digressional; his reduction of Ormuz, Bagdad, Edeffa, and Georgia, 336-337, equally digressional; his successes in Turkestan, Kipzak, and Russia, 338-339, equally digressional; his reduction of Azoph, Serai, and Astrachan, 338-339, equally digressional; his conquests in India, 339-341, equally digressional; angry letters between him and the Turkish emperor, 342-345, equally digressional; his invasion of Syria, now possessed by the Mamalukes of Egypt, 345-347, equally digressional; his march into the Turkish dominions, 348-349; his defeat of the Turks, 349-351; his reduction of all their dominions in Asia, 351-352; his reception of the Turkish emperor, 352-353, again digressional; the story of his putting him in an iron cage examined, 353-356, equally digressional; his making the Roman emperor swear to pay him the same tribute, which had been paid to the Turks, 357; his successes against other powers, 359, again digressional; his triumph and festivity

festivity after all, 359-360, equally digressional; his preparations for invading China, 360, equally digressional; his death baffling his designs, 360-361, equally digressional; his character examined and his merits ascertained, 361-364, equally digressional; the history of the Turks after Bajazet's defeat, 364-367, equally digressional; the Genoese assisting the Turks of Asia to reduce the Turks of Europe, 367-368, equally digressional; the state of the Roman empire, 369; the emperor offending both the rival kings of the Turks, 370-371; Constantinople besieged by the victorious rival, but beating him off, 371; the emperor submitting to pay a tribute as before, and to relinquish almost all the country without the suburbs of the city, 371; the hereditary succession of the royalty among the Turks, 372-373, again digressional; the education and discipline of the Turks, 373-375, equally digressional; and an essay on the invention and use of gunpowder, as practised in the late siege of Constantinople, 375-377. Thus, out of twenty-seven articles, no less than nineteen are merely digressional; having only a *general* connexion with the *full* history of the empire, having none at all with the history of its *decline and fall*, and having less than none (if possible) with the *important* circumstances of either. But Mr. Gibbon catches at the slightest thread that is floating in the air, in order to waft himself along in quest of his prey. If the Turks be *foes* to the empire, he will give us circumstantial accounts of the Turks. If the Tartars of Tamerlane be *foes* to the *foes* of the empire, he will be equally circumstantial concerning the Tartars. And instead of a really *general* account, that shall just *sketch* out their history to the period of their connection with the empire, and then dwell upon it particularly; he gives us *his* general history, replete with *particular* anecdotes, and spreading through a *variety* of pages, and is as circumstantial *before* the connection as *after* it. We have seen this, in the history of Zingis and his Tartars before; though their transactions had only a *negative* connection with the empire, and the account of them concludes with their *not* affecting the empire at all. We here see it again, in the history of Tamerlane and his Tartars; where the only *spiders thread* of connection is; that they advanced to the Hellespont, after having reduced the Turks in Asia, and made the emperor vow the homage, and promise the tribute, which he had paid to the Turks before. Yet *that* is twenty pages in quarto, and *this* sixteen. Thus, because the dread of Zingis prevented the *Swedes* and *Friselanders*, from going to the herring-fishery of England, and the *English*, having all the fishery to themselves, lowered the price considerably in all the markets of England; from this almost invisible filament of air, if he was writing the history of England, he would

would think himself justified, in giving us his circumstantial abstract of the transactions of Zingis, even in such a history. No fence can serve to keep in this skipping deer. And his whole history strongly reminds us of the island at Rome, which has two bridges to it, and a church and a monastery upon it; and yet was formed originally, of Tarquin's *sheaves of corn*. The history of the decline and fall of the Roman empire, is thus formed by accretions and deterrations, from the full history of the empire, and from almost every other history in the world. Nor has the author the discretion in digressing, to keep off all subordinate and accessory digressions. He indulges himself in the full and free licence of digressions, *upon* digressions. When he has led Tamerlane by the hand, to the defeat of the Turks; he must superadd to his general digression, a particular one by the way, in a dissertation about the iron cage of Bajazet. Nor has he even the prudence, when he has brought down this *side-history* to that point of his own, *for which* he wrote it; there to terminate all his digressions, to leave the bye-road by which he had been rounding about to the main one, and now to pursue the main road steadily for a while. No! He strikes directly across the main road again, and diverges from it on the other side. And when he has made Tamerlane, after all his conquests, to reduce the empire into the same submission and tribute, which it had paid the Turks; he does not then close his divarications with Tamerlane, as we expect even the most impertinent of digressors to do, because he has reached the grand goal of all his digressions. He goes on in his excursions, to give us Tamerlane's successes against other powers, to paint his triumph and festivity after all, nay to tell us his preparations for invading China, to baffle them by his death, even then to examine his character formally, and to ascertain his merits precisely. Mr. Gibbon must thus appear, with every allowance that can be made him, and with every sobriety that can be used in considering his conduct; the most astonishing digressor that ever pretended to write history, even when he has some little semblance of connection between his history and his digressions.

P. 359. Mr. Gibbon has *gravely* adopted a wild stroke of Oriental bombast, *as his own*: 'whole forests were cut down to supply fuel for his kitchens,' at a *particular* feast.

Contradictions. P. 332. Text. 'It is *believed* in the empire and family of Timour, that the *monarch* himself *composed*—the *institutions* of his government.' Note. 'Shaw Allum, the present mogul, *reads, values, but cannot imitate, the institutions of his great ancestor.*' The text asserts the existence of Tamerlane's *institutions*, only as an object of *belief*. The note indirectly

indirectly contradicts the text, by mounting much higher in the scale of assurance, and turning belief into *certainly*. Shaw Allum actually 'reads,' actually 'values,' this work 'of his great ancestor' Tamerlane. Yet we have still doubts thrown out immediately, as if Shaw Allum was not so good a judge as Mr. Gibbon, what is really the composition 'of his great ancestor.' 'The English translator,' as the note adds, '*relies on their internal evidence; but, if any suspicions should arise of fraud and fiction, they will not be dispelled by Major Davy's letter. The Orientals have never cultivated the art of criticism.*' Thus, what is noticed in the text as only *believed*, is then asserted in the beginning of the note to be *certain*, and is left at last *doubtful*. And, after all, Mr. Gibbon repeatedly refers to the work as *not doubtful*, as *more than believed*, as *certain again*. The judgement of a sceptick may become so vitiated and debilitated by the exercise of scepticism, we suppose, as not to settle peremptorily upon any point, to fluctuate between certainty and doubt on the plainest, and to be sometimes doubtful, sometimes certain, and yet doubtful still. Scepticism is thus to the mind, what opium is to the body; an enlivener of the spirits, and an illuminator of the understanding, in a very moderate degree; but dangerous in the use, and fatal in the excess; enfeebling the nerves of the soul, destroying the tone of the thoughts, and reducing the unhappy man into a drunken paralytick in intellect.

P. 336. Text. 'Timour stood firm as a rock.' Note says, that Arabshah makes Timour *run away*; and adds concerning the very author, from whom he has asserted Timour to stand firm as a rock: 'Perhaps Sherefeddin (l. iii. c. 25) has *magnified his courage*.'—P. 338-9. Text. 'The mogul soldiers were enriched with an immense spoil of precious furs, of the *linen of Antioch*, and of *ingots of gold and silver*.' Note. 'The *furs of Russia* are *more credible* than the *ingots*;' when both are represented above to be *certain*. 'But the *linen of Antioch* has *never been famous*; and *Antioch was in ruins*.' The text therefore *speaks falsely*. 'I suspect,' he adds, 'that it was some manufacture of Europe, which the Hanse merchants had imported by the way of Novogorod.' Yet he expressly calls it the *linen of Antioch*. And what must be the intoxication and palsy of a mind, from the opium of scepticism; that can thus give *itself* the lie, in one breath aver a point boldly and confidently, and in the very next find sufficient reason to reprobate its own averment?

Chapter the NINTH or sixty-sixth.—We have here a detail of the Greek emperours, applying for relief to the West, and offering to unite the eastern and western churches, 378-384; the personal visit of one of them, for the same relief and with the

the same offer, 385-387; that of another for relief only, 387-390; the descriptions of Germany, France, and England, as given by the attendants of these emperours, 390-393; application again for relief with the old offer, 394-395; the state of the imperial family, 395-397; the corruptions of the Latin church, 397-398; the schism in the West from the co-existence of two popes, 398; the councils of Pisa and Constance, 398; the council of Basil, 399-400; this council inviting the emperor and his patriarch to come to it, 400; his embassadours received honourably by it, 400; the council and pope being at variance, the place of meeting fixed by the pope's management to be at Ferrara, 400-401; both sitting out galleys for fetching the emperor, but the pope's taking him on board, 400-402; the emperor's train, 402-404; his arrival at Venice, 404-405; his arrival at Ferrara, 405; the form of the council there, 405-406; the council adjourned, 406; the emperor staying in Italy, 406-407; the council re-assembled at Florence, 407; the debates in it on the points of union between the churches, 407-410; the points settled, 410-414; the state of the Greek language at Constantinople, 414-416; the Greeks and Latins compared in learning, 416-417; the Greek learning revived in Italy, 417-418; the studies of Barlaam there, 418-419; those of Petrarch, 419-420; those of Boccace, 421-422; the knowledge of the Greek language settled in Italy, 423-424; a succession of Grecians teaching Greek there, 425-426; their faults and their merits, 426-427; the study of the Platonic philosophy, 427-428; the emulation and progress of the Latins, 429-431; and the use and abuse of antient learning, 431-433. We have thus a strange set of articles, forming the substance of this chapter. The applications of the emperours for relief, and their endeavours to back their applications by offers of uniting the churches, might perhaps be properly noticed; as evidences of the felt and acknowledged debility, to which the eastern empire was now reduced. But, as they terminated in no relief, they should have been noticed only in a slight manner. Two or three pages would have been sufficient, when *six-and-thirty* are employed. But Mr. Gibbon has such a *loquaciousness* in writing, that he must talk on when he has got upon a subject. Nothing can stop the torrent of indiscretion.

Labitur, et labetur, in omne volubilis ævum.

Beginning thus with the application enforced by the offer, he turns aside with the offer, goes on to the corruptions of the Latin church, the anti-popes in it, the councils, &c. &c. &c. And he dwells upon all these digressional points, with the same amplitude of description and the same circumstantiality of incident,

incident, as if the whole formed a very important part in the decline and fall of the empire. He is as much at home in every the most distant digression, as he is in the regular line of his subject; and

Then he will talk, good gods! how he will talk!

equally upon a point that has only the slightest relation to his history, or even upon one that has none at all, as upon one that has the closest connection with it. In the *least* excursive of his digressions, he will make a slight and almost imperceptible point, the central pin of a large formation; just as a single grain of sand becomes the *nucleus* to an ample stone, in the human body. We see this in the long detail of the present chapter, concerning the union of the churches. But, in others of his excursions, he scorns even this 'discretion in running mad.' He asks for no central pin. He rolls round no *nucleus*. But he *passes on* his matter at once. We have seen this exemplified several times before. And here we see it again, in the description of Germany, France, and England, given by the attendants of the emperours. 'It may be *amusing* enough,' we are told in p. 391, 'perhaps instructive, to contemplate the rude pictures of Germany, France, and England, whose ancient and modern state are so familiar to our minds.' We are thus to be *amused*, at the expence of every propriety. We are 'perhaps' to be 'instructed,' by the violation of every decency. And, after all, this episode is nearly as petty as it is impertinent. But Mr. Gibbon, in modelling his history, is like an engineer constructing one of our navigable canals. He endeavours to draw every lively brook in the neighbourhood, into his own capacious reservoir. Like a wild one, therefore, he turns, and twists, and doubles the line of his canal, in quest of it. And in some point of his course, where he sees a fine quantity of water, he commits every violence upon nature, in raising vallies, in sinking mountains, and in tossing up a whole river by the aid of machinery, that he may have the use of it. Mr. Gibbon, having finished his *ecclesiastical* history, goes on to what is equally impertinent with his *Grecian* description of England, France, and Germany; to the revival of the antient learning of the Greeks, in the west of Europe. This he pursues, through a train of eighteen or nineteen quarto pages; and in little dissertations, on the state of the Greek language at Constantinople, on the Greeks and Latins compared for learning, on the revival of the Greek literature in Italy, on the studies of Barlaam, Petrarch, and Boccace, there, &c. &c. &c. Such digressions as these stare so full in the face of criticism, that we hardly know at which we should wonder most, the astonishing *monstrosity* of them; or the

the easy acquiescence of the publick under them. There never was, we believe, a history written since the creation of the world, so monstrously digressional as this. And we cannot refrain from declaring, that nothing, but some wild extravagance of understanding in Mr. Gibbon, could have generated so many monsters of digressions as these.

[*To be continued.*]

ART. II. *A Voyage round the World, but more particularly to the North-West Coast of America; performed in 1785, 1786, 1787, and 1788, in the King George and Queen Charlotte, Captains Portlock and Dixon. Dedicated, by Permission, to Sir Joseph Banks, Bart. By Captain George Dixon. 4to. 11. 1s. boards. Goulding. London, 1789.*

[*Concluded from our last.*]

HAVING completed their lading, they finally quitted 'the dreary and inhospitable American coast on the 13th of 'August,' and once more steered for Sandwich Islands. They made Owhyhee on the 5th of September, sailed from Atoui for China on the 18th, and came to anchor in Macao roads on the 8th of November. To their great mortification they found the fur market overstocked, and were obliged to part with their whole cargo for 54,857 dollars, though they considered their sea-otters skins alone as worth more than double that sum. On the 9th of February 1788 they weighed from Macao roads, and arrived in Britain in the month of September, having been out almost three years from their first departure from London, and having made, in a mercantile view, a very unsuccessful voyage.

Before we finish this article we should have gladly laid before the public what the author says on the Sandwich Islands and their inhabitants; but as this would carry us beyond our prescribed bounds, we shall only briefly hint at what may be met with on that subject. Though these islands lie within the tropics, yet the trade winds are not steady, and the weather is frequently unsettled. The only quadrupeds seen were hogs and dogs; nor is the feathered tribe in any great variety. Wood is plentiful; the most common kinds resemble mahogany and ebony. Captain King computed the number of inhabitants at about four hundred thousand; the present writer thinks they cannot amount to more than two hundred thousand; but we are as yet too little acquainted with the islands to give any accurate computation.

computation. The islands are, in general, mountainous. Monakash and Monaroa, two mountains of Owhyhee, are thought to be considerably higher than the pike of Teneriffe. The shores are crowded with villages, which are shaded by the spreading branches of the palm, cocoa, clove, pepper, and mulberry-trees. The temper of the inhabitants is lively and harmless; they are not easily provoked, and capable of great attachment; theft is their greatest failing; but for this the lower ranks among them (the *toutous*) are most notorious. Their language abounds in vowels, and is consequently soft and harmonious. This race of people are of the middle size, their limbs straight and well-proportioned, their figure rather slender than robust, and are in general of a nutbrown colour. Both sexes commonly go naked, except about the waist, but are exceedingly fond of ornament when they are dressed. The *araia*, or necklace of the women, and the caps and cloaks of the chiefs, composed of feathers and other materials, are described as exhibiting strong marks of taste and ingenuity. The mechanic arts have made no inconsiderable progress among them, as is evinced by their mats, cloth, fans, fly-flaps, fish-hooks and lines, nets, canoes, and calabashes; the last are formed by them into different shapes, and stained of various colours. Their whole art of cookery consists in baking; and a baked dog is their highest delicacy. The *toutous*, and the women in general, are confined to a fish diet, with vegetables, and a kind of pudding; but the *free* women (the ladies of rank) are sometimes permitted to eat flesh. They are very dexterous in catching fish; and both sexes in swimming. We are told that their *heewas*, or songs, cannot be expressed by notes, as they resemble a quick and energetic manner of speaking, rather than singing. The warlike implements in use among these people are spears, slings, bows, and arrows. The bodies of both sexes are *tattooed*; and their method of salutation is by joining of noses. The inhabitants of these islands appear to be remarkably healthy; what diseases they have seem to proceed from an immoderate use of *ava*, an intoxicating root, which occasions weakness of sight, leprosy, and palsy. We are sorry to find that their intercourse with Europeans has communicated to them a new disease. What remains on this subject we shall give in the words of the author:

‘ That these people have some idea of a Supreme Being, or rather of a multiplicity of beings, superior to themselves, there is not the least doubt. The business of their priests is chiefly to superintend and regulate the worship to their gods; to direct the ceremonies at their funerals, and, probably, to repeat orations or prayers upon these occasions: but the very short time any of us were on shore,

shore, gave us no opportunities of seeing these ceremonies performed; and therefore I shall not attempt to describe them, as any account I could give would be equally partial and uncertain.

• I have before mentioned the circumstance of a human sacrifice being offered; and we are perfectly assured this horrid custom still exists among these people, though their dispositions are kind, friendly, and humane; and they undoubtedly approach many degrees nearer to civilisation than the poor wretches we met with on the inhospitable coast of America. On this head I shall make no remarks, but leave thee to draw thy own conclusions; and shall (by way of closing my account) lay open a still larger field for speculative inquiry.

• Captain Cook, in his last voyage to the Pacific Ocean, has shewn, from that most indubitable of all proofs, affinity of language, that the Sandwich islanders are descended from the Malaysians, and are the same race of people as those who inhabit New Zealand, the New Hebrides, the Marquesas, &c. which extend from 20 degrees north to 47 degrees south latitude, and from 100 to 176 degrees west longitude.

Those who are acquainted with Captain Cook's discoveries will, by inspecting the chart annexed to this volume, see what additions have been made by the present circumnavigators. Captain Dixon, in the introduction, gives us the different sources of information from which he was enabled to lay down the chart that accompanies the work:

• What additions we have made to the discoveries of Captain Cook may easily be seen by casting an eye on the annexed general chart. However, as the whole of it is not laid down from my own survey, it will be but justice for me to mention the different authorities from which I have taken the remainder.

• From the Kodiak of Captain Cook (which is the westernmost part of the chart) to Whitsunday Bay, is the same as published from Captain Cook's survey; from thence to Cape Douglas I have taken from the track of the snow Nootka, Captain Meares, which chart was put into my hands by Mr. Ross, chief mate; and the track is marked with a dotted line. From Cape Douglas to Cook's River, and as far to the southward and eastward as Portlock's Harbour, is laid down from Captain Portlock's and my own survey; and here we differ in several places from the general chart of Captain Cook.

• From Portlock's Harbour as far southward as Beresford's Isle, is entirely laid down from my own survey.

• The unshaded part of the chart, from Woody Point round to Cape Cox, is taken from two charts which Mr. Cox very obligingly favoured me with; the one by Captain Guise, commander of the snow *Experiment*; the other by Captain Hanna, commander of the snow *Sea Otter*; and from Point Breakers south is from a chart by Captain Berkley, commander of the *Imperial Eagle*.

We

We perceive that Kodiak is laid down by Captain Dixon between latitude 58 and 59, and between longitude 152 and 153; whereas Kodiak by Cook is placed between latitude 53 and 54, and between longitude 160 and 161. This difference is very considerable indeed; yet we do not recollect that the writer of the voyage has taken any notice of it.

Two appendixes are subjoined to this volume: the first describes some objects of natural history, which were met with in the voyage; and is accompanied by engravings done by Mazell. The second contains twelve tables of the route of the King George and Queen Charlotte, the variation of the compass, and meteorological observations during the voyage; as also a table shewing the difference between the watch, lunar observations, and longitude, by account at noon on several days during the passage from St. Jago to the Sandwich Islands. This work is ornamented with an engraving of a woman from Queen Charlotte's isles, and with several views, &c. The execution is indifferent; but, if the delineation be faithful, they will serve the purpose of conveying an idea of the objects they mean to represent.

Upon the whole, though the navigator and geographer may reap some advantage from this volume, the naturalist, the man of taste, and the philosopher, will be disappointed. The writer, who can tell us that 'China is a place so universally known' that it will be perhaps ridiculous for me to make any remarks 'concerning it,' is surely not calculated to impress his readers with an high opinion of his information, or to dispose them to pay attention to his work. He unfortunately mistakes Macao, and the suburbs of Canton, for the empire of China.

Before we finish this article, we would advise future navigators who intend to visit the Sandwich Isles, New Zealand, the New Hebrides, the Marquesas, &c. to carry some *Malays*, who understand the Persian, the Hindoo, or any other language we are acquainted with, along with them. It seems universally agreed that there is a strong affinity between the Malayan language and that of the numerous islands which lie scattered in the vast Pacific Ocean. By employing these Malays as interpreters, we should obtain a correct interchange of ideas, and consequently arrive at a juster acquaintance with the customs, manners, &c. of this extraordinary race of men, than we can possibly do without such intervention.

ART. III. *Mary Queen of Scots ; a Tragedy. As performed at the Theatre-Royal, Drury-Lane. By the Hon. John St. John.* 8vo. 1s. 6d. Debrett. London, 1789.

FEW subjects seem better calculated to call forth the pathetic powers of a true poet, than the distresses of the much-injured and amiable heroine of this tragedy. The captivating idea which history gives us of the graces of her person, and the elegance of her mind, excites our partiality strongly in her favour. With such prepossessions a bare narrative of facts commands attention. How much then might our feelings be interested if materials like these were aided by the magic of genuine poetry! It is with regret we are obliged to acknowledge that this is not the case respecting the present performance. Its language is uniformly prosaic, and frequently insipid. The characters are faintly drawn, and the sentiments have little either of novelty or force. Its existence on the stage (which we venture to pronounce must be short) has been owing to two powerful causes, the animated exertions of the author's political friends, and the extraordinary efforts of a favourite actress. To justify the truth of these observations we shall refer to the tragedy itself.

The Queen of Scots is first imprisoned in Bolton-Castle, of which the hostess, Lady Scrope, is represented as addressing her in the following terms :

*' Lady Scrope. May health and comfort to your majesty
Return with this propitious morn!'*

*' Mary. ————Alas!
My noble hostess, your civility
Touches a grateful mind more pointedly,
Is more affecting, melts my spirits more,
Than a less kind reception could have done.'*

We must confess that this passage is an exception to what we have just asserted, that there is little novelty of thought in this tragedy. It is probably the first time that civility has been seriously asserted to melt the spirits more than pride and rudeness. A haughty reception, no doubt, tends rather to inflame than to soften the mind of the person obliged to suffer it. The author therefore kindly teaches us that the sentiment of gratitude is milder than that of anger.

Of the manner in which the author is able to judge of the effects of grief and despairing love, the following passage will afford an idea. Mary is informed by Shrewsbury that Norfolk, whom she is supposed to be passionately fond of, is committed to the Tower ; she replies,

' Mary.

* Mary. ————— Ha, me!

Merciful Heav'n! What say'st thou, Shrewsbury?
Is Norfolk in the Tower on my account?
Recall those words! Oh! they shot thro' my brain
Like light'ning! Say you do not believe them, man!
Speak, pr'ythee! Oh, you hesitate! I'm lost!
He's gone! I see the cruel lioness
Has seiz'd the noble hart; he bleeds beneath
Her horrid fangs.

The feelings here exhibited are evidently different from those of nature. True grief shews its agonies, but does not describe them. An observer might have said that the ill tidings of Shrewsbury shot through Mary's brain like lightning; but she is supposed to be occupied by sentiments too serious to be expressed in similes. The subsequent exclamations, and the metaphor of the lioness, are equally unnatural.

The following lines will shew how the author succeeds when he endeavours to rise above his ordinary style. Norfolk thus expresses his attachment to the Queen of Scots:

————— * All I ask

Is to devote my life to rescue thee;
To stem the *torrent*, and oppose the *flood*,
Defy the *deluge* of o'erwhelming fate;
And snatch thee from the *waves* of misery.

This passage would certainly not disgrace Mr. Puff's tragedy in the Critic.

The massacre in Paris is described to Elizabeth; and the manner in which Coligni was stabbed is particularly mentioned. How is she affected by it? She thus exclaims;

* Elix. Oh! let me shed one tear for that great man!

and, like Tilburina, she is supposed to take out her white handkerchief.

Much has been said concerning the excellence of rendering the sound in poetry expressive of the sense. Perhaps the following lines may be thought to have some claim to this distinction. Elizabeth thus decides upon the fate of Mary:

* It is resolved—she dies—fly, Davison!
Outstrip the winds, and, with the *winged speed*
Of lightning, let the *thunderbolt* of heaven
Strike her devoted head!—Away! away!

A schoolboy would do the master who taught him rhetoric but little credit if he were to address himself to his companion in the following terms: 'Take thy bow, and let an arrow,
E c 2 with

'with the swiftness of an arrow, pierce that bird.' And yet, strip the preceding passage of its poetical plumage, and the two become perfectly parallel.

Many other passages, similar to these, might be quoted; but we will quit this unpleasing task, and present our readers with the last scene, in which Mrs. Siddons obtained considerable applause; it is when she is proceeding to her execution:

'Enter Mary from her oratory, dressed gorgeously, with a cross and beads.'

'Mary. This world to me is as a thing that's past;
A burden shaken off.—The retrospect
Exhibits nothing but a wearisome
And tedious pilgrimage—What is to come
Opens a scene of glory to my eyes:
Therefore with joy I hasten to begin
This course of triumph.—Oh! my faithful friends!
Ye all—all of you, my poor followers,
Have sacrific'd your days to share my woes.
Now let me ask forgiveness for the past;
Pardon my many negligences!

'Lady Douglas. ————— Oh!

Thus, on our knees, we crave your blessing all.

'Mary. Yes, I will bless you with my latest breath;
'Tis all I have to give; except, perchance,
Some trifles, which I here bequeath among you.

[Delivering her will.]
Beton, accept this ring—take that—And thou!

[Giving a ring to Beton, and her physician, and her almoner.]
These tokens may remind you of my love.—

Come hither, all my maids! *[The maids rise and approach.]*
Farewell, sweet friends! *[Mary kisses each of them.]*

We soon shall meet.—Come, Douglas, let me bind

Thine arm with this my bracelet; that, so oft

As you behold it, you may think on me.

[Clapping her in her arms.]

'Now let me hold thee thus—Nay, do not weep

'That I'm translated from this scene of care

'To endless joy.—Once more farewell!—lead on!

[Mary makes a sign for the procession to go on, and is proceeding, when Melvin, an old man with grey locks, throws himself at her feet in tears.]

'Melvin. Oh, mercy! mercy, heaven! Alas, my queen!

'That I should live to such an age for this,

'To see this sight, and carry back this tale!

'Mary. Melvin! my faithful servant Melvin here!

'In my last moments—They have kept thee long

'Out of thy mistresses' sight—thou comest in time

'For her poor blessing—Good old man, return;

'Commend

- Commend me to my son—tell him I've done
- No prejudice to Scotland's crown—tell him
- My latest words were those of Scotland's queen.

[Melvin tries to speak, and is unable.]

Poor soul! thy griefs have choak'd thy speech! Adieu!

Bear witness all, tell it throughout the world,

But chiefly to my family in France,

That I die firmly in their holy faith!

And you, ye ministers from England's queen!

Tell her she hath my pardon; and relate

That, with my dying breath, I do beseech

Her kindness to my servants; and request

Safe conduct for them into France; that done,

I've naught to ask, but that my poor remains

May be bestow'd in Lorraine, or in France,

Where I may hope for pious obsequies;

For here the tombs of my progenitors

Are all profan'd.—Remember my requests!—

Now lead me on in triumph, till I gain

Immortal joys, and an immortal reign.'

The prologue and epilogue are above mediocrity; the latter, said to be written by the author, merited a better tragedy.

ART. III. *Illusions of Sentiment; a descriptive and historic Novel.*
12mo. 2s. Axtell. London, 1788.

THE design of this little performance greatly exceeds the execution. Lord Louis de Guise, related to the illustrious French family of that name, is in love with Isabella de Montmorenci, a descendant of Henry the Great, of France. The historical part of the novel is chiefly confined to tracing the pedigree of the latter from her royal ancestor. Louis is perpetually doubtful of the affections of Isabella, who is at the same time warmly attached to him. This his friend Borlace assures him is a mere *illusion of sentiment*, and endeavours to convince him of the inconveniencies he must ever feel from such excessive refinement. Borlace forms an attachment to Caroline Bernice, whose intellects are deranged by a prior unfortunate entanglement. Nothing of this kind prevents this cool philosophic reasoner from pursuing his favourite scheme of first restoring her reason, and then gaining her heart. The language of his reasoning on this subject is not perfectly characteristic of so calm a philosopher: 'And could my esteem and attention compensate the loss Miss Bernice has sustained, I would with transport offer her my hand. You will doubtless oppose the eccentricity of her mind at present to my wishes. It is true

‘ the chords of sensibility, like the strings of an untuned instrument, are, when deranged by the rude touch of an unskilful hand, dissonant and unpleasing; but even these, regulated by sedulous care and caution, may again become the soft-breathing instruments of harmony.’

So it proves in the end. Borlace and Caroline are married. Isabella is exposed to various dangers from her resolution to live, if possible, without being burthensome to any of her friends. At length her father meets Louis in France, and acquaints him he has been successful in India; at the same time Borlace writes an account of her [Isabella's] dangerous situation. Montmorenci and Louis hasten to England, every difficulty is cleared, and Louis is united to Isabella; when the following moral is put into the mouth of Caroline:

‘ Let us learn then,’ said Miss Bernice, ‘ from the fortunate conclusion of our perplexities, to prune with a cautious hand the luxuriant effusions of fancy; and let this henceforth be our belief and our guide—That the Beauty of Sentiment is *Simplicity*—and, when tortured by the elaborate refinements of fastidious precepts, it ceases to become amiable, and will lead us through the mazes of imagination into a thousand errors, till time and experience shall convince us that *excess of sentiment* is merely *an illusion!*’

Such are the outlines of this novel, which, with all its deficiencies, is not destitute of merit. The chief faults appear that the more interesting parts are not sufficiently dwelt upon; the style of the different writers is too little varied; and the characters, perhaps partly from the shortness of the piece, not sufficiently marked. It seems also ill contrived that Louis should not be convinced of the affections of Isabella till after he had learned the success of her father.

ART. IV. *Philosophical Transactions of the Royal Society of London, Vol. LXXIV. For the Year 1784. Part I. 4to. 8s. 6d; sewed. Davis. London, 1784.*

THE first article in this part of the annual volume is, An Observation of the Variation of Light in the Star Algol. By Sir Henry C. Englefield, Bart. F. R. S. and S. A.

Art. II. Observations on the Obscuration of the Star Algol. By Palick, a farmer in Saxony.

Art. III. Further Observations upon Algol. By the same. Mr. Goodricke had before made observations on the star Algol, in the head Medusa, for which he received Sir Godfrey Copley's medal. The period observed by Mr. Goodricke was two days,

days, twenty hours, and forty-eight minutes. The first and third observations differ from this only four minutes, and the second five.

Art. IV. Descriptions of the King's Wells at Sheerness, Landguard Fort, and Harwich. By Sir Thomas Hyde Page, Knt. F.R.S. In those places, where the situation is low, the ground swampy, and the sea-water constantly overflowing, the contrivances to procure water display much ingenuity. At Fort Townshend, Sheerness, the well was sunk three hundred and thirty feet. The strata were a blue clay, sand, and gravel, which seem to have succeeded each other with little variety. At this depth, on boring through clay with a small mixture of sand, fresh water burst through with violence, and rose in six hours one hundred and eighty-nine feet; and, in a few days, it rose to within a few feet of the top. The mixture of sea-water being prevented, this spring is found pure, and of an uncommon warmth. At Landguard Fort, good water was found within eight feet of the surface, and continued in great quantity almost to the spring-tide low-water mark; but it then became salt. At Harwich they discovered pure water, by sinking the wells through a rock, from the high ground, to prevent the drains of bad water, common in that neighbourhood.

Art. V. Extract of a Letter from Edward Pigott, Esq. containing the Discovery of a Comet. This comet was discovered at York on the 19th of November 1783; when its right ascension was 41° , and its northern declination $3^{\circ} 10'$. It was increasing in declination, and had the appearance of a nebula, with a diameter of about $2''$.

Art. VI. Project for a new Division of the Quadrant. By Charles Hutton, LL.D, F.R.S. Dr. Hutton proposes to divide the axis of a quadrant into equal parts of the radius, instead of the arbitrary division into sixty degrees; as, in the former way, the cords, sines, and tangents, are divided. He likewise explains with precision the method of constructing a table of this kind.

Art. VII. On the Means of discovering the Distance, Magnitude, &c. of the Fixed Stars, in Consequence of the Diminution of the Velocity of their Light, in Case such a Diminution should be found to take place in any of them, and such other Data should be procured from Observations as would be farther necessary for that Purpose. By the Rev. John Michell, B.D, F.R.S. The whole of this paper discovers great ingenuity; but, as may be expected on a subject where we have not sufficient data for experiment, the author is obliged to proceed by conjecture. One part of his hypothesis is, that the smaller fixed stars act as satellites to others. This is a new idea, and will

require a great length of time before it can either be refuted or established. We shall give, in his own words, what he advances on the problem which is the subject of his observations :

‘ The diminution of the velocity of light, in case it should be found to take place in any of the fixed stars, is the principal phenomenon whence it is proposed to discover their distance, &c. Now the means by which we may find what this diminution amounts to seems to be supplied by the difference which would be occasioned in consequence of it in the refrangibility of the light, whose velocity should be so diminished. For let us suppose, with Sir Isaac Newton (see his Optics, prop. vi. paragr. 4 and 5) that the refraction of light is occasioned by a certain force impelling it towards the refracting medium ; an hypothesis which perfectly accounts for all the appearances ; upon this hypothesis the velocity of light in any medium, in whatever direction it falls upon it, will always bear a given ratio to the velocity it had before it fell upon it ; and the sines of incidence and refraction will, in consequence of this, bear the same ratio to each other with these velocities inversely. Thus, according to this hypothesis, if the sines of the angles of incidence and refraction, when light passes out of air into glass, are in the ratio of 31 to 20, the velocity of light in the glass must be to its velocity in air in the same proportion of 31 to 20. But because the areas, representing the forces generating these velocities, are as the squares of the velocities, see Art. V. and VI. these areas must be to each other as 961 to 400. And if 400 represents the area which corresponds to the force producing the original velocity of light, 561, the difference between 961 and 400 must represent the area corresponding to the additional force, by which the light was accelerated at the surface of the glass.’

Art. VIII. A Meteorological Journal for the Year 1782, kept at Minehead, in Somersetshire. By Mr. John Atkins. Meteorological journals, unless when connected with prevailing epidemics, are a species of observation better calculated to exercise industry than to promote science. According to this journal, the rain, during the year 1782, at Minehead, was 31.26 inches ; a quantity which is seldom exceeded, even in situations the most subject to rain.

Art. IX. Description of a Meteor, observed Aug. 18, 1783. By Mr. Tiberius Cavallo, F. R. S.

Art. X. An Account of the Meteors of the 18th of August and 4th of October, 1783. By Alexander Aubert, Esq. F. R. S.

Art. XI. Observations on a remarkable Meteor seen on the 18th of August, 1783. By William Cooper, D. D. F. R. S. Archdeacon of York.

Art. XII. An Account of the Meteor of the 18th of August, 1783. By Richard Lovell Edgeworth, Esq. F. R. S. These several

several articles being comprised in a subsequent paper, where the phenomenon is more fully considered, we shall proceed to the next in order.

Art. XIII. Experiments on air. By Henry Cavendish, Esq. F.R.S. and S.A. In these experiments Mr. Cavendish first inquires into the loss of the air diminished by phlogistication; and afterwards examines what new form it assumes. He denies that any fixed air is produced by phlogistication of common air, except what may result from its accidental impurities, or be contained in the substances employed for the experiment. As there seemed room to think that both the nitrous and vitriolic acids were convertible into dephlogisticated air, Mr. Cavendish inquired whether the pure air might not, by phlogistication, be changed into either of these acids; but this suspicion was totally discountenanced by the experiment. The inference which Mr. Cavendish draws from all his experiments is, that water is in an intermediate state between pure and inflammable air. Pure air, with a small proportion of phlogiston, becomes water; with a greater, inflammable air. With regard to the manner in which acids produce dephlogisticated air, this ingenious author is of opinion that they do not suffer any immediate change, but only attract phlogiston from water and other substances. The paper concludes with some remarks on the mode by which light produces pure air from vegetables, viz. by enabling bodies to absorb phlogiston from others less exposed to its influence.

Art. XIV. Remarks on Mr. Cavendish's Experiments on Air. By Richard Kirwan, Esq. F.R.S. and S.A.

Art. XV. Answer to Mr. Kirwan's Remarks upon the Experiments on Air. By Henry Cavendish, Esq. F.R.S. and S.A.

Art. XVI. Reply to Mr. Cavendish's Answer. By Richard Kirwan, Esq. F.R.S. and S.A.

Mr. Kirwan had, in a former paper, ascribed the diminution of the air in phlogistic processes to the separation or formation of fixed air, and he now assigns his reasons for still entertaining the same opinion. Finding fixed air in the calces of metals, he concludes that it is derived from the common air changed in the process of calcination. It cannot, he thinks, be derived from the fixed air accidentally floating in the atmosphere, as that is in small quantity; what is extricated soon disappears, and both mercurius precipitatus per se and lime lose, instead of gaining it from calcination. Mr. Kirwan, in examining the appearance of pure air, from some calces, has already explained it to happen from a decomposition of the fixed air; the phlogiston contributing to revive the metal, and the air escaping in a pure state. This is not only highly probable, but derives confirmation from

from an experiment made by Dr. Priestley, and the following one, still more decisive, by M. de Laffonne :

‘ If filings of zinc be digested in a caustic fixed alkali in a gentle heat, the zinc will be dissolved with effervescence, and the alkali will be rendered in great measure mild. But if, instead of filings of zinc, flowers of zinc be used, and treated in the same manner, there will be no solution, and the alkali will remain caustic. In the first case, the effervescence arises from the production of inflammable air, which phlogisticates the common air contiguous to it, and produces fixed air, which is immediately absorbed by the alkali, and renders it mild. In the second case, no inflammable air is produced, the common air is not phlogisticated, and consequently the alkali remains caustic.’

Mr. Cavendish, in his answer, observes, that the mildness of the alkali, in this instance, was only inferred from its making a slight effervescence with an acid, which he thinks is more likely to have proceeded from the expulsion of inflammable than of fixed air; but Mr. Kirwan replies, that this is not probable, as the zinc was precipitated by adding the acid; and it is more likely that, being added slowly, it should attach the alkali rather than the metal.

The process next mentioned is, the mixture of common and nitrous airs. That fixed air does not appear in this instance, Mr. Kirwan imputes to its being united with the nitrous selenite, which, from an analogous experiment, seems capable of absorbing so much air as would prevent the lime-water from becoming turbid; but, on varying it, the appearance was not so perceptible. Mr. Kirwan answers this remark by observing that fixed air, in a *nascent* state, is more capable of being absorbed than at any future period. When nitrous and common air are mixed over mercury, no diminution happens till water is admitted; therefore, says Mr. Kirwan, the pure air is not changed into water. Mr. Cavendish replies, that the fact does not result on that account, but because the nitrous vapour is condensed only by means of water. Vapour it cannot be, rejoins Mr. Kirwan, because it is not condensed by cold.

Mr. Kirwan had alleged that red precipitate, combined with iron filings, would produce fixed air. Mr. Cavendish, admitting the fact to be a very essential one, ascribes the fixed air to plumbago contained in the iron, of which a large portion is this kind of air. Mr. Kirwan replies, that more fixed air is found in this experiment than is usually in the largest proportion of plumbago ever found in iron.

Such are the outlines of the controversy between these two inquirers, both of them distinguished for their abilities in the prosecution of natural knowledge. To determine a dispute of this

this kind with certainty, the nature of fixed air, it will be readily acknowledged, ought to be more exactly known. Mr. Kirwan constantly refers to Dr. Black's opinion of its being common air, combined with phlogiston; but this hypothesis is liable to many objections; and even the existence of a doubt is an argument against the doctrine advanced by Mr. Kirwan. There are many instances where no fixed air appears from phlogistication; and, in the mean time, Mr. Kirwan's answer relative to nitrous selenite, seems a tacit acknowledgement that fixed air is probably not formed in that process.

Art. XVII. On a Method of describing the relative Position and Magnitudes of the Fixed Stars; together with some astronomical Observations. By the Rev. Francis Wollaston, LL.B. F.R.S. So many changes having happened in the appearances of the fixed stars, Mr. Wollaston proposes that astronomers should examine their present appearance with accuracy, and form a more exact celestial atlas than has yet been published. To a night-glass of Dolland's construction, which magnifies about six times, and takes in as many degrees of a great circle, Mr. Wollaston has added four wires, crossing each other in the centre. By this means any star may be brought to the centre, and the relative situation of the surrounding ones easily sketched on a card, and their places to be reduced to the general atlas. The paper concludes with an account of different astronomical observations.

Art. XVIII. An Account of some late fiery Meteors; with Observations. By Charles Blagden, M. D. Sec. R. S. This paper comprises the observations in Articles IX. X. XI. and XII. as well as many other descriptions of the same meteors. The first was seen on the 18th of August, 1783, about sixteen minutes after nine at night. It seems, from the various observations, to have arisen somewhere in the northern ocean, beyond the extremities of this island. From the north north-west quarter, where it was first observed, it proceeded south south-east, almost in the direction of the magnetic meridian. When it was nearly over Lincolnshire, it seemed to deviate in its course more towards the east; and this deviation was marked by two loud reports, described by Dr. Cooper near Stockton, each as equal to that of a nine-pounder, and which was heard at Windsor, by Mr. Cavallo, like distant thunder. At this time too, the ball seemed to burst into many smaller ones; but soon resuming its original course and appearance, passed the Straits of Dover, and is said to have been seen as far as Rome. It seems to have extended its course above one thousand miles, and not to have been less than fifty-five miles above the surface of the earth. Its transverse

transverse diameter is supposed to have been near half a mile; and its velocity to have exceeded twenty miles in a second.

Dr. Blagden makes some general remarks on the nature of meteors. He is inclined to think them electrical; or, perhaps, an accumulated light, of the same kind with the aurora borealis. The hissing noise, which some observers describe, when the meteor passes near them, is heard in northern countries on the appearance of those lights; and their direction likewise in the magnetical meridian, renders the opinion of their common origin still more probable. Dr. Blagden does not imagine that the direction of the meteor is influenced by magnetism; but that the direction of the magnetic power is caused by the accumulation of the electric fluid in the north north-west quarter, which is the most general scene of the aurora borealis.

ART. V. *A few Observations concerning those Things which are probable, or in some Measure ascertained, relative to the History and Cure of the Plague.* By William Henderson, M.D. Member of the Royal Medical Society of Edinburgh. 8vo. 1s.6d. Murray. London, 1789.

THE author of this ingenious little essay has digested and methodised what has been hitherto written on the subject of the plague, and its treatment as a disease; and has added much useful information, founded on his own practical experience. In speaking of the plague in general, he considers it as a disease distinct from all others; but allows at the same time a resemblance betwixt its symptoms and those of the diseases which precede its invasion, or appear when its ravages have ceased.

After considering the origin of the plague in a moral sense, the author views it as it is connected with natural causes, so as to become an object of medical inquiry. He regards it as a doubtful point whether it has always existed in an active state, or is occasionally reproduced by a concurrence of physical, disposing causes; and observes that no one country allows it to be reckoned amongst its natural productions.

He next recites the causes which have been *supposed* to occasion the plague; and, previously to his entering into the investigation of how it is *actually* communicated, remarks that 'one fact appears to be sufficiently ascertained by experience and observation, that this disease, whenever it is produced, is contagious; and that it is by this quality (of contagion) for the most part propagated. As it is from a knowledge of the manner in which this contagion may be communicated, and of the circumstances which are favourable

or

‘ or unfavourable thereto, that the prevention of the disease chiefly depends, it becomes the most useful subject of practical inquiry and investigation.’

The investigation then follows: it is treated with great critical acuteness; and many facts, founded upon diligent observation, are brought forward in support of the author’s arguments.

The precautions, by which to guard against the infection of the plague, are drawn up in a clear satisfactory manner: as these likewise relate generally to every species of febrile infection, we would recommend a general perusal of the work to the faculty, and those who may be personally interested.

The next section relates to the effects produced by the contagion of the plague, in which the symptoms of this disease are given with accuracy, and happily discriminated from those of other infectious diseases. The author remarks that those who have had the plague, with its proper characteristic symptoms, are less susceptible of the infection than formerly; and, when it does take place, the disease is generally more moderate than before. This observation may have induced the practice of inoculating for the plague; which, however, from its disuse, does not appear to have succeeded. Dr. Henderson afterwards remarks that this practice is, as far as he knows, supported by one example only.

The following note is extremely curious: ‘ A carbuncle with a scarlet-red circle, inclosing another ring of a violet hue, which is very distinct, with a mixed colour, or streaks of white and yellow in the middle, is reckoned a happy omen, and supposed to put the person out of all danger from a second infection, and in a fair way of making a fortune by attending on others.’

In treating of the curative intentions, the author laments that we have not a more certain knowledge of the nature of the contagion, or more certain antidotes against its effects. In this part of his work he has done a good deal to this desirable effect; and the public are greatly indebted to him for an unremitting industry, and so useful an application of much medical learning, assisted by deep penetration, and a strong discriminating judgement.

The work concludes by a recapitulation of some things which have been proposed or practised for the cure of the plague, and a brief suggestion of what seems to be wanted on the subject of this disease.

The author might, from his materials, have spun out a long and elaborate treatise; but he seems to disdain all artifice, and to confine his views solely to the benefitting of his fellow-creatures. More throughout is understood than expressed.

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The title has an air of modesty; and the same unassuming manner is conspicuous through the whole of the essay, of which we once more recommend a general perusal.

ART. VI. *Two Sermons, by J. Lettice, Vicar of Peasmarsh in Suffex, and late Fellow of Sidney-Suffex College, Cambridge.* 8vo. 2s. Cadell. London, 1789.

THE first of these Sermons was preached at Hastings, January 19, 1787, at the visitation of the Bishop of Chichester, and is a very home 'inquiry how far the knowledge and manners of the world can, with safety or propriety, be adopted in the clerical character.' The second, which was delivered a few months after, before the university of Cambridge, contains some just animadversions on Mr. Cowper's poem called 'The Task.' Both discourses possess much merit.

In the one the preacher exposes, with great ingenuity and manly indignation, those fashionable embellishments which in these times exclude almost every solid and useful accomplishment. The *knowledge of the world*, so highly esteemed, and so much in vogue, includes, in his opinion, whatever leads to the most flagitious manners. And he asserts, in open and explicit terms, the purity and dignity of the clerical character to be utterly incompatible with an acquisition thus sordid and profane. Indeed no eloquence was necessary to convince us, and we hope the public, that a selfish or a loose life is as derogatory of piety, as vulgarity of any kind is of taste; and that vice in the clerical is just as gross an absurdity, as impudent an imposture, as quackery in the physical profession.

We are not competent to decide on the controversy between Mr. Lettice and the author of the *Task* concerning the present state of discipline, morality, and literature, in our universities, which is the subject of the second discourse, from the locality of the facts to which he appeals. But the account here given of these celebrated seminaries is peculiarly flattering to all who wish well to posterity, and to the interests of learning and morals. Our author vindicates these nurseries of science and the muses, and his contemporary students, from the licentiousness of poetical impertinence, with peculiar address and elegance.

We take the more notice of these Sermons that the sentiments so ably stated in the first are become of late so very unpopular, especially among those divines who set up for *men of the world*. A deportment so little congruous with the objects of the clerical institution is here placed in such a light as must fill such of them, as are not altogether lost, with no small degree of

of confusion and shame. It is unseemly in the highest degree, and what the wisest and best of men are agreed to reprobate and explode, that the teachers of religion should be constantly offending against all those virtues and decencies in which they are expected to be most exemplary.

The preacher's picture of a man of the world is neat and striking; and we give it as a specimen of his style and manner: 'Shall we not,' says he, 'recognise the more striking lineaments of this portrait in a soft and insinuating address, a gay freedom of expression, an unembarrassed commerce with all ranks of society; an easy and accommodating spirit; a laborious study of external nicety, ornament, and taste; a scrupulous attachment to fashion, be it but the fantastic vanity of an hour; an ardent chase after pleasure in youth, after fortune or ambitious projects in more advanced age, without attention to those principles which ought to direct and moderate these pursuits; an indifference, sincere or affected, towards religion, which in some persons is to pass for philosophy, or the marks of refined education; in others for superior sagacity of nature. Must I add to these traits a disposition to sneer at the scruples of such as refuse to conform to all the practices of those they live with; a resolution to improve the present time and circumstances at almost all hazards; and a contempt for the simplicity, as they call it, of those who, aided by better principles, and taking a more comprehensive view of things, disdain to confine their immortal spirit to a mere sensual existence, and learn to live alike in the past, the present, and the future, deriving their virtue and their happiness from all,' (p. 7 and 8.)

We trust no clergyman, at least who reads this account, will, for the time to come, be ambitious of shewing himself in such colours as these; and we recommend this honest remonstrance to the serious perusal of all who wish to see virtue more in fashion, religion more reputable, and her ministers at once more circumspect and more popular.

ART.

ART. VII. *Agnes de Courci ; a Domestic Tale.* Inscribed, with Permission, to Colonel Hunter. By Mrs. Bennett, Author of the *Welch Heiress*, and *Juvenile Indiscretions*. 12mo. 4 vols. 10s. Hazard, Bath ; Robinsons, London. 1789.

IN this performance there is a considerable mixture of blemishes and excellence. The great essentials of a dramatic tale are sketched with sufficient accuracy. Of the pathetic there are several strokes which are entitled to considerable applause ; and in comic humour, and the delineation of character, Mrs. Bennett is almost uniformly successful. The character of Major Melrose, who is successively the friend both of the uncle and the lover of the heroine, exhibits that happy mixture of gaiety and sensibility which can only be the offspring of a portion of original genius. We do not pretend to enumerate all the beauties of the performance ; for this it would be impossible to make intelligible to the reader without first presenting him with a complete analysis of the story.

It is remarkable enough that merits of this sort should be combined with a total ignorance of and contempt for the first rules of grammar. The style is easy, flowing, even eloquent ; but it is continually interrupted with these sort of rubs, which cannot fail to be painful to a polished reader. It is sufficiently obvious that the accomplishments of the writer have been the fruit of chance, collected in a random and desultory way, without method or design. We are not so fond as Mrs. Bennett of the mixture of the religious sentiments of particular sects in works of this sort. Her sermons also, as we should have expected, are prolix, heavy, immethodical, and tautological. It may even be an obstacle to her literary success, that she leans so evidently to the Roman Catholic religion as would induce some careful mothers to forbid to their daughters the perusal of *Agnes*. The most excellent part of the work is to be found between the middle of the second volume, where *Agnes* elopes from the house of her uncle, and the middle of the third, where she is again restored to his protection.

We give the following extract as a specimen of the author's manner :

• MR. HARLEY TO MRS. BUTLER.

• Hermitage.

• HOW shall I thank you, my good Caroline, for the kind method you have taken to oblige me ? or how express my sense of the honour Mrs. Butler condescends to confer on me ?

• You charge me to continue writing ; but, dear Caroline, you must also direct me to a subject. Patty Lucas rests under the green turf,

turf, and her woes are no more remembered. I am not in the highest spirits in the world, nor I believe quite well; my visits are not so frequent at Belle-Vue as they have been; nor—in short, I am indisposed—but you must have a letter you say.

‘Well then, know that I have lately employed myself in directing the Gothic library to be finished, which our ever-regretted Mrs. Montford began. You remember the point of the rock which overlooks the waterfall; my new building is an octagon, so near its summit, that, when the folding-doors are open, the dashing of the water from the natural cascade into the reservoir under, has a solemn and pleasing effect. I have contrived to cut a flight of steps from the summit of the rock, which carries you sometimes through the hanging wood, when you may fancy it is a subterraneous passage; at others, so close under the rock, that the dashing of the waters expose you to an artificial shower of rain; those steps bring you to an opening, where at once you are surprised with a most beautiful view of the whole vale under the village, just where the water makes its way in divided streams from the natural reservoir. My point of view from hence, and which indeed was my principal object, is Belle-Vue. As the smooth current glides along the flowery bank I have a secret pleasure in reflecting the very same water which roars under my cell, gives that charming verdure which refreshes the senses, and delights the eye, in Belle-Vue park and garden; when I retreat from this beautiful scene, I reascend the steps to my new building, which, if you please, you may call the cell of contemplation; for there a dead silence reigns (save the waterfall) which inspires a solemnity I would not exchange for all the nothings of the great world.

‘Well, Caroline, how do you like my new building? It is at present so much in my favour, that I may be almost said to live there; my books, globes, musical instruments, laymen figures, and all my drawing apparatus, are removed into it; and I am at this instant writing to you from thence—heavens!

‘A little boy was in the midst of a bitter complaint against his daddy, for getting tipsey and beating his mammy, for which he was earnestly praying I would have him put into the stocks, when behold, Caroline, through the thick foliage of the grove, which leads from the house to my cell, I saw, and my sight ached at her brilliancy, a radiant, an angelic figure! it was robed in white, it smiled and beckoned; it was Agnes led by the general.

‘This, Mr. Harley, is the first airing mademoiselle has taken since her indisposition; she was desirous of seeing the habitation of so young a philosopher. Do you admit female visitors?’

‘Certainly, Sir; and I offered to take her disengaged hand.

‘To give you a proper idea of my cell, I believe I should have told you the effect it had on the lady before I described it.

‘Heavens!’ cried she shuddering and starting back, ‘what dreadful place is this?’

‘I told her it was a new whim, and a very favourite one of mine; that if she would condescend to enter, the romantic gloom,

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which

which disgusted at first appearance, would grow familiar; and I hoped she would like it.

'Never,' answered she with vivacity; 'there is a horror, a something repugnant to my feelings, in this place, to which I can never be reconciled; let us go, Sir (to the general); if this be the abode of philosophy, we will be content to enter the habitations of poor human frailty.'

'This was affronting my hobby-horse; I said no more in its defence, but led to your drawing-room.'

'Ay,' said the general, 'this is something; and pray where is the divinity for whom this pretty apartment is fitted up?'

'I told him it was yours.'

'While the chocolate was getting ready, Agnes ran over the keys of the organ; I looked, a request I could not utter, which the general perceiving, begged a song.'

'What charms are there in music! and what additional power does the first compositions receive from the voice of a beautiful female! Did you ever observe what a surprising echo the room has? Her voice—but there is no describing it—I could not only hear, but I could see.—Have I yet told you the colour of her eyes? I believe not—they are clear, animated, brilliant hazel; her eyebrows and eyelashes are quite black; her hair—but take her description from your favourite Italian:

'In waving ringlets falls her beauteous hair,
That catch new graces from the sportive air;
Declin'd on earth, her modest look denies
To shew the starry lustre of her eyes;
O'er her fair face a rosy bloom is spread,
And stains her ivory skin with lovely red:
Soft breathing sweets, her opening lips disclose
The native odours of the blushing rose;

* * * * *

And Heaven ne'er gave, to one of Adam's race,
So large a portion of celestial grace.'

'Caroline, I wish you knew this woman; or rather, I wish she was worthy of being known to you; she is, that is, she *would be*, were she any other than *what she is*—an angel.

'I was never more at a loss; there were many subjects on which I might have entertained her; but my tongue faltered; I actually could not speak; and my embarrassment increased, as I saw she was attentively observing me; I could not stand the scrutiny of her mild eyes; for mild, and even tender at that moment, they were. I abjure philosophy, and cannot now reason much of causes and effects; yet, why I should tremble at her gaze, I know not. I have often said I could be content to have my heart, and all its wanderings, exposed to public view—Am I altered? Lurks there that within me, hidden perhaps from myself, but open to her penetrating eye, at which I ought to blush? How else could her look, which is modesty itself, so confuse me?

'After

* After a silence I had not power to break.

* You are a young philosopher, Sir,' said she; 'and you are determined, the general informs me, in opposition to the wishes of all your friends, to waste your youth and fine talents in this retirement.'

* I bowed assent.

* But do you really conceive, Sir,' continued she, 'enchanting as this place certainly is, it will always be a boundary to your wishes?'

* Again I could only bow.

* Have you no latent desire to mix with society? No ambition to gratify? Will those shades for ever conceal you from the unerring shafts of the blind deity?'

* Come, Mr. Harley, your friends have been unsuccessful, the general has also failed; conduct me through the walks of your fancied elysium; let us see whether I cannot find arguments to prevail on you to quit it, and join the social world.'

* I retreated from her offered hand.

* Ah, coward,' said she, 'you will not trust yourself with me.'

* I could now speak.

* Happiness and I, Madam, have often roved together through those unconscious shades; sweet peace was our handmaid, and contentment followed our steps.'

* Heavens! cried Agnes, 'would you insinuate that I should interrupt such society? Is it impossible for you to keep happiness and me company together?'

* Are not your designs, Madam, hostile to my ideas of what constitutes happiness? and shall I be so ungrateful as to expose my favourite nymphs to such a dangerous enemy? -

* No, Miss de Courci; but if you are disposed to endear to my memory the shades I love, walk with me through them, unprejudiced by the fallacious reasonings of a world I dislike; suffer me to be eloquent in their praise; let me point to you each sweet recess, where the voice of passion was never heard, where ambition never entered, and where a right turned mind can never feel a painful solitude: if you suffer me to do this, I am ready to attend you; but I will not venture to hear *your* lips condemn my retirement; for how then can I ever hope again to enjoy the wonted companions of my tranquil hours?'

* Well, Sir—she hesitated—'well, Mr. Harley, then I think we had better not; we will stay where we are.'

* Again she observed I was a young philosopher, a very young philosopher.

* A silence ensued, which *she* broke.

* Well, Mr. Harley, if you won't let me talk to you, shall I sing?'

* Would you believe it, I could not answer this simple question; I could only place a seat to the organ, which she accepted, and sung from Handel's music,

* Love, sweet poison.'

‘ It was involuntary, Caroline; I could not help it; I leaned over her chair, and repeated,

‘ Sweet harmonist! and beautiful as sweet,
And young as beautiful, and gay as young.’

‘ And oh, sister! the pity of it, the pity of it, that I could not add,

‘ And *innocent* as gay.’

There is a circumstance in the book which considerably surprised us, though we know not whether to ascribe it to chance or design. For the name of her opera-house performer, who is a man of infamous character, Mrs. Bennett has thought proper to adopt, at full length, the precise name and address of a man of a very different character, and who is dependent for his subsistence upon his honest industry. Immediately after, indeed, the name of the character is changed, and from that time always retains the different spelling. But this is a poor disguise, if any thing real is meant. If Mrs. Bennett be so ignorant of the world as to imagine that a name and place of abode may be inserted in such cases without any consequence, she ought, by some friend, to be taught a different lesson; and, if she fixed upon it from some concealed malignity, she is, in our opinion, richly entitled to suffer all the vengeance which the law inflicts in similar cases. Meanwhile it may be added, that a prosecution for scandal is a very inadequate compensation to the injured party.

———— *hæret lateri lethalisarundo.*

ART. VIII. *Letters from Barbary, France, Spain, Portugal, &c.*
By an English Officer. 8vo. 2 vols. 12s. boards. Cadell,
London, 1789.

[*Concluded.*]

WE have already intimated, in our review of the first volume of this work, that the author is rather a speculative than a descriptive traveller. This we found to be the case even in the letters from Barbary, a country hitherto but imperfectly known to Europeans: it became, however, more evident in those from France; and it continues equally discernible through all his subsequent progress. He entered Spain by Guipuscoa and the magnificent mountains of the Pyrenees; through a province where the roads are excellent, but where the want of limestone is a capital defect, and greatly injures the appearance of the country. The towns and villages are, even in this part,

part, likewise deficient in other little objects of police and cleanliness; in contrivance and manner of building, on which, with us, depend many of the comforts of life; but in the internal parts of Spain this general inattention to convenience is still more conspicuous.

Our author is decidedly of opinion that the Spanish character is readily distinguishable from the French, and, in some things, rather advantageously, amidst all their national poverty and negligence of appearance. In the female sex the difference is striking. In many, the figure and manner, the eyes and cast of features, the shape and air, the kind of animation and sensibility, are more temperate, but far more graceful and significant; so that the women seem a superior race of beings to those on the other side of the Pyrenees, though the latter be likewise remarkably endowed with the gifts of nature.

The three Basconada provinces of Guipuscoa, Alava, and Biscaya, with Navarre, are now the only remaining asylums for liberty in Spain. The government finds its account in leaving these provinces thus loosely attached to it, on their own terms, appointing only one or two of their chief magistrates, and a commissary to take care of the revenue; permitting them to make their own laws, raise their taxes, and govern their own affairs almost entirely at their pleasure. The towns and villages in these northern provinces, we are told, have generally something about them that is very romantic and interesting in situation and manner of building. Some retain a certain air of antique magnificence; but as they are too generally approaching to a state of ruin, they strike with a melancholy idea of some former better times. The bold and romantic situation of several of their little towns likewise, pendent on the sides of rocky mountains, over a rapid stream, suggests to the fancy the idea of a vigorous and hardy race of people, which is confirmed by seeing the children carelessly climbing the steep hills and precipices, and early employed in manual occupations.

It is remarkable that in these mountains a society and academy has lately been founded for the encouragement of useful arts and knowledge. They have their yearly meetings alternately at the capital of each of these three provinces; but, embarrassed by the jealous and mischievous spirit of their government and religion, they are forced to proceed with great caution. Our author informs us that La Mancha, the country of the renowned Don Quixote, may be remarked for simplicity, poverty, mirth, and mule. The country resembles most of the other internal Spanish plains, a dry, naked, brown clay, without a green spot, and hardly a shrub to be seen, except when the vines are in leaf. But in these few poor clay villages there is

plenty of good wine and good bread, and nothing but dancing and singing in or out of doors all the evenings. Poverty and mirth go together in these happy climes.

It appears that, in all the Spanish universities, Newton and modern philosophy are still prohibited. Nothing supplants Aristotle and the superstitious fathers and doctors of the church. Some young students at St. Jago narrowly escaped the inquisition by endeavouring to procure lectures on experimental philosophy in the modern style.

We shall lay before our readers the author's comparative account of the government and character of the French and Spaniards, as this is a subject to the contemplation of which he seems to have a strong propensity:

‘ The inhabitants of France and those of Spain, so opposite in disposition, probably require different kinds of government; but they are now nearly of the same kind; and hence we may conclude one of them to be wrong, which is probably that of Spain. The French inconstancy, heat, impetuosity, and the Spanish steady patience, natural pride and indolence, must require different treatment. Different soils and situations must have different culture to make them productive. These two nations can never find much to borrow from, or to like in, each other. They seem originally intended to be enemies; and, if left to themselves, the leading principles of their governments would probably be as opposite as their taste and character.

‘ The character of the French; their peculiar humours, fire, and caprice, perhaps render them unfit to be trusted with that degree of liberty which, to other nations, seems necessary. Unable to judge of oppression or injustice but from fancy or fashion, they must, perhaps, be guided and restrained by a despotic hand. And so long as that can be considered as the hand of a father, and despotism can conceal its character under the cloak of amiable and liberal manners and sentiments; while an open and amicable intercourse is kept up between sovereign and people by proper *media*; it may long go on smoothly, and even sometimes with a degree of prosperity far beyond what could have been expected; but we have now probably seen its limits, or *maximum* of success, and may prophesy that it cannot go much farther. Though the prince acknowledge himself tied by no constitutional bonds, these are partly, though precariously, supplied by his attention to the national prejudices and public opinion, to the advices and remonstrances of his own tribunals, which, though originally instituted to enlarge his authority, have gradually assumed a kind of right to control his edicts, and almost to represent the nation, or at least to deceive it.

‘ But the Spanish character seems to require and deserve a government of freedom and security, as a necessary incitement to the good, and proper remedy for its bad qualities. It would be requisite for the exercise of their natural good sense, of their rational and meditative turn of mind, and their other powerful and distinguishing qualities,

qualities, as pride, honour, firmness, magnanimity, which we know they possess, when excited by sufficient motives. It would likewise serve as a cure to their indolence, to their false notions of honour and religion. But all the modern changes in their government have had a contrary course and tendency.

By perusing their history you will trace some of the causes, and the progress of their grandeur and of their decline. The union of several kingdoms under one wise head (Ferdinand) suddenly formed a great power, invigorated by the ferment of liberty, and the natural operations of their then free, though complicated and imperfect systems of government. Their internal and Moorish wars; their discovery of the new world; their accession to Austria; produced great objects of national exertion. Distant wars, conquest, defence, discovery, commerce, all conspired to call forth the most powerful public and individual efforts, and to make them really great. But national greatness knows no bounds. It generally at last overshoots them all, and exhausts itself. Then the invasion of their rights by Charles the Fifth, and the final destruction of their constitution by his successors, became more than sufficient to overbalance and bear down all the advantages of their acquisitions; and the baneful effects of over-strained efforts, of mistaken policy, and of despotism, soon began to appear. The nation, as it became, by the loss of its liberties, less able to bear additional weights, was, as usually happens, more heavily loaded, and soon exhausted, by the ambitious, and then uncontrollable, pursuits of its princes. Its operations abroad became more languid, while at home the national character degenerated; till, by the help of other unfavourable incidents, it sunk at last into a dependence on that very power with whom it formerly contended with success.

As the nation had neither spirit, force, nor wisdom enough left to choose a king and government of its own on the death of Charles the Second, the Spaniards are obliged to submit to be governed by the arbitrary systems of Bourbon politics, in which the interest of the country does not form even a part. They have already paid severely for that connexion, were it only by the wars into which it has led them, in which they had no real interest, and for which they were totally unfit and unequal, after being so irrecoverably debilitated. How different their situation from that of former periods, when they could make all their foreign connexions act subservient to their own views; and when the council of Vienna was well known to be only the minister of that of Madrid.

Whatever apparent or pretended improvements have been introduced by the Bourbon government, have certainly not been in favour of freedom, nor of the ancient constitution; nor has the increase of forms, councils, or subdivisions, tended to facilitate, but rather to embarrass and retard the public business, and to compose a complex system of tyranny, which removes almost every object that could excite great talents or industry, or that could raise such minds to great or noble actions.

From these facts, and their numerous consequences—the negligence and corruption of people in public office; the impossibility

of redress for any person they may choose to oppress; and the want of legal or constitutional intercourse between the sovereign and the people; we cannot expect to find in this nation any great or continued efforts of public spirit to stem the torrent of national corruption. Their government naturally produces a despondency in all, and more especially in the lower and most important classes of people. In short, their new government seems only intent on converting them entirely into Frenchmen, which they never will be, and on subduing the remaining magnanimity, and other virtues left in their character; in which it may succeed by time, insidious policy, and artificial systems of oppression. Seeing them now become slaves to superstition and arbitrary power; their former character and spirit enervated and subdued; the poverty and desolation of the country; and comparing former periods with the present; the effects of their ancient constitution, with those of its abolition; we may not hesitate to conclude that their native temper and genius are incompatible with a despotic authority, and cannot appear while under such oppression. Nothing less than civil and religious liberty can restore their character, and repeople their now naked and arid plains.'

Our author is of opinion that the whole system of Spanish taxation or finance, is a collection of abuses founded on ignorance and oppression; so much so, that all attempts to improve the country will be vain, till they have changed the whole plan and principles of their finance, as well as of their policy and religion. One of their taxes, that of the *Alcavala*, is peculiarly oppressive and impolitic. It is an impost of from ten to fourteen *per cent.* on every sale of almost every thing; so that five or six sales double the price. By this they have almost banished trade and manufactures from the country.

In the letters from Portugal we meet with little that merits any particular attention. The author's observations relate chiefly to the political state of the country; in which it differs not very essentially from Spain.—The letter from Jersey, which concludes the work, is principally on the government of that island, and contains some judicious observations.—The whole of these letters appear to be the production of a man of observation and good sense; but, in an account of foreign countries, he easily might, and we think ought, to have mixed with the *utile* a little more of the *dulce*.

ART. IX. *Enthusiasm; a Poem. In Two Parts. By Mr. Jer-
ningham.* 4to. 2s. 6d. Robson and Clarke. London, 1789.

WE do not think that *Enthusiasm* will add to the poetical reputation of Mr. Jerningham; he has, in our opinion, been much happier in many of his former productions. The object of the poem is to display the good and bad effects of enthusiasm, by instances from modern history. To give interest and elevation to his poem, to raise it above dull narration, he has created a race of beings, has given them a local habitation, and a name, and has made them the *agents*, at least the *speakers*, in his publication. These beings we cannot better characterise than in the author's own words:

' Beyond th' exalted sun's meridian site,
Beyond the glimm'ring stars ethereal height,
A brighter realm immortal spring displays,
'Mid the soft breathing of unclouded days:
Where sacred minds, to virtue high allied,
Aerial beings, orient forms, abide,
Seraphic people! ministers of grace,
Prompt to defend and cheer the human race:
The mighty mother earth, who bears mankind,
Is to their care and guardian pow'r consign'd.
When clashing waves swell high, and angry Fate
Tosses the lab'ring vessel of the state,
The chosen Angel of th' appointed realm
Hastes from his throne, and grasps the trembling helm:
To some the honour'd privilege is given
To waft the clay-divested soul to heaven,
Weed from the feeling heart the rising sigh,
And sweep with viewless hand the clouded eye:
Each in his turn descending from above,
Performs the generous ministry of love.'

Yet, though the guardian angels of the human race, and consequently, we must suppose, well instructed by the Supreme Being how they were to perform their ministerial functions, the poem opens with cabal and discord among this 'seraphic people!' these 'ministers of grace!' A kind of rebellion is raised against their queen *Enthusiasm*; and, instead of being the guardian angel of mankind, she is accused of being to them the demon of destruction. In this situation, *Enthusiasm*,

——— ' confiding in her godlike plan,
Which warms, invigorates, and hallows man—
At Reason's bar presents her holy form,
Provokes the thund'ers, and demands the storm.'

The

The 'aerial beings' convene 'in terrible array,' and the 'accusing angel' rises to arraign the culprit. He charges her with having excited Omar to burn the Alexandrian library, and thus destroy the taste, science, genius, and wisdom of ages. He thus concludes :

' Here then, to keen Reflection's crowded eye,
As in a deep sepulchral mansion lie,
In iron slumber wrapt and dread repose,
A train of human virtues, human woes :
This moral loss the world must now sustain,
Swells o'er the boundary of domestic pain,
Calls down the gushes of the bleeding mind,
And claims th' expansive sorrow of mankind.'

Another 'seraph' among the malcontents accuses her of having occasioned the revocation of the edict of Nantes, and paints the distress of the persecuted Hugonots in pathetic strains. From this part of the work we shall select the following specimen :

' Now to my view, by terrors undismay'd,
The glory of the priesthood stands display'd !
The virtuous pastor* of the suff'ring race,
Proud of his wrongs and patient of disgrace :
Him the unhappy fugitives inclose,
While thus he speaks : ' Ye partners of my woes,
' O strenuous found in persecution's day.
' Ye faithful, dear companions of my way,
' I now behold you as the snow-wing'd dove,
' Expell'd the ancient mansions of her love,
' Whose plumes, while clouds o'ercanopy her flight,
' Assume the splendour of a purer white.
' Here pause—and, while we view th' expanding main,
' Salute the breeze that flies to Freedom's plain ;
' Across the waves ere yet our course we steer,
' One duteous moment let us linger here,
' And, tho' rejected (still to nature true),
' Sigh to our parent land the fond adieu'
' Ah ! far from us remove that breast of steel,
' Whose rooted principle is not to feel,
' Which, like the sapless oak's time-moulder'd form,
' Nor heeds the vernal air or wint'ry storm.
' On man bestow'd, and to the brute denied,
' The tear of nature sure is nature's pride.

* James Saunin, the celebrated preacher at the Hague, where he resided several years, and was at once the edification and comfort of his exiled brethren.

' Ev'n he, the general victim of mankind,
 ' Who each disgrace, each torture predestin'd;
 ' Ev'n he, when grief and agony drew near,
 ' Felt on his cheek the self-compassion'd tear.
 ' Does not dim obloquy attain our birth?
 ' Are not our temples levell'd with the earth?
 ' Are not our kindred, friends, in fetters bound,
 ' Plung'd in the terrors of the cavern'd ground?
 ' And we, meek victims, as we pass'd along,
 ' Endur'd we not the loud upbraiding throng.
 ' While the loose soldiery added to these woes
 ' With jeering insults and degrading blows?
 ' It seem'd as nature mark'd us for disgrace,
 ' The outcast offals of the human race.
 ' O thou *, by all these horrors unappall'd,
 ' Whom with delight I royal master call'd;
 ' Thou, to remembrance now no longer dear,
 ' Whom, as the scourge of Heav'n I still revere,
 ' Farewell!—Thou too, by partial fortune blest,
 ' All Nature's off'rings breathing at thy breast,
 ' Thrice happy France, farewell!—these eyes no more
 ' Shall view thy charms that spread from shore to shore,
 ' Thy harvests waving with a stately pride,
 ' Thy vintage blushing on the mountain's side,
 ' Original and self-exuberant soil,
 ' Refusing nothing to the hand of toil;
 ' And where the arts, a bright harmonious band,
 ' Refine, exalt, and decorate the land;
 ' Where mirth, the native of thy social bow'rs,
 ' Sheds on each lip his fascinating pow'rs;
 ' With thee may bliss still undiminish'd dwell;
 ' Hail, O my country! and a last farewell!

The pastor ceas'd.—Then sorrow burst its bound,
 With fervent lips some kiss'd their parent-ground;
 Some, with the same tormenting thought impress'd,
 Tore the wild grass and flow'rets from her breast,
 To bear a relic of their natal plain
 To scenes unknown, and realms beyond the main.
 So firm, so pow'rful, on the heart of man,
 (Above inconstancy's relenting plan)
 Is fix'd, enthron'd by Nature's hallow'd hand,
 The glowing passion of his native land.

The accusers, having finished their pleadings, a 'seraph' of
 the opposite party rises as the advocate of Enthusiasm. He op-
 poses to the facts dwelt upon by the accusers, the unexampled
 patriotism of the six citizens of Calais, who, inspired by the

* Lewis the Fourteenth.

'enthusiastic maid,' devoted themselves to death to save their fellow-citizens from the barbarous rage of Edward the Third. The association of the English barons, and the consequent signing of magna charta at Runnymede, is mentioned as another blessing for which mankind are indebted to the 'godlike maid.' The discovery of America by Columbus, and the Reformation, with all its attendant advantages, are ascribed to the same cause. Here the seraph closes his defence, and the audience is convinced that the queen had been unjustly arraigned. When she, to give a *coup-de-grace* to her accusers, 'to vindicate her injured name,' thus addresses Britain, and dwells with rapture on the praises of her nursling 'Americanus!'

'Bold on a tow'ring rock, with soul elate,
I saw Britannia sit in regal state;
Around the globe she threw her vast survey,
And mark'd the realms devoted to her sway;
Her western clime, her oriental reign,
Her glory's theatre th' unbounded main,
I thus address'd her—'Hail, immortal dame!
'Who high-exalted crowd'st the seat of fame,
'Suspend the thoughts of thine imperial state,
'And listen to th' event that heaves with fate.
'A prosp'rous mother (so did Heav'n ordain)
'Bless'd and ennobled by a numerous train,
'Beheld (a stranger to affection's tie)
'Her youngest born with a disclaiming eye,
'And breaking loose from ev'ry moral band,
'Stretch'd o'er th' innocuous babe an iron hand;
'And, hard'ning in her wrath, the helpless child,
'Was from her presence and her thought exil'd:
'This little outcast lately I survey'd,
'As 'mid the flow'rets of the wild he play'd
'Artless and gay, himself the wilder flow'r,
'Bare to the with'ring heat and quenching show'r.
'Britannia quick return'd with loud acclaim,
'O piteous infant! O inhuman dame!
'Where, where does she abide, that I may dart
'The shaft of death into her wolfish heart?'
'Twas then I added, with indignant air--
'Dismiss thy threats, thy warm repentment spare,
'Or drop thyself beneath a flood of shame;
'Thine, thine the child, and thou th' inhuman dame.'
I said—and, throwing back my flowing vest,
Disclos'd the infant clinging at my breast:
'Behold!' I cried, 'this flow'ret of the wild,
'This orphan nursling, this rejected child;
'Mark how around his brow of virtue's mold,
'The signs of greatness dare ev'n now unfold;

'How

- ' How on the vigorous eye the morning ray
- ' Preludes the splendour of meridian day.
- ' Marvellous infant! doom'd to act my plan,
- ' Americanus, hasten into man!
- ' O doom'd to act what Heaven's dread thought devis'd,
- ' Thou at the font of energy baptis'd,
- ' Whose rigid waves thy conscious soul increas'd,
- ' Myself at once the sponsor and the priest!

Perhaps many will think that the seraphic dame has been rather too warm in her eulogium on Britain's wayward child; but excess is the characteristic of enthusiasm.

Such is the plan of the work, which we do not think well-conceived. We are led to have a mean opinion of our guardian angels from their quarrelling about the proper management of their delegated powers; and the mind is involuntarily drawn to arraign the Supreme Being himself, either for appointing improper agents to the government of the world, or not giving them unerring rules for the regulation of their conduct.

With respect to execution, the publication is, in many parts and in many ways, faulty. A few instances we shall lay before the reader:

- ' At length the blast of satire dimm'd the rays,
- Whose soft effulgence *play'd* around her praise!

In this affected couplet we suppose the poet means to say that the blast of satire obscured the fame of Enthusiasm. But it only says that it dimmed the effulgence of the rays that played round her praise, *i. e.* dimmed something that was not praise: unless the *neuter* verb *played* be used in an *active* sense; in that case, the '*soft effulgence*' is made to *play praise* as a *fire-engine plays water*.

- ' She reaches to his lips a cup of fire,
- Whose living drops the leaping pulse inspire,
- O'er each thrill'd artery entrancing roll,
- And sublimate the high-aspiring soul.'

Mr. Jerningham is a bad anatomist; for this liquid fire, once taken down, must roll *through* the arteries, and not *o'er* them. The chymical word *sublimate* does not ennoble the diction.

- ' Waft the dejected mind, with toil o'erspent,
- To the *gay-winding* harbour of content.'

Why should the harbour of content be *gay* and *winding*? Had it been *calm* and *sheltered*, content would have liked it better. Speaking of Britannia, he says,

- ' Hail, immortal dame!
- Who, high exalted, *crowd'st* the seat of fame.'

We

We cannot tell why the author should have made Britannia so uncivil as thus to *crowd* her best friend; but both of them have certainly a right to ask him, in the words of Shakespeare, why do you '*crowd* us and crush us to this monstrous form?'

Of his beloved Americanus he says,

' O! doom'd to act what Heav'n's dread thought devis'd,
Thou at the font of energy baptis'd,
Whose *rigid waves* thy conscious soul *increas'd*,
Myself at once the sponsor and the priest.'

We should have no objection to grant to a poet that the *rigid waves* of energy might *brace*, might *steel* the soul; but it is asking too much to compel us to grant that they will *increase* it: We have heard of much *increase* being produced by the watering of meadows, but we doubt of the same effect being the consequence of the watering of souls. We suspect that 'priest' in the last line produced '*increas'd*' in the preceding one. 'Waves' too is surely a gigantic-expression for the water of a baptismal font.

One or two faults of a different kind we shall just notice. The exordium in an oration, except on very particular occasions, should be plain and simple; such are the dictates of taste; founded on the principles of nature and common-sense; yet, in defiance of these, the seraph who pleads the cause of Enthusiasm bursts at once upon his audience with the following simile:

— ' The vulture halt'ning to his prey,
With sounding pinions wins his distant way;
Regardless of the charms that Nature's hand
In gay profusion scatters o'er the land;
And, summon'd by the pestilential gale,
Speeds to the carcase fetti'ring in the vale.'

The story of the self-devoting citizens of Calais commences in so obscure a manner that no one, unacquainted with the event; can possibly understand our author; indeed he himself seems conscious of this, for he subjoins a note, interpretative of his meaning, at the bottom of the page.

In the concluding lines of the poem; speaking of Enthusiasm, he says,

' And when the scenes of earth shall fade away,
And man shall need no more thy active ray,
Then, sacred object of our praiseful theme,
Bright emanation of th' eternal beam,
Thou shalt regain thy native, dread abode,
And glow for ever in the breast of God.'

We

We do not think the breast of God a proper situation for enthusiasm. It is contrary to every philosophical idea that can be formed of the Supreme Being, in whom reside all power and energy without passion, and degrades him to a level with human nature.

Besides the extracts we have made from this poem, there are passages that have considerable merit, notwithstanding a kind of affectation which runs throughout the whole; yet it is not the poem on which the author should rest his claim to poetical representation.

ART. X. *Subjects for Painters.* By Peter Pindar, Esq. 4to. 3s. 6d. Kearsley. London, 1789.

THE indefatigable Peter affords us frequent opportunities of paying our respects to him. We have hitherto met and parted good friends; nor is our present intercourse likely to produce a rupture. We have sometimes counselled him not to allow his wanton muse to run riot on certain subjects; but Peter's muse seems to be headstrong, and, like many other ladies, *will* have her own way; and he is not the first man who has been led by the nose by his doxy.

The 'Subjects for Painters' are drawn with a free and vigorous pencil. The public will laugh at the ludicrous exhibition; but we dare say the archetypes will think that the author has carried his caricature to excess. The commencement will bring our readers acquainted with the author's design: we give it, at the same time, as a favourable specimen of the publication:

‘ SCENE, The ROYAL ACADEMY.

‘ Peace and good-will to this fair meeting!
 I come not with hostility, but greeting—
 Not eagle-like to scream, but dove-like coo it——
 I come not with the sword of vengeance, rhyme,
 To slash, and act as journeyman to Time——
 The god himself is just arrived to do it.

To make each feeble figure a poor corse,
 I come not with the shafts of satire sporting;
 Then view me not like Stubbs's staring horse,
 With terror on th' approaching lion snorting:
 I come to bid the hatchet's labours cease,
 And smoke with friends the calumet of peace.

Knight

Knight of the polar star, or bear, don't start,
 And, like some long-ear'd creatures, bray 'what art?'
 Sir William, shut your ell-wide mouth of terror:
 I come not here, believe me, to complain
 Of such as dar'd employ thy building brain,
 And criticise on economic error.

I come not here to call thee knave or fool,
 And bid thee seek again Palladio's school;
 Or copy heav'n, who form'd thy head so thick,
 To give stability to stone and brick;
 No—'twould be cruel now to make a rout—
 The very stones already have cry'd out.

I come not here, indeed, new cracks to spy,
 And call thee for the workmanship hard names;
 To point which wing shall next forsake the sky,
 And tumble in the Strand, or in the Thames:

Nor come I here to cover thee with shame,
 For putting clever academic men,
 Like calves or pigs, into a pen,
 To see the King of England and his dame,

'Midst carts and coaches, golden horse and foot;
 'Midst peopled windows, chimnies and old walls;
 'Midst marrow-bones and cleavers, fife and flute,
 Passing in pious pilgrimage to Paul's.

Where, as the show of gingerbread went by,
 The rain, as if in mockery from the sky,
 Dribbled on ev'ry academic nob,
 And wash'd each pigtail smart, and powder'd bob.

Wash'd many a visage, black and brown and fair,
 Giving to each so picturesque an air;
 Resembling that of drooping, rain-soak'd fowls,
 Or, what's a better picture, parboil'd owls;
 Whilst thou, great Jove upon Olympus, aping;
 Didst sit majestic, from a window gaping.

O, West! that fix'd and jealous eye forbear,
 Which scowling marks the bard with doubt and fear;
 Thy forms are sacred from my wrath divine;
 'Twere cruel to attack such crippled creatures,
 So very, very feeble in their natures,
 Already gasping in a deep decline!

I seek them not with scalping thoughts, indeed,
 Too great my soul to bid the figures bleed:
 No—peace and happiness attend 'em;
 Where'er they go, poor imps, God mend 'em.

I come

I come not to impart to thee the crime
Of over-dealing in the true sublime;
I scorn with malice thus to wound thy fame;
Nor cruel to declare, and hurt thy trade,
That too divine effects of light and shade
Were ever 'midst thy labours to be found.

Nor swear to blast an atom of thy merit,
That elegance, expression, spirit,
Too strongly from the canvass blaze;
And damn thee thus with Raphael's praise:
Besides, against the stream I scorn to rush;
The world ne'er said nor thought it of thy brush.

Were I to write thy epitaph, I'd say,
Here lies below a painter's clay,
Who work'd away most furiously for kings,
And prov'd that fire of inclination,
For pleasing the great Ruler of a Nation,
And fire of genius, are two diff'rent things.'

Nor come I here t' inform some men so wise,
Who shine not yet upon the R. A. list,
That limbs in spasms and crack'd, and gogling eyes,
With grandeur cannot well exist.
Nay, let it be recorded in my rhyme,
Convulsions cannot give the true sublime.

St. Vitus might be virtuous to romance——
Peace to the *manes* of that capering faint;
Yet let me tell the sons of paint,
Sublimity adorneth not his dance.

Wide faucer eyes and dire distortion,
Will only make a good abortion.

No, landscape painters, let your gold streams sleep——
Sleep, golden skies and bulls, and golden cows,
And golden groves and vales, and golden sheep,
And golden goats, the golden grafs that brouze,
Which with such golden lustre flame,
As beat the very golden frame.
Peace to the scenes of Birmingham's bright school!
Peace to the brighter scenes of Pontypool!

Aw'd I approach, ye sov'reigns of the brush,
With Modesty's companion sweet, a blush,
And hesitation nat'ral to her tongue;
And eye so diffident, with beam so mild,
Like Eve's when Adam on her beauties smil'd,
And led her blushing, nothing loath, along,
To give the lady a green gown so sweet,
On beds of roses, Love's delicious feat.

Yes, sober, trembling, Quaker-like, I come
To this great dome

To offer subjects to the sons of paint:
Accept the pleasant tales and hints I bring,
Of knight and lord, and commoner and king,
Sweeter than hist'ry of embowell'd saint;
Or-martyr beat like Shrovetide cocks with bats,
And fir'd like turpentin'd poor roasting rats.'

Peter recommends the following subjects to the sons of the brush: Hodsell's Villa; a mighty Warrior in the House of Lords; Richmond sprinkling Ravelins o'er the Nation; A certain high and mighty Dutchess; the valiant Gloster, Salisbury, Sir Joseph Banks; Pitt, trying to unclench Britannia's Fist; Brudenell and Symonds; a great Law Chief, who swore his Prayers; the King of Spain and the Horse; Lord B. and the Eunuch; Sir J. Banks and the Thieftakers; Solomon and the Mousetrap; the Triumph of Isis, or, Dr. Chapman's Thesis; the Hogs, or, On Friendship, to a Nest of Lords, &c. &c. The reader will meet with many stories, odes, &c. in this agreeable olio, which we have not enumerated, as forming part of the contents, some serious, others ludicrous; for Peter is *in utrumque paratus*, either to write 'A Song to Delia,' or 'An Ode to the Devil.' The 'Petition to Time, in Favour of the Dutchess of Devonshire,' as it is short, we shall lay before the public, to shew the multifarious talents of our author, that he has a genius for praise as well as satire:

' Too long, O Time! in *Bienfiance's* school,
Have I been bred to call thee an old fool;
Yet take I liberty to let thee know,
That I have always *thought* thee so;
Full old art thou to have more sense——
Then, with an idle custom, Time, dispense.

Thou really actest now, like little misses,
Who, when a pretty doll they make,
Their curious fingers itch to take
The pretty image all to pieces:
Thus, after thou hast form'd a charming fair,
Thou canst not quit her for thy soul,
Till, meddling, thou hast spoil'd her bloom and air,
And dimm'd her eye, with radiance taught to roll.

But now forbear such doings, I desire——
Hurt not the form that all admire——

Oh! never with white hairs her temples sprinkle——
Oh! sacred be her cheek, her lip, her bloom,
And do not, in a lovely dimple's room,
Place a hard mortifying wrinkle.

Know,

Know, shouldst thou bid the beauteous dutchess fade,
 Thou, therefore, must thy own delights invade;
 And know, 'twill be a long, long while,
 Before thou giv'st her equal to our isle——
 Then do not with this sweet *chef d'œuvre* part,
 But keep, to shew the triumph of thy art.'

As a contrast to the delicacy of the preceding verses, the reader may peruse the following short story:

' One Sunday morning all were met
 To hear the parson preach and pray,
 All but a boy, who, willing to forget
 That pray'rs were handing out, had stol'n away;
 And, thinking praying but an useless task,
 Had crawl'd, to take a nap, into a cask.

The boy was soon found missing, and full soon
 The boatswain's cat sagacious smelt him out;
 Gave him a clawing to some tune——
 This cat's a cousin-german to the knout.

' Come out, you sculking dog,' the boatswain cry'd,
 ' And save your damn'd young sinful soul.'
 He then the moral-mending cat apply'd,
 And turn'd him like a badger from his hole.

Sulky the boy march'd on, and did not mind him,
 Altho' the boatswain flogging kept behind him:
 ' Flog,' cried the boy, ' flog—curse me, flog away——
 ' I'll go—but mind—God d—mn me if I'll pray.'

Upon the whole, our bard, in this publication, supports the character he had acquired: we know not one that could manage the Pegasus he has chosen to mount with so skilful an hand.

Though we do not look for scrupulous correctness in this species of poetry, yet we did not think that Pindar would have more than once employed *sat*, the preterite of the verb to *sit*, for *set*, the preterite of the verb to *set*, to put, to place, to raise, because the using the one for the other totally alters the sense; for example: ' he *sat* the university a blazing,' can only mean that the person remained *seated*, while the university was on fire, or in a ferment; whereas the idea meant to be conveyed was, that he raised a bustle in the university. There are also some other inaccuracies, but of no great importance.

ART. XI. *The Friend of Virtue; a Novel. From the French. By the Translator of The Effects of the Passions.* 12mo. 3 vols. 7s. 6d. Vernor. London, 1789.

WHEN a book professes only to inculcate virtue, and every page is replete with sentiments directed to so noble a theme, criticism is, in a great measure, disarmed. But the work before us is not destitute of merit in other respects. The design is to form a character, in the common rank of life, resembling Telemachus in a more exalted one. With this view, we have a Mentor attending a youth of elevated principles, strong intellects, the warmest benevolence, and the most ingenious and disinterested temper; possessing, by inheritance and employments, powers to indulge all the wishes such a character must perpetually feel. We may readily suppose many opportunities occur to exercise the feelings of such a heart; and the account of these makes the chief of the volumes before us. Yet the hero is not neglected; he falls in love with an amiable female, whom he is endeavouring to rescue, and, at the conclusion of the peace, is married, with half-a-dozen others, whose affairs he has retrieved, or whom he has been some way instrumental in bringing together.

It will not be wondered at if the little connexion many of the incidents have with each other should lessen the interest we might otherwise feel in them. This is, however, in a great measure compensated by the propriety with which the hero conducts himself under every embarrassment, and the sympathy the reader cannot but feel from the recital of most of the incidents.

The translation is, we doubt not, very correct; but it abounds with Gallicisms. It is true *meliorate* is become an English word; but its frequent repetition not only lessens its effect, but renders it tiresome. *Place indicated* might have been at least more familiar if rendered *appointed*. These are only a few instances of awkward expressions; but the following, being the beginning of a paragraph, will very much startle any but those who are accustomed to examine translation: ‘Madam de Vinelle, who thought she was killed, and was afraid of the consequences of her death, quitted the place immediately, intending to regain her coach,’ &c.—This is an uncommon mode of proceeding for a lady who thought she was dead.

ART. XII. *Memoirs of Prince William Henry, Duke of Gloucester, from his Birth, July the 24th, 1689, to October 1697; from an original Tract, written by Jenkin Lewis, some Time Servant to her Highness the Princess Anne of Denmark, afterwards Queen of England; and continued to the Time of the Duke's Death, July 29, 1700, from unquestionable Authority, by the Editor.* 8vo. 2s. 6d. sewed. Payne and Son. London, 1789.

THIS production may justly be considered as a biographical curiosity, by containing the history of a youth who died at eleven years of age. Whether, had he been spared to a mature period, he ever would have rivalled the celebrated prince, whose childhood afforded subject to the pen of one of the most elegant writers of antiquity, it is impossible to determine; but he certainly displayed, at a very early age, an uncommon vivacity of genius. This tract, we are informed, was presented in manuscript, by the writer of it, to Mrs. Atkinson, after whose death it became the property of Bernard Gates, Esq. master of the children of his majesty's chapel-royal; among whose papers it was found by the present possessor of his estate, and by him given to the editor, during a short visit at North-Aston.

The prince, whose life is here related, was son of the Princess Anne, afterwards queen of that name, and Prince George of Denmark. He was born at Hampton-Court, on the 24th of July 1689, and soon after created Duke of Gloucester by King William. But we hasten to make our readers acquainted with the narrative of honest Jenkin Lewis, who, though we cannot ascribe to him any of the dignity, has at least the simplicity, of Xenophon:

‘He was a very weakly child; and most people believed he would not live long; which is the less to be wondered at, as the princess was breeding with him when, constrained by necessity, she took the painful journey alluded to, in the gloomy month of November, with dejected spirits and an aching heart. A Mrs. Shermon was chosen for his nurse; but her nipple proving too big, she was set aside for Mrs. Wanley, who had suckled a child of her highness's before with good success, and therefore resumed the office of wet-nurse for six weeks, she being a handy, good-tempered woman. All people now began to conceive hopes of the duke's living, when lo! he was taken with convulsion fits, which followed so quick one after another, that the physicians from London despaired of his life. They ordered change of milk; and nurses, with young children, came many a time, several days together, from town, and the adjacent villages. There was a footman's wife, who belonged to Mrs. Ogle, a maid of honour to the princess, who said her milk was younger than it proved to be; but Lady Charlotte Beverwort, by examining the

parish books, detected her in an untruth; she was therefore detained one night only. Fresh orders were given for nurses, and each gratified with five guineas. The duke being given over by the physicians; all encouragement was offered for any one who could find a remedy for convulsion fits. Among the countrywomen that attended, Mrs. Pack, the wife of a quaker, came from Kingston-Wick, with a young child in her arms of a month old, to speak of a remedy which had restored her children. As she sat in the presence-room, Prince George of Denmark happened to pass by; and observing her to be a strong, healthy woman, he ordered her to go to bed to the young prince, who soon sucked her, and mended that night, continuing well whilst she suckled him. The summer being past, her highness sought after a house near town, fit for his nursery; and pitching upon Kensington, as a place of good air, she chose my Lord Craven's house, at Kensington Gravel-pits, which his lordship readily lent her for that purpose.

The young prince continued there about twelve months, thriving apace; and went out every day, when dry, in the afternoon, in his little coach which the Dutchess of Ormond presented him with; and oftentimes in the forenoon; nor was the severity of the winter's cold a pretence for his staying within. The horses, which were no larger than good mastiffs, were under the guidance of Dick Drury his coachman. Lord Craven's house being thought too small for the prince and family, the queen and princess viewed Camden-House, which Mr. Bertie, guardian to Mr. Nowell the heir thereof, taking advantage of, raised the rent so much, that it was imagined any other person might have purchased it for less than it cost the princess during the prince's residence there.

The first two years of his being at Camden-House he had no sickness; which proved as salutary, in point of air, as Lord Craven's house; so that, since he came from Hampton-Court, he had enjoyed good health, till the third year's residence at Camden-House, when he was seized with an ague, in the spring of 1693, which was cured by Dr. Radcliffe and Sir Charles Scarborough, who prescribed the Jesuit's powder, of which the duke took large quantities also early in the spring of 1694, for the same complaint, most manfully.

We are told that, in 1694, the duke's head was grown so very long that his hat was large enough for most men. This circumstance the author ascribes to an issue in his poll, which had been kept running ever since his sickness at Hampton-Court. His face was oval, his person finely shaped; but, though active and lively, he could neither go up nor down stairs without help, nor raise himself when down.

The narrative consists chiefly of a detail of the royal youth's amusements, which were all of a military kind. We likewise meet with several instances of a vivacity of sentiment uncommon at his years. The following is an example of this kind:

As a garter was vacated by the death of Lord Strafford, the king came to Camden-House, and told the princess she should have

St.

St. James's palace to reside in, and that he would bestow the order of the garter on the duke; he also informed her highness why he had not done it before. Accordingly, on the 4th of January, 1696, the Bishop of Salisbury came to tell the duke that he should have the garter within two days; and asked him if the thoughts of it did not make him glad? 'I am gladder of the king's favour to me,' he said, without being prompted to it.'

The narrative of Jenkin Lewis ends in October 1697, and is continued, by the editor, from that period till the duke's death, which happened in the end of July 1700. We cannot conclude without observing that Queen Anne discovered the most tender affection for this young prince, who was the last of seventeen that she had borne; some to the full time, and the rest before it. She bore his death, however, with singular resignation and piety.

FOREIGN LITERATURE.

ART. XIII. *Nouveau Voyage en Espagne; ou, Tableau de l'Etat actuelle de cette Monarchie, &c.*

ART. XIII. *Travels in Spain; or, Picture of the present State of that Monarchy: containing the latest Accounts concerning the Inquisition, the political Constitution of Spain, it's Tribunals, Sea and Land Forces, Commerce and Manufactures, principally those of Silk and Wool; concerning the new Establishments, such as the Bank of St. Charles, the Philippine Company, and other Institutions that tend to give new Vigour to the Nation; as also concerning the national Manners, Literature, and Theatres, the late Siege of Gibraltar, and the Journey of the Count d'Artois. A Work in which every thing new, well ascertained, and interesting, from 1782 to the present Time, is impartially represented. With a coloured Map and Copper-plates. 8vo. 3 vols. Paris, 1788.*

[Concluded from our last.]

HE afterwards reverts to the state of Spanish literature, of which he does not seem to give so favourable an account as in his first volume. The good Spanish authors being somewhat gigantic in their conceptions, have given their countrymen a taste for bombast, which renders them incapable of relishing the noble simplicity of the ancients, or of modern French authors, of whom a pompous eulogium follows of course. Some of the Spanish comedies the author allows to be free from this defect; but they are still too irregular, and too inconsistent, and their

their plots too improbable and intricate. Their tragedies rather speak the language of the subtle logician or metaphysician, than of the passions, and are disgraced by the jests of a buffoon called *Gracioso*, who obtrudes his pleasantry in the most pathetic moments. Our author, however, allows the Spaniards great talents for dramatic writing; though he does not think their merit equal to the extravagant praises of their countrymen. He blames, at the same time, the shameful immorality of all their modern comedies. In all his long critique it may be observed that he seems to have fixed upon the French theatre as the standard of perfection, and to have considered all departure from its laws as a crime. According to this mode of judging, put Shakespeare's best play by the side of the most insipid modern tragedy, and he will be a monster. But may there not be beauties of more kinds than one; or rather, may not foreigners reproach the French tragedies in general with being cold and unnatural declamations, in which almost every verse contains a point, an antithesis, or a hard-strained metaphor; and in which the ridiculous necessity of every other rhyme being what they call feminine, occasions a tiresome repetition of *effroyable, impitoyable, extrême, blême, &c.* Is it not to be apprehended that the French, by multiplying rules, and what they call *bien-séances*, may at length so totally castrate the genius of their nation, as to render it incapable of those manly flights of imagination that characterise the poet?

The holy pieces that were played some centuries ago in France and England, and in which saints and angels were the dramatic personæ, have only been banished from the Spanish stage since Charles the Third's accession to the throne. Nay, our author himself has seen several representations of a piece called 'The Devil turned Preacher.' The devil, condemned by God to take the habit of a monk in a convent of Franciscan friars, preaches charity, works miracles, torments the monks by his severity, frightens them by his sudden apparition, when they think him far distant, and gives occasion to situations truly comic, that want nothing but a better subject. It seems strange that the inquisition should suffer jesting on the church. No doubt it was fortunate that the author did not choose the Dominicans for the subject of his ridicule.

Our traveller next brings the Spanish actors on the stage; and, having expressed his strong disapprobation of their mouthing, ranting, and extravagance, lets fall the curtain, and closes volume the second.

The first place he carries us to in volume the third is Aranjuez, a royal residence, and by nature one of the most charming rural spots in the world. As usual, he gives a description of the beauties

beauties of the place. He next speaks of the amusements of the court, and then pays a visit to the churches. In that of the Franciscan monks he met with a pious inscription of so singular a nature, that he could not resist the temptation of translating it for the gratification of his readers. It seems so whimsical to us also that we will follow his example :

‘ Ah! leave me, my sins, in the name of God, leave me. I have made so much use of you that you can no longer support yourselves; neither you nor I can go any farther; I have so exhausted you that to-morrow I want the desire, and you the means, of making me.

‘ Who would believe that you yourself, my God, have retarded my conversion! You have wronged yourself by your patience; I could not persuade myself, between you and I, that you could be a god; you seemed to me too much injured, and too patient, for a god.

‘ Thanks to your care, O my God! I am at length converted. I yield to lassitude, if not to repentance; I have so often trod in the paths of vice, that, to adopt another kind of life, I am obliged to leave off sinning, having already sinned as much as is possible.

‘ I imagined, to such a degree have I offended you, that, not knowing what to do with me, you would be obliged to pardon me. Nor is there any clemency in so doing*; it is the constant law of your eternal throne; for such is my perverseness, that either you cannot do me justice, or you must increase hell’s torments.’

This colloquial address to the Supreme Being puts us in mind of Virgilio Malvezzi, an Italian author, who, at the end of his work called *Il Romulo*, among many other professions of kindness to his Creator, says, ‘ I do not love you because you have promised me the blessed vision of your divine essence; for I would go to hell for you with all my heart.’

From Aranjuez our traveller proceeds to Valencia; and, meeting with the kindest reception from the persons to whom he was recommended, highly extols the hospitality of the inhabitants. An equal share of praise is bestowed on the fertility of the country, owing, in a great measure, to a custom of turning aside a part of the stream of the Guadalquiver, and laying the adjacent plains under water. Every estate has this privilege in its turn. These periodical inundations wonder-

* There is an obscurity in this part of the French text, which we have taken the liberty to interpret according to what seems the natural sense.

fully increase the quantity of its animal and vegetable productions, but diminish their nutritive qualities in the same degree, as appears by the following, and at the same time satirical saying: 'At Valencia the meat is grass, the grass is water; the men are women, and the women are nothing.' The staple commodity of the town is silk, which keeps no less than four thousand looms at work. Our author gives a circumstantial account of the Spanish manner of manufacturing silk, from the killing of the worm in the cocoon, to the weaving of the stuff; and considers it as defective in several respects. After a short stay at Valencia, he makes an excursion as far as Murviedro, the ancient Saguntum, with a view of inspecting the ruins of a city so renowned in history. But, alas! such is the havoc made by time, that, to determine its exact site, he is obliged to have recourse to Livy and conjecture. Some remains of antiquity are, however, to be seen. A headless statue, a number of stones with Latin and Phenician inscriptions, and some remains of a temple of Bacchus, still mark the place where part of the town at least was situated. But what he found above all worthy of attention was the amphitheatre, which remains in a pretty good state of preservation. The different rows of seats, and the different divisions, are still distinguishable. Though it is computed capable of containing nine thousand persons, our traveller, upon making the experiment, found that the voice is distinctly heard from the place that was formerly the stage to the very summit of the amphitheatre. His description of it is circumstantial; and he does not leave it without reflecting on the vicissitudes of human affairs, and regretting that so valuable a monument of antiquity should be totally disregarded and suffered to go to decay.

On his return from Valencia he passes through Almanza, remarkable for nothing but the bloody battle that decided the event of the war of the Spanish succession, and fixed Philip the Fifth firmly on the throne. There is a tradition among the inhabitants, that the years that followed it were astonishingly productive. It seems no more than just that the sons of Mars should sometimes fertilise the earth they so often ravage. From a town celebrated by the pen of history our traveller proceeds to villages famous in the regions of romance. In passing by Quintanar and Toboso, he sees the windmills by which Don Quixote was discomfited; and almost sees the knight himself.

In 1785, after his return to Aranjuez, he traverses the beautiful province of Andalusia in his way to Cadix. Throughout the whole journey he seems to us somewhat too minute in his description of places, and in his relation of circumstances. At one place a riding-school has been suppressed; at another there

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is a large plantation of olives; at a third Don Quixote was dubbed a knight. What would we say to a man, who should present the world with his travels through England, by remarking that here Roderick Random was lathered by Strap, and here Tom Jones was shaved by Partridge? In passing through the Sierra Morena, our author remarks the great improvements that have been made by the new colony settled there, though it is by no means in so flourishing a state as in the time of Don Pablo Olavidé, who fell a victim to the inquisition, and of whom we have already spoken. Another reason to which its decline may be in part ascribed is the precipitation of the Spanish court in imposing taxes, before the infant colony has acquired strength to support them. He makes a short pause at Cordova to describe its cathedral, formerly a Moorish mosque; and, noticing a number of villages in his way, reaches Seville. Here he visits the different manufactories, the foundery, and public buildings, and says a few words of the pictures of Murillo, who was born in that city. At length he arrives at Cadix, and enters into a detail of the improvements made by Count O'Reilly, its hospital, and dockyards. Its commerce next engages his attention; and when on this subject, he remarks that the Spaniards, since their waking from their lethargy, begin to infringe the privileges they formerly granted to other nations, and to molest the foreign merchants in an underhand way. The commerce of foreigners appears, in consequence, on the decline. He notices, in their turns, the manufactures in the neighbourhood; the contraband trade, the salt pans, the cathedral, pictures, and fortifications; nothing, in short, escapes this indefatigable traveller. After observing that an abode at Cadix is agreeable, and that the fair sex is very amiable, he undertakes a journey to Gibraltar.

In passing through the southern parts of Andalusia, he finds the country, though blest by Nature with the happiest climate, and the richest soil, almost a desert, and the abode of idleness and famine. This he principally attributes to the vast possessions of the grandees, who only let their land for three, or at most five years, and consequently oblige the farmer rather to wear it out than improve it. 'The ten leagues of the dutchy of Medina Sidonia that I passed, consist of nothing but open fields and pasture land. Not the smallest vestige is to be seen of the humblest habitation, nor any such thing as an orchard, a garden, a fence, or a tile. The great proprietor seems to reign like the lion in the forest, forbidding, by the dreadful sound of his voice, the approach of any other inhabitant; and accordingly both of them reign over deserts. Instead of human

‘human beings, I met with seven or eight herds of horned cattle, and several companies of mares. On seeing them free from yoke or rein, and wandering at hazard over an immense plain, where the eye can discover neither inclosure nor barrier, we think ourselves again in the first ages of the world, when the brute creation, independent of man, shared with him the empire of the earth, found their property wherever they strayed, and belonged to no one.’

After his arrival at Algeziraz, and a visit to the remains of the famous camp of St. Roch, he approaches Gibraltar as near as the vigilance of the Spaniards permits. The sight of that famous fortress gives occasion to the following judicious reflections: ‘Here then, said I to myself, is the celebrated rock on which the eyes of the universe were fixed for four whole years. It is useless to the English in every respect; but they think their glory concerned in the preservation of this portion of earth, in spite of Nature, who seems to have allotted it to the ruler of the peninsula to which it belongs: hence it is, that they sacrifice millions in its fortification and defence. On the other hand, Spain’s vanity alone is interested in its recovery; and yet, in the reign of a monarch economical of the blood and fortune of his subjects, immense sums of money, the most promising plans of operations, and the very glory of the nation, were sacrificed; the greatest part of the marine of the house of Bourbon being chained down at the foot of this rock, still more contemptible in itself than the art of war has rendered it formidable.’

Our author visits the founderies at Ximena, in his way back to Madrid, from whence he makes several excursions. In one to Loeches he takes occasion to pay some handsome compliments to the Miss Cumberlands; but is by no means so kind to their father’s book on the Spanish painters, which he calls an undigested compilation. He next pays a visit to a monument which is called the *Toros de Guisando*, and which has baffled the penetration of Spanish antiquarians. They have not been able to determine whether the four animals cut in stone, are bulls or elephants; or whether they were meant to commemorate the hecatomb offered for the victory obtained by Cesar’s party over Pompey’s sons; or the march of the Carthaginians through Spain. Our author thought it required no great knowledge of natural history to distinguish elephants from bulls; but when he came to the spot he was equally in doubt, and so he would have remained, had he not proceeded to a convent of monks. They shewed him a copy formerly taken of the inscriptions on the stones, of which scarcely any trace remains at present. The principal one is, *Bellum Cæsaris et Patriæ ex magna parte confectum*

factum fuit; S. et Cn. Pompeii felicitis hic in agro Bosketano prostratus. Another: *Exercitus victor hostibus effusus.* These inscriptions convinced our author that the first of the abovementioned conjectures is well founded; though it is difficult to reconcile it with the opinion of historians, who have placed the defeat of Pompey's sons in Andalusia.

Fabulous tradition, and the fantastic ideas of visionary people, have placed in Spain a race of men unknown to the Spaniards, though living in the midst of them, and differing from them in language, religion, and manners. Montesquieu alludes to them in his *Persian Letters*; and Moreri has inserted these ridiculous stories in his dictionary. Our author, though satisfied of their want of foundation, determined to visit this canton, called *Battuecas*, and found it no more than two uncultivated vallies, about a league long, in a secluded solitary part of the country, and only inhabited by animals of various kinds.

His next excursion is to Salamanca. In his way thither he meets with the ruins of a city of considerable importance, at a place called Arevola. He finds the university of Salamanca much reduced in importance, but rising in philosophy, some of its professors daring to make determined war upon the absurd doctrine of Aristotle.

The last place our author visits is Toledo, which the Romans, Goths, Arabs, and Spaniards, have successively embellished; but which, for these two last centuries, has declined so rapidly, that of a population of two hundred thousand souls, scarcely twenty-five thousand remain. The monuments of antiquity, the more modern buildings, and the productions of the fine arts, by turns employ his pen, and at length lead him to a conclusion.

He has subjoined to his work a compilation of the instructions of the office of the holy inquisition, drawn up at Toledo in 1561, in which are contained those of the year 1484. It deserves the perusal of those who are desirous of knowing the constitution of that singular tribunal.

Thus have we endeavoured to give some idea of the various matter contained in these three volumes; and if we have succeeded as well as our author in giving an idea of the country he describes, we shall not regret our task. So far from having neglected to obtain or convey information, he may rather be accused of having dwelt too minutely upon subjects that did not merit so much attention, and having touched upon others that deserved none at all. His imagination seems lively, and his style, upon the whole, light, flowery, and pleasing; though in some places it appears to border upon what the French term *precieux*; as, when speaking of swine, he calls them 'those unclean animals that are proscribed by the law of Moses; and that poetry does not dare
' name

'name without a paraphrase;' nor himself in prose, he might have added. In some others it seems rather the language of the *bonne compagnie* than of the good authors of the age of Lewis the Fourteenth. We do not in them meet with such expressions as *caresser la dignité—caresser la différence—caresser ses sentimens—avoir trait*—and several phrases of the same kind that occur in our author.

ART. XIV. FOREIGN INTELLIGENCE.

PROGRESS OF ARTS, SCIENCES, &c.

METEOROLOGY.

OF all the useful sciences, that of meteorology perhaps has been the most neglected. In our own country we have, at different times, been presented with a few isolated observations; from which, however, no regular deduction could be drawn, no true comparison made. In France the *Père COTTE, Prêtre de l'Oratoire*, &c. has at length added to his own indefatigable researches into this subject, the observations of many correspondents, and has particularly directed his attention to the comparative cold and other phenomena of different winters. Many other naturalists have bent themselves seriously to the same study; and the science is now verging from obscurity.

The present article of the *Père COTTE* follows three others, inserted by him at different periods in the *Journal de Physique*: it is particularly interesting; we shall therefore detail it in an ample way.

It treats of the severe winter of 1788-89; and gives a comparison betwixt the four remarkable winters which have been experienced in France, and in one part of Europe, within the space of the last fourteen years; to wit, the winters of 1776, 1782, 1783-84, and 1788-89.

Our author sets out by remarking that, during the twenty-five years he has spent in meteorological observations, the last winter is the fourth which has been distinguished by an intensity of cold, and by its duration. In addition to the observations he has himself made, he has collected many from an extensive correspondence, and public papers; and says that these materials are preserved for posterity, as comparisons to be employed in the case of a recurrence of winters equally severe; that such a mode of comparison is a *desideratum* in our time, because, in the preceding ages, meteorology has been a neglected science; and that hitherto the proper instruments for making comparative calculations have been wanted, as well as the genius for observation, which animates and characterises the eighteenth century.

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He next observes that the present perfection of the meteorological instruments, a sound criticism founded on the intelligence of those who observe or collect the observations, and a taste for rejecting whatever is marvellous, all concur to give a complete authenticity to the meteorological history of the present time.

To render his work as complete as possible, he gives an abridged detail of the temperature of the weather immediately antecedent to the last winter, of that by which it was accompanied, and of that which followed. He then speaks of the effects of the frost on men, animals, and vegetables; gives a table of observations of the greatest cold, made at one hundred and ten different places; determines, according to this table, the mean cold of the winter; and makes a comparison betwixt the four hard winters above specified: this, says our author, is the only way to decide as to the real cold of different winters; for, in respect to the effects of frost, many circumstances may cause them to vary, and render them more or less disastrous.

ARTICLE I.

Of the Temperature of the Summer and Autumn of 1788.

Here our author goes back as far as the epoch of the violent storm of hail which happened on the 23d of July, at a time when the air was hot almost to suffocation; and remarks how intense the cold must have been in the region in which this hail was formed. As this region touches the bed of our gross atmosphere, which reposes on the earth, we ought not to be surprised hereafter that there are circumstances in which the cold of this region communicates nearer and nearer to the different beds of our atmosphere, and chills it to such a degree as to make us sensible to the rigour which has hitherto seemed to be confined to the north of Europe. This communication of cold succeeded at a considerable distance the fall of hail; and it is very remarkable that the remaining part of the summer was pretty hot, and the autumn warmer than usual. May we not suspect that the lower bed of the atmosphere, acquiring its heat simply at the expence of the earth, from which it partly rises, causes this heat to be intenser as the bed becomes more dense by the quantity of vapours it keeps dissolved? The heat concentrated in this thick, and consequently little elevated bed, contrasts the more with the cold of the upper bed, which then becomes a refrigerant, in which the vapours are condensed and congealed; and there are circumstances in which the cold of this upper bed so communicates to the lower bed, as to occasion those intense frosts, which follow almost invariably an abundance of snow. If the explanation I hazard be founded, we ought to expect a severe winter whenever that season shall be preceded by a warm summer and autumn, particularly

particularly the latter; be this as it may, it is certain that the severe cold we have lately witnessed, suddenly succeeded a temperature much hotter than is usual in the month of November.

ARTICLE II.

Of the Temperature of the Winter of 1788-89.

The cold began to be sensibly felt on the 25th of November, and from that time till the 13th of January, it froze every day, except on the 25th of December, when a thaw came, which lasted, however, for twenty-four hours only; so that we had fifty successive days of frost. On the 26th of November the ground was covered with snow; and in this country, at Laon in Low Britain, a prodigious quantity fell on that day. On the 28th of November, the 2d, 6th, 16th, 19th, 21st, 24th, 26th, 27th, and 31st, of December, the 1st, 6th, 9th, 11th, and 13th, of January, the intensity of the cold increased at different times; the coldest days were the 27th, 28th, and 29th of November; the 4th, 8th, 12th, 15th, 16th, 17th, 18th, 19th, 28th, 29th, 30th, and 31st of December; and the 1st, 4th, 5th, 6th, 7th, and 8th, of January. According to the thermometer, the 31st of December was the coldest day; but the most insupportable cold was felt on the 6th of January, and was occasioned by a very sharp north-east wind. Our author, on the 31st of December, observed the wind to be southerly; it succeeded a north wind, which had driven towards the south all the glacial vapours, which the wind from this quarter afterwards brought back. The like observation was made in 1709, and, by himself, on the 31st of December 1783, a day on which the thermometer descended, at Laon, so low as 11.4 degrees.

The sky, during the whole continuance of the frost, was almost constantly clear; the prevailing winds those of the north and north-east; the wind occasionally blew from the south, the sky clouded, the snow fell in abundance for the whole day, when the wind again became northerly, and the cold was renewed with an increased vigour. This happened on the 26th and 28th days of November, the 6th, 24th, and 26th of December, and the 1st and 9th of January.

ARTICLE III.

Temperature which followed the Frost.

The true thaw took place on the 13th of January at noon; it came on slowly. Although in January it did not freeze after this time, the air continued cold, and did not soften till the 23d. All February passed without frost, but the air was extremely moist, and continued so during March, and a part of April. On the 4th of March the frost returned, and lasted, bating a very few days, till the end of the month. The fall of snow did not cease till the 8th or 10th of February. By our author's hydrometer the quantity

quantity of snow which fell gave thirty-six lines and an half of water. From experiments made by him in different years, it appears that snow, when melted, is reduced to one eighth its bulk; according to which calculation, there fell at Laon twenty-four inches and an half of snow. In the rivers, ponds, and wells, the total melting of the ice was very tedious; its thickness was from twenty-four to thirty inches. In several of the ponds the whole mass of water was frozen, and the fishes consequently perished. In other deeper ponds they were with difficulty saved, by making occasional openings in the ice: unless care had been taken to renew this precaution several times in the day, the water would have frozen, and the fish, which come to the surface to respire, would have been caught, so as to perish, betwixt two layers of ice. The water of wells hollowed out in the rock of the mountain of Laon, of from seventy to eighty feet depth, was not perfectly thawed by the middle of February. The wine likewise was frozen in the cellars, and even in caves hollowed out in the rock.

The thaw was disastrous in several provinces, in the rivers of which the detached ice, in its progress, carried away bridges, and caused inundations: this happened in the whole course of the Loire and the Saone, and in some parts of Germany. Notwithstanding its extreme rapidity, the Rhone froze, as did also the sea on the coasts of France and Sweden. In the former kingdom the birds from the North sought a refuge from the intense rigour of their climate.

MONTHLY CATALOGUE

For JUNE 1789.

MISCELLANEOUS.

ART. 16. *Sonnets; written chiefly on picturesque Spots, during a Tour.* By the Rev. W. L. Bowles, A. B. of Trinity College, Oxford. The Second Edition, corrected, with Additions. 4to. 2s. Cruttwell, Bath; Dilly, London. 1789.

THE Sonnets of Mr. Bowles are certainly possessed of merit. The imagery is chaste, and the language pure, well chosen, and correct. We object, indeed, to the recurrence of the same stanza so often, which must unavoidably tire the ear of the most patient reader; and the measure of the verse is frequently lost in searching for the sense. These are difficulties, however, that Mr. Bowles has encountered with others who have trod the same walk of composition; and he has not been unsuccessful. The Sonnets before us have no further relation to the beautiful ones of Mrs. Smith, than that they both conspire to produce melancholy upon the mind of the reader. The following will serve as a specimen of the work before us: •

ENG. REV. VOL. XIII. JUNE 1789.

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To

‘ To the River TWEED.

‘ O Tweed! a stranger, that with wand’ring feet
 O’er hill and dale has journey’d many a mile,
 (If so his weary thoughts he might beguile)
 Delighted turns thy beauteous scenes to greet.
 The waving branches that romantic bend
 O’er thy tall banks, a soothing charm below;
 The murmurs of thy wand’ring wave below
 Seem to his ear the pity of a friend.
 Delightful stream! tho’ now along thy shore,
 When Spring returns in all her wonted pride,
 The shepherd’s distant pipe is heard no more,
 Yet here with pensive peace could I abide,
 Far from the stormy world’s tumultuous roar,
 To muse upon thy banks at eventide.’

ART. 17. *The English Parnassus: being a new Selection of didactic, descriptive, pathetic, plaintive, and pastoral Poetry, extracted from the Works of the latest and most celebrated Poets, &c. By the Rev. John Adams, A. M.* 12mo. 3s. sewed. Kearsley. London, 1789.

A man of little taste may select poetry that will always attract a certain class of readers. The tract is trod before him; and he has only to follow his predecessors footsteps. The fault we have to the best collections of this kind is, that our youth, being bred up to read the choicest morsels of English poetry, will never afterwards relish the *old* English poets, There certainly should be a progress in collections; and the poetry of different ages be introduced into our schools in regular succession. We have seen a better collection than the one before us.

ART. 18. *The Sorrows of Slavery; a Poem. Containing a faithful Statement of Facts respecting the African Slave-Trade. By the Rev. J. Jamieson, A. M. F. A. S. S.* Crown 8vo. 1s. 6d. Murray. London, 1789.

‘The design of the author hath been to represent simple historical facts in the language of poetry; as this might attract the attention of some who would not otherwise give themselves the trouble of looking into the subject. Through the whole of the poem he hath carefully avoided exaggeration. Circumstances are faithfully stated from different publications; particularly those of the Rev. Messrs. Ramsay, Clarkson, Newton, and Nicholls; and of Mr. Falconbridge, surgeon. The poem is divided into three parts, according to the natural division of the subject; the first containing a description of the methods used to procure slaves on the Guinea coast; the second, their treatment on the middle passage; and the third, of their situation in the West-Indies.’

To this distinct abstract of the contents we shall only add, that the intention of the author is executed superior to our expectations. And the reader who takes the trouble to peruse this little performance, will

will find both poetry and pathos; and, for the sake of these, be disposed to overlook all trifling blemishes.

ART. 19. *A Series of Prints of Roman History; designed as Ornaments for those Apartments in which Children receive the first Rudiments of their Education.* 16mo. 2s. 4d. in Red Leather. Marshal and Co. London, 1789.

ART. 20. *A Description of a Set of Prints of Roman History, contained in a Set of Easy Lessons.* By Mrs. Trimmer. 16mo. 1s. 8d. bound in Red. Marshal and Co. London, 1789.

An acquaintance with modern history cannot be completely obtained without a previous knowledge of the Roman history; and the earlier this is instilled into the mind, the advantages to the pupil will be the greater. The performances before us are published with a design to give tender minds a view of the Roman history. Mrs. Trimmer's abstract is neatly executed; and her description, or narrative, is further impressed upon the young reader by the prints representing every interesting event. We have seldom seen a publication better calculated for use and instruction than the two little volumes before us; and therefore recommend them as valuable acquisitions to children from five to eleven years of age.

ART. 21. *The Juvenile Tailor.* By a Society of young Ladies under the Tuition of Mrs. Teachwell. 12mo. 1s. half bound. Marshal and Co. London, 1789.

This is another of Messrs. Marshal and Co.'s books for children. Its tendency, to lay before the fair sex a knowledge of proper and improper company, from which a right selection may be made, is very laudable. And this little volume may be perused with advantage by young ladies from eleven to fifteen years of age.

ART. 22. *Evening Amusements for the Ladies; intended to promote a Love of Virtue in young Minds. A Series of Letters.* 12mo. 2s. 6d. sewed. Vernor. London, 1789.

We would recommend to such of our fair readers as are not entirely lost in sentiment, to peruse these evening entertainments in the day time, lest sleep should overtake them in the most interesting parts.

ART. 23. *The Traveller's Companion; or, New Itinerary of England and Wales, with Part of Scotland; arranged in the Manner of Copper-plates; being an accurate and comprehensive View of the principal Roads in Great-Britain, taken from actual Surveys; wherein every Object worthy of Notice is pointed out; illustrated by two Maps. To which are annexed the Circuits of the Judges, the Ports from whence the Packets sail, and a copious Index, where the Market Days of each Town are particularised.* By Thomas Pride and Philip Luckombe. Small 8vo. 3s. sewed. Lowndes. London, 1789.

The title-page of this publication explains fully its end and use; and we congratulate ourselves in living in an age when improvements

are making rapidly in every art and science. The performance before us will cheer the traveller in his tour through every part of Great-Britain, assist him in his remarks, and accelerate his knowledge of the country.

ART. 24. *Some general Advice to Theatrical Managers.* 4to. 2s. 6d. Stalker. London, 1789.

The real or supposed errors of theatrical management have ever been a favourite topic with young writers on their first initiation into the mysteries of authorship; and this seems to be the case in the instance now before us. The *Tyrant*, however, is not without humour or force. He directs some pointed satire at the *sub-managers* on some recent transactions. He does not speak, however, like one in the secret; and his remarks are of the *pit*, not of the *green-room*. From the frequent whispers which we have heard from the latter, we know of no place where satire could be more copiously or more usefully employed.

The author in his preface casts some ludicrous remarks on the Reviewers, whom he speaks of as possessing the gift of *intuition*!—This was a forcible appeal to our feelings; and when we recollected the number of dull *ostavos* and pert *duodecimos* it has fallen to our lot to peruse, we felt a sad consciousness that we were not in possession of so useful a faculty.

MEDICAL.

ART. 25. *An Essay on the Fracture of the Patella, or Kneecap; containing a new and efficacious Method of treating that Accident; by which the Deformity and Lameness that arise from the old and common Mode of Treatment, are avoided; with Observations on the Fracture of the Olecranon.* By John Skeldon, F.R.S. 8vo. 2s. 6d. Johnson. London, 1789.

In this Essay Mr. Sheldon very clearly evinces that, though other bones are most commonly fractured by external violence, the patella, in general, suffers this accident from a different cause; which is that of the strong action of the crural muscles, produced in jerks, with the leg fixed, and the knee bent, in falling backwards. He likewise observes that, contrary to the general opinion, in the fracture of the patella, the extensor muscles are really not relaxed to the utmost by extending the leg. He thinks that the extension of the leg is only capable of bringing up the inferior portion of the patella, relaxing the torn capsular ligament, and such fibres of the vasti as are inserted in those portions of the tendon which are not divided. In reducing the fracture of the patella, surgeons have hitherto proceeded upon the principle of relaxing the extensor muscles, and bringing the divided portions of bone into contact. Their principle Mr. Sheldon acknowledges to be just; but he remarks that the means they have adopted are inadequate. They overlook the origin of the rectus cruris, and full use of the other extensions; they do not conceive that it is of more consequence, in this case, to consider the position of the thigh and trunk than that of the leg. The fact is, Mr. Sheldon observes, that, by placing the trunk and thigh in a right line, those parts of the
ilium,

ilium, to which the rectus is attached, are removed to a greater distance from the patella; the rectus cruris is drawn upwards, and the vasti and cruræus, which are connected with the common tendon, and now wholly separated from the inferior portion of the patella, are drawn up likewise, and the two portions of the fractured patella are removed to a considerable distance from each other. The author remarks that, in consequence of this removal, there is no union by callus, but by ligamentous fibres; a circumstance which does not arise in any other species of fracture. We shall conclude with observing, that the whole of this Essay merits the attention of surgical readers. The practice resulting from Mr. Sheldon's observations has, we believe, been in use with many for some time.

ART. 26. *Further Observations on the Stone, Gravel, and all other calculous Observations of the Urinary Passages; with additional Proofs of the Efficacy of a new Discovery in the Cure of these Diseases.* By S. Perry, Surgeon. 8vo. 1s. Murray. London, 1789.

This pamphlet contains chiefly additional proofs of the efficacy of Mr. Perry's solvent for the stone in the bladder. Many respectable names are mentioned as vouchers in favour of the medicine; and we have no reason to doubt of the positive testimonials adduced by the author in its recommendation.

POLITICAL.

ART. 27. *Authentic Correspondence between his Grace the Duke of Richmond and the Right Hon. Lord Rawdon; with an Appendix, containing authentic Papers respecting the Affair between his Royal Highness the Duke of York and Lieutenant-Colonel Lenox.* 8vo. 1s. Ridgway. London, 1789.

The duel betwixt the Duke of York and Colonel Lenox is the occasion of the present pamphlet; of which the public are already in possession of all the facts. But the publisher, finding these facts to be scanty, has endeavoured to eke them out by a republication of an old correspondence between the Duke of Richmond and Lord Rawdon. These have no relation to the Duke of York and Colonel Lenox. And such unfair practices of imposing upon the public, under false pretences, cannot be too severely stigmatised.

ART. 28. *A short Letter to Colonel Lenox on his Conduct towards the Duke of York.* 8vo. 1s. Kearsley. London, 1789.

‘ Oh! rake not up the ashes of my fathers,’

A different conduct is embraced by the author of this pamphlet, who, in order to get into favour with the Duke of York, endeavours, with much malignity and cruelty, to defame Colonel Lenox. For this purpose he brings forward, with great pains, every fact and circumstance, in the history of the family of Richmond, that he thinks will disgrace it. Surely this is both unjust and ungenerous; for what has Colonel Lenox to do with the actions of his ancestors; except it

be to imitate those that are praise-worthy, and to avoid those that are objectionable. Where is the man whose family is exempt from censure? And are we to be reproached with the vices of our forefathers? Liberality, and every generous feeling, spurn at the idea. But the author mentions not Lord George Lenox, the father of the colonel. *That* character being superior to all reproach, shews evidently the writer's views, for passing over his name in silence. As an instance of his wretched shifts for slander, censure is imputed to Colonel Lenox for not seeking reparation from Colonel St. L——, although the author, p. 21, says 'the Duke of York, with manly resolution, refused to particularise *the words or the person* who originally had given the *reprimand*' [provocation].

As a partizan, the author may be countenanced by his party; but to the character of a fair or impartial writer he has no pretensions.

ART. 29. *Political Adoration; or, An Address to the Devil, By the soul Fiend Flibertigibbet.* 4to. 2s. 6d. Ridgway. London, 1789.

Stupid abuse of the ministry. Thus howleth the fiend Flibertigibbet:

' Hallelujah! mighty devil!
Hallelujah! chief of evil!
Grant, O grant a further furlough,
To the black-brow'd Baron Thurlow;
Spare Dundas a little longer,
Make our party daily stronger;
Give us power and resolution
To o'erturn the constitution;
And when we are in your caves,
Let Old England's sons be slaves.'

ART. 30. *Letters on the Politics of France. By a Gentleman at Paris.* 8vo, 1s. Debrett. London, 1789.

This artful apology for the late measures of the French court and the grand monarch, involves at the same time a very plausible vindication of the principles and administration of M. de Calonne. The intelligent author, from his mode of writing, seems a statesman by profession; and his various strictures on the characteristic spirit and conduct of nations, are evidently the result of no vulgar observation. The different motives which influence the conduct of courts, and agitate the passions of the people at large, which direct the management of the former, and fling the latter into an uproar, he traces with philosophical discrimination and accuracy. And, however we may dislike many of his conclusions, he leaves it in our power to detect their fallacy, by a chain of fair and obvious reasoning. He calls himself an Englishman, though apparently better acquainted with French than English politics. On the former he is always clear and intelligible; but on the latter often runs into paradox and refinement. He is interested also in the affairs of France, not in those of England. But he throws out many hints occasionally, concerning both kingdoms, which ought not in prudence to be despised, or even overlooked by either.

For

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS

For JUNE, 1789.

THE DISSENSIONS AND CONTESTS IN FRANCE

ARE still the principal objects in the political scenery of this month. The gradual operation of growing opinion united the people of France in personal and literary correspondence on the state of the nation; this correspondence has formed or restored a national assembly; that assembly is split into parties; the king, the grand monarch, appears in the character of mediator among his contending subjects; and all wise and good men concerned in the peace and prosperity of France, endeavour to alluage the rising tumults by counsels of reason and moderation. But when and where was the voice of reason and moderation attended to by great national parties, inflamed by passion, proud of their cause, and confident in their strength and numbers? In common life, disputes between individuals are sometimes settled by the intercession of friends, or arbiters. Why? not that individuals are less passionate and more reasonable in their private quarrels than they are in matters of general concern; but they dread chicanery, the expence of the law, and the law's delay. They are apprehensive lest they should be forced to yield to legal decision, what they are unwilling to grant to the dictates of peace or of justice. But great national parties, or rather divisions*, acknowledge no superior. From passion, and conversation with their party, they magnify their own power, and begin to think of appealing from words to actions. Or, if they do not immediately, and in the first instance, resolve to take up arms, their appeal still is, not to argument but to force; they invite the aid of some neighbouring independent power, friendly to their cause; and they risk their political independence in order to gratify their civil animosity. The history of all nations proves this; and we shall quote two instances: The Scotch called in Edward the First of England to settle their internal disputes, and thereby furnished him with a pretext for claiming a feudal superiority over Scotland. The Barneveldt, or Louvestein party; or, as they have lately been called, the patriots, in the United Provinces, invited the interference, and even the arms, of France. This invariable pro-

* This term is, in strictness of language, appropriated to the case of a nation when split into two parties.

penity in great public divisions, is acknowledged, among the few principles that have yet been fully and certainly established in political science. It is adopted by Mr. Fox, than whom there is none who sees with a quicker eye what is best to be *done* in any case of difficulty or emergence. In a debate on the state of the nation, at a time when, though the Massachusetts colonies had revolted, and New-Jersey, Rhode-Island, Maryland, Virginia, and Pennsylvania, had followed their example, we were still in possession of New-York, Rhode-Island, Georgia, and the Carolinas; 'Make peace,' said Mr. Fox, 'with the Americans, on the principle of *uti possidetis*. The colonists, freed from the pressure of your power, which serves, as the central stone of an arch, to keep them fast together, will break into divisions against one another. A more favourable situation for power and influence Great-Britain could neither desire nor imagine; for she will then infallibly become the umpire in all American quarrels; and have it in her power to maintain an ascendancy, and draw various advantages from the revolted colonies, without any expence.'—It was not in fate that Great-Britain should follow this just and profound, though, at the same time, sound advice; nor is it the object of this reflection to inspire a regret that she did not: what we now insist on is, that in all great national divisions, formed neither on a sudden nor by light or trivial causes, an appeal is usually made from verbal debate to the sword. May it, for once, be falsified in the instance before us; may the people of France temper their zeal with prudence, and the higher orders place their glory in making *some* sacrifices to the general interests of the nation and of mankind! It is for all parties to consider that it is impossible to take the present constitution to pieces without violence, or to form it anew agreeable to any model of abstracted speculation. The greatest calamity, as M. de Calonne justly observes, that can possibly happen to a nation, is realised, when they are obliged to wade back to their ancient constitution through seas of blood.

The grand division into which the present commotions have thrown the French nation is, that the third estate, or, as we would say, and they affect to call themselves, the commons, are equal in numbers to the two orders of the nobility and the clergy united; and they possess, through M. Necker, the favour of the king, who has been taught to place his glory, or at least, as he thinks, his present tranquillity, in even anticipating all their desires; in choosing, in the representatives of the people, a permanent council for his successors on the throne, and in sacrificing the prerogatives of the crown at the shrine of freedom. This party is joined by small detachments, (to speak, perhaps by an ominous anticipation, in the military style), from the noblesse
and

and the clergy. But the general inclinations of the church, the haute noblesse, and the army, are on the side of prerogative royal; and thus in a kind of opposition to the reigning sovereign. It is of extreme importance, at the present moment, that the heir-apparent of France is a minor and an infant! Sovereign princes and ministers of state usually embrace different counsels, and pursue different measures, from those of their predecessors. Supposing, then, the dauphin to be of age, and to possess common spirit and ambition, is it credible that he would behold without emotion that crown, destined for him, stripped of its brightest ornaments? Nor would sentiments of regret and indignation be opposed, in his breast, by opposite sentiments of humanity; as he would imagine himself, or be taught by others to believe, that the new constitution proposed could not be lasting; and that it would be better, with the concurrence and co-operation of the nobility, the clergy, and the army, to prevent future anarchy by immediate and vigorous exertion. Should a new order of affairs actually take place in France, it would depend on the life of the king, and many other circumstances buried in the darkness of futurity, whether it should have acquired such a degree of consistency and strength as to supersede ideas of revolution on the accession of his successor. For this question will not, in all probability, soon become obsolete; Has Lewis the Sixteenth a right to dispose of the crown of France? In the mean time, the popular party appear to preponderate; and the third estate is plainly treading in the footsteps of the commons of England in the reign of Charles the First. They have declared themselves the representatives of the people at large, and that the national assembly is now legally constituted. This assembly has proceeded to deliberate on the affairs of the nation; and have voted that all the existing taxes that had been imposed without their consent were illegal, and ought therefore to cease; and that, for the immediate service of government, they should now be granted anew, to continue till some new provisions should be made, or to the last day of their present session, and no longer. They have determined, at the same time, to act with moderation, by leaving the door at all times open to their brethren of the clergy and the nobles. We have here detailed these facts, as they will convey a juster idea of the state of the contest than more general relations.

Regularity, or a system, is of infinite consequence in all internal political dissensions. Even the *few*, in this manner, united by principle and prompted by animating passions, have risen, in many instances, to govern the *many*. Had the British loyalists, at least in some of the provinces of America, been beforehand with the republicans in forming themselves into compact bodies, and extending their correspondence, and increasing their

numbers, their fate might have been reversed. Had the nobles and clergy been united, before the king met the *Tiers Etat*, in a concerted plan for protecting the privileges of their respective orders, the pretensions of The Third Estate might have been quashed, or moderated. Whether the formation of such a plan be not now too late, and what the effects would be if the nobility and clergy should unite in the common cause, is a subject of various conjecture. Both parties, no doubt, would make their court to the army, as was done in the reign of James the Seventh in England. Farther than this it is difficult to carry our conjectures. But one thing is certain, that matters cannot long remain in their present state. If the popular party do not proceed in the establishment of that constitution which they have in view, they must fall back into their former insignificance. It is not in the nature of any spirit to remain stationary; it must either advance, or retreat. If nothing farther is *done* by, or for the *Tiers Etat*, their cause is effectually and for ever ruined. They are in the hopeless state of those backsliding Christians to whom casuists apply the words of the apostle, 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift—if they shall fall away, to renew them again unto repentance.' A listlessness and indifference to the cause of the patriots would prepare the way for the return of the ancient spirit of the French government, by an opposite current, as in England, after the reign of Cromwell, the prevailing passion was every thing in favour of monarchy.

THE GENERAL AFFAIRS OF EUROPE.

How greatly is the condition of France changed from what it was about ten years ago, when the most subtle and enterprising politician of his time, Comte de Vergennes, united many states and kingdoms in a confederacy against the English nation? It was the grand object of this statesman's policy to exalt the relative power of France in the scale of nations, by humbling that of Great-Britain. This object he seemed fully to have attained by establishing the influence of France, and rousing a spirit of hostility against England, in Holland, Sweden, Spain, America, Austria, and Turkey. His intrigues extended even to Mount Caucasus and the confines of the Persian empire, where he incited certain barbarous princes to keep the Russians in play, by their hostile incursions, lest, when the storm should break out, that nation should assist the English. What is the result of this grand alliance? The glory of France has been tarnished, not promoted by it; her inordinate ambition, as often happens, has contributed to her fall. The enormous expence she incurred to support the American war, has produced the present assembly of the States-General; it was the assembling of the States-

States-General that gave occasion to her present troubles; and her disordered finances and internal troubles united, have reduced her to the humiliating necessity of deserting her allies, some of them in circumstances of danger, incurred, through the firm expectation of her assistance. Sweden and Turkey are left to the attacks of the Russians and Austrians. In Holland the patriots are wholly discomfited, and the power of the stadtholder restored and confirmed by the joint authority of Prussia and Great-Britain. Thus a few years have proved how much human affairs are governed by causes beyond the reach of politicians and princes. France, in the emancipation of America, obtained the immediate end of the grand confederacy she had formed against Britain; but that confederacy is dissolved, France has lost her consequence abroad, and her peace at home; while Britain happily enjoys both.

GREAT-BRITAIN.

We cannot, however, ascribe our present sunshine to our own councils, or affirm that our own righthand has saved us. *Profecto in omni re fortuna dominatur* *. The connexions of things form a labyrinth in which our reason is bewildered and lost. After a series of blunders, military, political, and financial, we feel ourselves in a situation which, to other nations, is an object of envy. What shall we say? War and peace have their regular and almost fixed periods. While we are at war, other nations reap the peaceful fruits of industry and commerce; when other nations are at war, we have leisure to pursue our advantages,

NORTHERN POWERS.

The war is continued with unabated vigour on the part of Russia and Austria; and with increased fury, it is said, since the accession of the present Sultan, young, high-spirited, and enterprising, on that of the Turks. This war has its origin, like most European wars, in this age of political vigilance, in a foolish and impotent ambition. The other powers of Europe would not suffer the Austrians and Russians to make a partition of Turkey on this side the Hellespont; nor, if Europe were indifferent, would the Mahomedan nations, extending far and near in Asia and Africa, permit, without a struggle, the disgrace of the crescent, and the overthrow of the first Caliph. Myriads of men, daring from religious enthusiasm, would weary out the perseverance and resources of their foes; and, if they should be unable to drive the battle from their gates, would quench its flames by their blood. It is astonishing that the cabinets of Petersburg and Vienna should ever imagine that their com-

* Sallust.

bined efforts would accomplish the final overthrow of the Turks, supported by all that the political jealousy of Europe can suggest or furnish!

FINANCES OF ENGLAND.

The scheme of paying off the national debt, by taking from the one hand and giving to the other, may justly be pronounced to be a **POLITICAL SOPHISM**. The public is at once debtor and creditor. It is the interest of every creditor, when the debt that is owing to him is very great, not to squeeze his debtor too hard, lest he be discouraged, and either abandon himself to unproductive despair, or make his escape out of the country; still more than this ought the creditor to be gentle towards the debtor when he is that debtor himself. To impose taxes for the discharge of the public debt, puts one in mind of the covetous man in *Moliere*, who, chagrined beyond measure at the loss of his money, and ignorant whom to accuse of the theft, and where to apply for restitution, seizes his own left-hand with the right, and cries out in a paroxysm of passion, 'I will charge myself with the robbery.'

The people of England are already oppressed too much with taxation; which tends, more or less, to discourage industry. They increase the price of labour and of living, and compel the manufacturer to migrate to other countries, where labour as well as subsistence is cheaper; and where he is more likely to enjoy in security the fruits of his ingenuity, without being overtaken unawares by new and never-ceasing taxes. It is thus that manufactures have migrated, and must continue to migrate northward, through England into Scotland. This, now that Scotland is united to England, is not to be regretted. But will the migration of manufactures stop here? No! The ocean that limits the territory of Britain will only serve to excite the enterprise, and extend the views of the oppressed British manufacturer; especially in this enlightened age, when not only Ireland, America, and Holland, but even France and Austria, and other arbitrary states, have learnt the intimate connexion that subsists between wealth and industry, and industry and freedom. Let us, therefore, in this our generation, while yet it is day, and the noon-tide of liberty, do whatsoever our hand findeth to do with all our might; and, instead of attempting to hoard up a fortune by taxes drawn from the vital energy of the people, create one by lightening their burthens, and expediting and encouraging them to action. As this is an important subject, and either untouched, or little insisted on by politicians and financiers, let us endeavour to illustrate it.

ILLUSTRATION.

First, It is universally allowed that the wealth of a nation consists in its industry.

Secondly,

Secondly, That the exercise of ingenuity, enterprise, and large undertakings or concerns, cannot have place without a capital.

Thirdly, The annual million of a sinking fund may be considered as a capital laid out by the nation at a very low interest, instead of being employed in trade and manufactures.

Fourthly, Besides the difference between extremely low interest, and the immense returns of trade, there is the expence of collection.

Fifthly, The object of the sinking-fund is twofold: first, the stability of public credit; secondly, the benefit of posterity.

With regard to public credit, it will never be shaken while we can pay, though we should never diminish our debts. Even towards the end of the American war, government was able to borrow more money than it wanted. But, without a sinking-fund, the very progress of time would alleviate the burthen of the national debt, by the gradual depreciation of money. On the first establishment of a standing army, the pay of a common soldier, sixpence a-day, was calculated and fixed, on the principle that the soldier should be placed on the same footing, with regard to income, with an ordinary mechanic, as a shoemaker, a taylor, &c. who, from 1633 to 1660, the period when the two oldest regiments were raised, earned per diem, on an average, sixpence. But an ordinary mechanic, at this day, in any part of the kingdom, can gain more than triple that sum; and in the capital, and other places, more than six times that sum. The medium, therefore, is, that from the period just mentioned to the present, the value of money has decreased three fourth parts of its value. As commerce continues to increase, not in an arithmetical, but in a kind of geometrical proportion to its present extent, the future decrease in the value of money must be extremely rapid; so great indeed as to elude calculation. This furnishes a complete refutation of the assertion that the hoarding up a sinking-fund, drawn by the unpopular medium of taxation from the people, will benefit posterity. Even if it did, the question of the Irishman might be fairly put, 'I pray you, what did ever POSTERITY do for us?'—*Sufficient for the day is the evil thereof.* But this oppressive and odious sinking-fund will not be a benefit to posterity; it will be a loss to posterity. It transmits to our successors a depreciated sum of money, or capital, instead of the fruits of that labour which this capital would now purchase. It is, as if an English manufacturer should send to his friend in *Timbuctoo*, or in *Acapulco*, guineas and other golden coins, instead of British manufactures. It is, as if a landholder or farmer, instead of improving his estate or farm, should lock up, for the benefit of his grandchildren, his guineas, and crowns, and half-crowns, in his strong box.

A gen-

A gentleman in North-Wales, who farmed his own estate, took it into his head to erect in his garden a most fantastical and expensive summer-house, which drained him of every shilling of his ready money, and reduced him to the necessity of mortgaging some acres of his land. Chagrined at his own folly, he made a vow to redeem his acres at any expence, and even to replace, if possible, his cash in his coffers. He began to look sharp after the economy of his family, and make a variety of paltry savings. He at last, finding all these of very little efficacy, came to the resolution of selling part of the hay that should have fed his cattle, the corn that should have been given to his horses, and the seed that should have been sown in the ground. His cattle became lean, his horses fell off, and his fields were unproductive. The result of all this management was, that the returns of his estate decreased in a threefold ratio, to the increase of his stock in money.

There is a strong resemblance between the case of this Welch gentleman and that of the British nation. The fantastic building in which we were so long engaged was rearing our colonies, and the American war, proudly begun, foolishly conducted, and worse ended. We make a shew of economy, which avails little more than the Welch gentleman's savings in his tea and sugar, and we absurdly cramp the energy of industry by taxes on taxes; nay, by new exactions, at a time when we had been taught to believe that the great source of our burthens would be diminished. This mode of *lightening* by pressing down the *load* of our difficulties, is truly absurd and provoking.

Is this statement of the fact false or exaggerated? Have not administration made a demand of a million sterling for propping the sinking fund? But unforeseen emergencies occasioned this demand. Unforeseen emergencies happen in every family, in every state; and they ought to be provided for in every system of economy. The extra or unforeseen expences of the last three years, amounted to six hundred thousand pounds; that is, on an average, to two hundred thousand a-year. Can we reasonably expect that any future period of equal duration will not involve additional expences to an equal amount? The last three years have formed a peaceable and flourishing period. How long then shall we deceive ourselves? How long shall we exhaust our strength in rolling the stone of *SYSYPHUS*, which ever and anon must return with an increased impetus on our heads? This unexpected demand of a million for filling up the sinking-fund is an exact counterpart to the subject of dispute between the French ministers, M. Necker and M. de Calonne. Mr. Necker, like Mr. Pitt, had provided a sinking-fund; but lo! instead of a sinking-fund there was an amazing *deficit*.

M. Necker acknowledges this deficit, and gravely sets himself, by way of apology, to shew how it happened. M. de Calonne very reasonably replies, that reasons why the *deficit* could not but exist, serve only to prove the truth of its existence. The contingencies by which it was occasioned ought to have been taken into that average on which the pretended sinking-fund was founded. These false appearances of sinking-funds invite popular applause at first, but they cannot stand the torch of reason, or the test of time.

The conclusion to be drawn from all this reasoning is, that we should let this weight of the national debt alone. It is a maxim in physics that the *momentum* of bodies depends on the quantum of their velocity multiplied into that of their matter. Dead pressure is next to nothing. This maxim holds, in some degree, in moral concerns, and particularly in the matter in question. There is neither genius nor good sense in harassing the nation for the establishment of a sinking-fund. It is by better policy that we must preserve and exalt our rank among the nations. The measure suited to the case in question is simple and obvious: remove taxes where their weight affects industry. If there be a surplus revenue after this, apply it in bounties, or in any way that may best promote general and productive exertion. Be careful of one thing, never to add to the national debt. Let the supplies, on new and great emergencies, be raised boldly within the year. By a wise policy the nation would soon be in a condition to sustain *any* shock, without drawing bills on posterity. And, by raising the supplies within the year, this farther advantage would arise, that the ministry could not carry on any project, whether of peace or war, without the general concurrence of the nation. It is not the debt already contracted, however great, that is the evil we ought to dread; it is the readiness of ministers to impose new taxes on every subject that will bear them, that we should watch with a vigilant and jealous eye. They lie in wait, on various pretences, to catch that money which, left as a capital in the hands of the people, would serve as a spur to general industry. Sound policy, therefore, adopting the language of Spenser, speaks to the British nation thus:

The very best that I can thee advise
Is to remove th' occasion of the ill;
For when the cause whence mischief doth arise
Removed is, th' effect surcreaseth still.

TRIAL OF MR. HASTINGS.

This trial has become a trial of patience, not only to the accused, but to the managers, the judges, and the whole nation, It

It is the general opinion that the time and attention of parliament, and the fine talents of opposition, might be better employed. Since the commencement of the present session to this day small progress has been made in this extraordinary business. Mr. Burke intimated to the House of Commons that great discoveries would be made by the examination of Major Scott: that gentleman has accordingly been examined; has answered with perspicuity every question that was put to him, and has produced the first instructions that he received from Mr. Hastings; but no discovery of any kind has been made; on the contrary, every day's proceedings serve to place the general conduct of Mr. Hastings in a more honourable point of view. A variety of addresses, presented to Earl Cornwallis, and by him transmitted to the Court of directors, in favour of Mr. Hastings, have been published. A more honourable testimony has seldom occurred to the character of an individual. These vouchers, with another material paper, were moved for by Major Scott, in order to shew to the world, that the natives of Bengal have been happy and contented, and had increased during the late governor's administration, in population, agriculture, and commerce. This statement appears to have been the more necessary that, were mankind to form their opinions from what they hear in Westminster Hall, it might be supposed that the cruelties perpetrated by Cortez and Pizarro on the first discovery of America, were inferior to the enormities committed by the British administration in Bengal. We have a pleasure in adding, that authentic advices from India have effectually contradicted the fables that were told relative to Deby Sing. The testimonials relative to Mr. Hastings, are so well authenticated as to leave no doubt that they contain the voluntary and unbiassed sentiments of the people; and the facts which they assert are confirmed by every gentleman who has arrived this year from Bengal.

SLAVE TRADE.

At the same time that a prosecution is carrying on against the man that saved our possessions in the EAST-INDIES, the emancipation of the negroes is attempted, in order to get quit of what territory remains to us in the WEST. The MINISTER, who voted for the Impeachment of Mr. Hastings, has given his countenance also to the total and unqualified abolition of slavery. In both cases he acted politically, and it is probable that he was not sincere in either.

Nothing but a wish to do justice to Dr. T's learned Dissertation has prevented our taking notice of it before. In our next we propose it to appear.

**** Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

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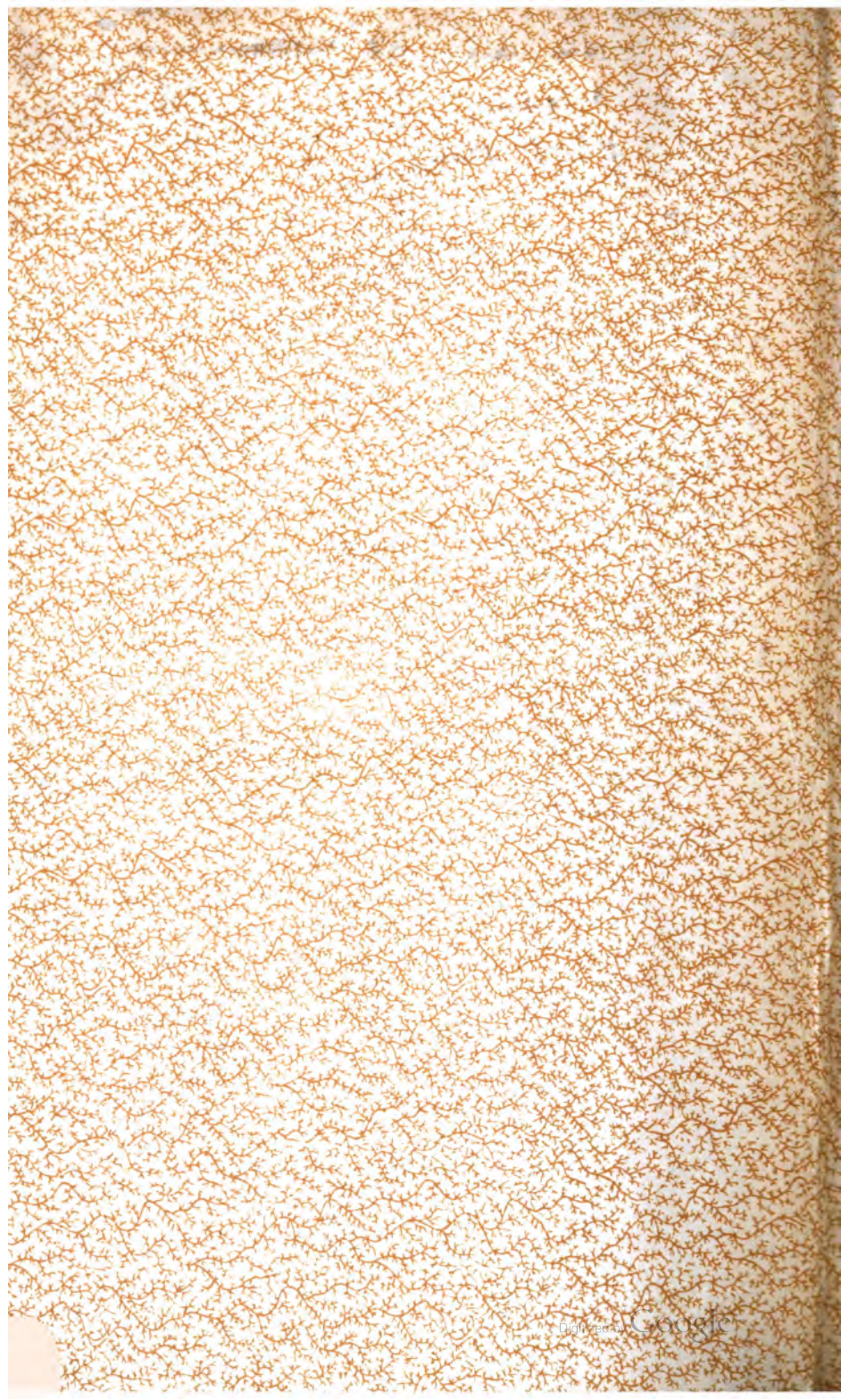
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